

SHROUDED

SATANISM

in

FEUDAL

LANGUAGES



VED from VICTORIA INSTITUTIONS

It is foretold! The torrential flow of inexorable destiny!

Shrouded Satanism in feudal languages

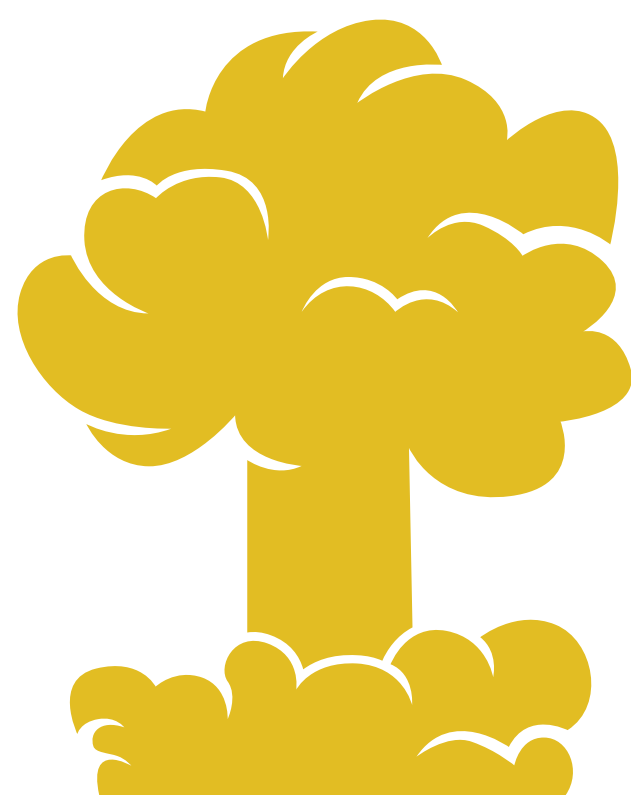
Tribulations and intractability of improving others!!

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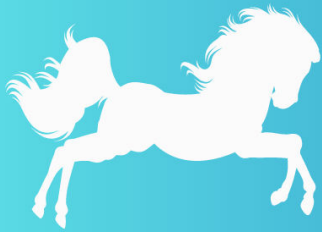
VICTORIA INSTITUTIONS

Aaradhana, DEVERKOVIL 673508 India

www.victoriainstitutions.com

admn@victoriainstitutions.com

[Telegram](#)



Why should we not form a secret society with but one object, the furtherance of the British Empire and the bringing of the whole world under British rule, for the recovery of the United States, for making the Anglo Saxon race but one Empire? What a dream, but yet it is probable; it is possible.

Cecil Rhodes

To think of these stars that you see overhead at night, these vast worlds which we can never reach. I would annex the planets if I could; I often think of that. It makes me sad to see them so clear and yet so far.

Cecil Rhodes

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Addendum - 9th of September 2023:

This book was written in a mood of writing whatever came into my mind. As such, this book is of a very big size.

I have had time to reconsider some of my ideas and leanings over the years after this book was written. In fact, I have been able to gather a lot more information on a lot of things.

In this book, I had placed a lot of faith and devotion on the English monarchy and nobility of England. I had felt that that these were the entities which could ultimately save England in its current perilous state of existence.

However over the years, I have had the enlightenment that both these entities are not English. Both do not have any kind of loyalty or devotion to the political item known as England or to the item known as English. In fact, both have stood in a mood of solid nonchalance when the nation had been swarmed in by outsiders who have no loyalty to English the language or its antiquity.



I would even say that both these entities have existed as some kind of antinational beachheads right inside England.

I feel that ultimately the responsibility for maintaining the continued existence of English language, culture, systems and society, in their pristine form, remains with the native-English common folk.

However, whether such a population is still in existence, in its pristine form, anywhere in the world also remains a moot question.

In this book, I have used the words 'British' and 'Britain' and 'Great Britain' in various locations. In most of these locations, the more apt usage would be 'the English' and 'England'.

For, I do think that the Celtic populations of Great Britain are different from the English, in that their native languages could be feudal languages, whereas English is a planar language.

I had written this book when my mind and life were in a state of siege. There were various kinds of provocative situations all around me. I think I wrote this book in a slight mood of utter recklessness.



I do not know what all things I have written in this book. I feel that in the case of at least some of the items, I should have written with a bit more of prudence and caution.

As of now, I do have more detailed information on a various number of things which I must have mentioned in this book.

In the case of the usage ‘feudal languages’, I do have a much more detailed knowledge, than what I had when I wrote this book. As of now, I think I can explain this concept more candidly with an ‘Ingal – Inhi ladder’ illustration.

Ingal is the highest You in Malabari. And Inhi is the lowest You in that same language.

With regard to my insights on the software codes that maintain physical reality, I must claim that they are of a very formidable level, as of now. I have put into writing some of these insights in my vernacular writing. However, it might take some more time for me to bring everything into some kind of clarity. I have severe paucity of time.

I do feel that science is piggyback riding on technology and technical skills. There is another location where science is totally in the dark.



This book I wrote, I presume, in 2013.

It is a huge book of epic parameters.

The basic underlying theme is the essential difference, planar-languages has with feudal-languages.

Feudal languages are quite powerful, in that, the moment they are spoken, the social structure and human relationships change powerfully into a custom-design hierarchy, depending on the language.

When planar-languages are spoken, the social system and human relationship shift towards a planar arrangement.

For a planar-language social system to experience feudal-language communication is a very creepy experience. Individuals can go berserk. Mental trauma and emotional terrors, which cannot be understood by the native-English, will effect individuals selectively; with the others having no idea that some individuals among them have been effected.

This is a very vital piece of information which all native-English nations should understand. For,



youngsters, persons engaged in professions which are defined in pejorative usages in feudal-languages, and various others can literally go mentally ill, when accosted or connected with feudal-language speakers.

The issue of Gun violence in the US in which innately decent and peaceful persons go homicidal can be directly or indirectly connected to the affliction caused by feudal languages. I very specifically mention the name of Adam Purinton in this connection.

It is dangerous to allow bilingualism to run riot in native-English nations, if the other language is a feudal-language. For, feudal languages do have carnivorous codes. Inside feudal-language nations, people do keep a distance from lower-positioned persons and groups of persons, who can, if they want, bite them verbally, without the use of any abusive word, profanity or expletive. Simply change the indicant-word level of certain key words. The terrific damage is done.

Modern psychology and psychiatry can be utter nonsense. They do not know about these things.



Verbal signals can trigger various kinds of switch-on and switch-off effects in others. Instead of focusing on the person who has been affected, it would be more intelligent and effective to find out who is sending the switch-on and switch-off signals. And send them home to their home-lands.

Feudal languages can create mutation in physical features, emotional balance, human relationships, national economy, and stature of professions, and in many more things about which native-English nations have no information on.

It is dangerous for the native-English to learn feudal-languages, when living in the midst of feudal-language speakers. It would only have the effect of allowing the feudal-language speakers to place a powerful grip on them, physically and mentally. In fact, the feudal languages speakers would literally be able to control the emotional stability of the native-English speakers, if they can be made to understand feudal languages.

It would be like string-puppetry. The native-English who have learned feudal languages can literally be made to dance, yell and jump as per the pull and push that can be conveyed by means of the



holding strings of the verbal codes in feudal-languages.

At the same time, for feudal language speakers, knowing English is a great advantage. It would give a very powerful pathway and bridge for them to crossover the various gorges in their own communication code and enter into the placid native-English locations.

As of now, almost all native-English nations are simply getting dismantled and disarrayed by the spread of feudal-language speakers inside their vital areas. Things are going into various errors. Much worse is in the offing, unless effective steps are taken to forestall them.

I wrote this book some five years back. In this book, a bit of the personal experiments I have done many years ago on certain individuals has been mentioned.

This book is not focused on the internal codes in feudal-languages. This book moves through the peripheral areas of many other items, including the English colonial rule in the subcontinent.

As to the persisting mood inside the book, it more or less reflects the terrific mood that was there in



me right from the early 2000 to around 2015. That I was continually blocked from writing my ideas, insertions and corrections in many website and media-sites. There seemed to a concerted attempt to block me, mainly from inside native-English nations. At first I did not understand why this was so. There were mentions that I was writing hate-speech. Actually this very book was mentioned as a book of hate-speech.

I can understand the mentality that brought forth this mood in many others. However, this book is not a book of hate-speech. Instead it is a book that proclaims the solid fact that the spread of English colonialism was the greatest social force that led to the emancipation of human populations, which had lived like cattle in enslavement for centuries, under the social shackles set-up by the people who could be the ‘Mandelas’ and ‘Gandhis’ in the feudal language nations.

To know more about the above words, I would invite the reader to read my Commentary on Malabar Manual.

As to my current-mood, I do not much care for the low-class individuals who have had some



cantankerous administrative powers in the various websites, be it the Wikipedia or the WikiNews or in the computer rooms in the US media sites or Australian schools.

I know that I do have readership, even though I still do fear that the native-English readers may not really understand the basic information on the real dangers in allowing feudal language speakers inside native-English nations.

I have written about the internal codes in feudal-languages in many of my books. However, the most illustrative writing on this has been done in a native-language of the subcontinent. It is a continuing writing, which I post regularly to a limited number of readers via Whatsapp: '[An impressionistic history of the South Asian subcontinent](#)'.

As of now, I have started translating the posts into English. You can find this book on this link.

My first book on feudal languages was '[March of the Evil Empires](#)'; English versus the feudal languages'.

This book, though pioneering, was written in a quite hurried pace; and with absolutely no access to any source material for reference. And hence does

have a lot of deficiencies. However, what it postulates does hold true.

I sincerely believe that the world would be a better place if it is placed under the administration of the Anglo-Saxons, who have kept a decent distance and detachment from feudal-language speakers, of all skin colours, white, black and brown.

VED from VICTORIA INSTITUTIONS

DEVERKOVIL

23rd February 2018



CHAPTER ONE

INTRODUCTION

A great planar language

Learning English is a great mental and physical development and improvement. People, races and populations who have had the benefit of acquiring English in a most natural manner, by being born in English nations, or by being in close contact with native English speakers, do not really appreciate the fantastic benediction that they have been bestowed with. They do naturally seem to have a more mental standard than people from who speak feudal native languages of many Asian, African and even some European nations. However, they never really give the credit to English. In the case of most such people, they tend to claim that their mental unfettered-ness is something innate to themselves, by being somehow better than others. However that is not the truth, and is quite a wrong notion.

Due to the fact that I had exposure to both English, and to feudal language communication systems, at a very young age, I could understand the deep difference that was there between them. I took up the stand that English was better and I tried



all my life to disseminate this language among others. I can't say that it was an altruistic pose on my part. However, I understood that an English ambience improved refinement in the social system, wherein it was easy to interact without raking up irritations, connected to the varying requirements of a feudal language code.

A comic posture

It was a stance that at many times in my life did give me a most comical posture. It was an activity that improved others, and not me. Since the improvement was spurred by a person who was not an acknowledged teacher for them, it had the effect of being an endeavour of arming a competitor with a powerful weapon. For, the social communication was feudal, and every bit of communication was loaded with some sort of competition. In feudal languages, there is no position of human equality, but only that of being on top or of being below. No sane person in a feudal language social system would equip another person with freedoms, knowledge, technical skills etc. other than from a position of a superior. It was essential that the superior-inferior link was maintained.



However, there are no such thoughts in English. For, when one functions in perfect English, almost all such competitions disappear, as there are no equivalent words or usages in English that splits human personality into a minimum of three levels, starting for the level of dirt to that of the level of gold. However, there is this converse also to be borne in mind: People who are at home in English would really feel the truculence of feudal-language speaking persons, when they exist around them in the various levels and grooves of existence allowed in such languages. This is a feeling that does not easily become conspicuous to persons who are used to the roughage and uncouthness of feudal language communication. For example, when a group of persons stand as a crowd instead of forming a queue, it is an unnoticed event in feudal-language mental setup. However, to a person who is at home in the niceties of English, the concept of the *right to precedence* is an ingrained feeling. The other stance irritates.

The essence of choosing

In my case, the issue was whether I should go in for the Indian-English; or try for the pristine-English from England. Here I must push in the idea that the



concept that I am explaining has nothing to do with accent. Gandhi English or Indian English is a version of English that can also be called *Coolie* English. In this type of English, all the feudal language codes of Indian feudal languages are fully enabled. Mr. Raman will become *Raman Mash*, *Raman Sar* or *Raman Sabh*. Mrs. Rani will become *Raani Maadam* or *Raani Memsab*. The words, 'You', 'He', 'She', 'His', 'Her', and 'Hers' are generally frowned upon, when used towards or about seniors. The higher person has to be given very obvious respect not only in words, but also in physical postures. The lower person, the smaller person, the subordinate person etc. are not to be given respect in words or in physical postures. If this is done, the communication system as well as the route of communication and that of regimentation and command would breakdown.

All these things should not be connected to individual goodness or badness. When one uses the local feudal vernaculars, this is the only way one can function, even if one were good or if one were evil. These behaviour codes do not have any link with moral standards or with ethical integrity.



Falling in love with putrefying codes

Beyond all that, it may be understood that the lower person does not necessarily have any complaints about the system. In fact, if a man is made to concede another person's greatness as a *Mash, Sar, Ji, Mahatma, Sabh, Memsabh* etc., a spectacular kind of creepiness enters him. He really falls in love and reverence to that person. He revels in being obsequious, showing servitude, being made to suffer inequities, discrimination etc. In fact, the greatness attributed to MK Gandhi, can be partly attributed to this effect of feudal languages. For, there is nothing of greatness that can be really found in Gandhi, and there is no training of his that has really improved anyone. Part of his greatness can be attributed to a persevering conditioning of mind through media, textbooks, films and such other things. It may be understood that if a person can don such towering heights in feudal language reverence, not even scandals can breach its powerful fortress walls. This can be seen in the case of Gandhi also.

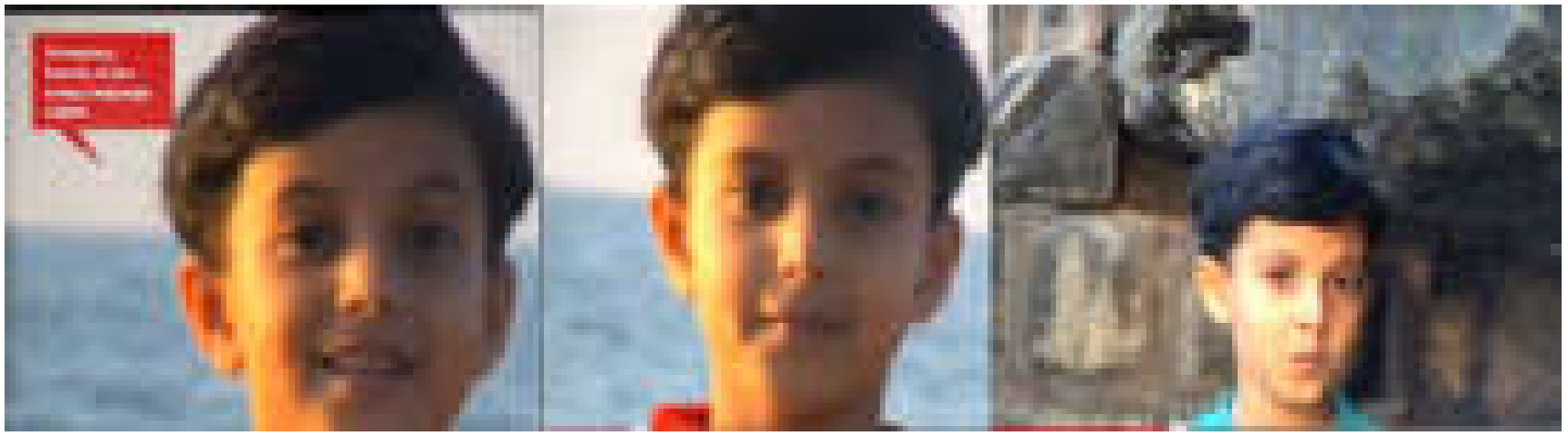
{The film GANDHI is an example of how people can be redefined using media, visual as well as print. The real Gandhi used Hindi for speaking to the



'Indians'. However in the film GANDHI, he speaks in English, at least in the English version which was shown worldwide. So, his use of the pejoratives to the subordinate class and their consequent adoration, that springs into action as though a switch is pressed, is not seen or understood by the native-English speakers. This stands in stark contrast to the depiction of the English colonial persons in Indian films. In these films, many of the antagonist-Englishmen are seen as speaking to the *'Indians'* in the local vernacular using the pejoratives. This was something that rarely happened. For, the colonial Englishmen were averse to studying and using *'Indian'* feudal languages and using them to the maximum. See how the actuality is shown in reverse. This is the reality of Indian nationalistic propaganda. That of showing the English in poor lights, when actually the *'Indian'* master class is the real culprit.



The effect of English



See my own daughter, when she was brought up in an English atmosphere, right in the midst of a feudal vernacular social system. It may be remembered that at the time this photo was taken, financially I was weak.

Now, there is the other English, the pristine one that was on offer from England. It was an English that can literally denude a towering person off all his superior attributes. A *Raman Mash*, *Raman Sar*, *RamanJi*, *Mahatma Raman*, *Raman Sabh* etc. all became a mere Mr. Raman. Or a mere He or His. It is really an intimidating English that no sane Indian would teach to other Indians. Only the Englishmen who came from England were stupid enough to try to do the same here. For, they were striving to denude themselves of all '*greatness*'.

It's very obvious negative effects can be seen. The English men who ruled India, starting with Robert Clive and many others are never mentioned with any suffixes of reverence to their names in Indian



history. Robert Clive was offered homage by Indian princess and kings. He accepted some of them. So he was a '*thief*'. However, the other 'greats', the real native looters of India, who more or less spent their whole lifetime spiriting off other's wealth and attainments, are all great men, great kings, great emperors!

The commitment versus crude cunning

The Englishmen who ruled India spent huge amount of tedious time, making and testing out fantastic administrative machineries in India. I speak thus, because I have gone through an immensity of them and seen the unbelievable amount of honest commitment that they must have had, with no inkling of a personal benefit, to create foolproof administrative systems, in which human dignity was allowed and protected. Yet, there is not one word of appreciation for them. On the contrary, persons who cunningly gather a lot of followers to honour themselves with feudal higher indicant words, garner all the accolades for deeds and misdeeds, with no thoughts on whether their creations are logical, or of long-term usefulness.



The love for inexorable piece of dirt

Once you allow a lower feudal-language-speaking person to improve, then it is a terrible thing. For, the lower person then becomes a stark competitor to you. For, that is the way the feudal language codes work. If that person doesn't try to overtake you in feudal indicant words, others would. In feudal language codes, all reference to others and even addressing, are in a form of comparison. When a lower person goes up, you would go down in comparison, in indicant words. It is an inescapable item. And inevitable. And immediate in all communications. Everyone notices it, and the valuation information spreads through the social system.

In many ways, this is the real reason that feudal language nations do not improve, even when there is so much wealth around. The need to make the other person a piece of *stink* is inexorably present.

Yet, if you do not improve a lower person, it is in many ways, a strengthening of a relationship of affection and regard. For the small crumbs that you throw to him or her, he or she becomes entwined in a powerful code of reverence and gratitude. I have



seen this in many Indian families. The servants are not allowed any level of chance to improve their intellect, personality or their right to articulation. However, they are given small crumbs of gifts. These things are treated as signs of great affection from the superiors. The superiors maintain them in shackles in feudal words. The shackled state is a very enjoyable one, for they are happy with the affection that they receive.

In one of my relative's house, many years ago, there was a day of deep consternation. The servant maid, who had been a faithful member of the house since her very childhood, might get married in a few weeks' time. The possibilities were quite distressing. For, to replace her with a similar person was a near impossibility. The general and very open talk was on how to block the marriage. I am not sure as to how it was done, but it was done. Later, I saw her very openly claiming her great affection to the '*Chechhi*' (word of respect to female superior) who had bought her saris, and other garments, and given gifts to her far-off family. She was claimed to be a part of the family. Yet, she slept in a bed on the floor in the kitchen. Her toilet



was an Indian-commode in the back of the kitchen, while the others all had their own attached Western-commode toilets. She would never even contemplate on sitting at the dining table or in the chairs in the house, other than on the floor in the kitchen.

However, the language codes were not really structured as one would imagine from an English understanding of the scene. However, I can't go into that here.

Erasing affection and docile love

Now, to lend the lower persons a chance to improve is to dismantle this powerful gracious system of affection and regard to one's superiors. Once a lower person goes up, all that happens would be that he would lose respect for the various others who are senior in the social system. In many sense of the word, it was a terrible thing. People do not like the person who does this terrible thing of improving others. In many ways, this was one of the real reasons for the powerful enmity for the British rule in 'India'. The British rule was in many ways directly interfering with the social systems' structure



and dismantling centuries old human links and pulling out persons from pre-set slots.

Sample ingratitude

I can very easily illustrate this from my own experience. By caste, I belong to the Thiyya caste of North Malabar. It is actually a lower caste of that area. However, in the small areas around the small town of Tellicherry, during the period of the British rule, very good quality English education systems came in. The lower castes received a *never-before-in-history* chance to break out of social mould. Many of them became so good in English that such names of English classical authors as Sir Walter Scott, R L Stevenson, Oscar Wilde, Charles Dickens, Somerset Maugham etc. became very familiar names among the educated section there. This was a tremendous improvement for a class of persons who were traditionally the lower caste serfs of the cantankerous-quality feudal classes of those areas.

The brazen, yet timid features

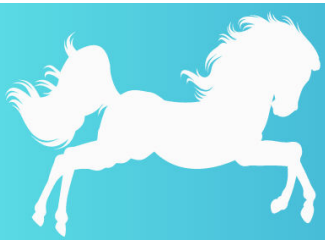
English improved the looks and personality of those people who traditionally had the suppressed



looks of the lower castes of those areas. When speaking about the suppressed class demeanour, I need to explain it. It is connected to taunting and teasing codes in such words as *Inhi* (*Nee*) {lower you}, *Oan* (*avan*) [lower he}, *Oal* (*aval*) [lower she}, *ayittinkal* (*avattakal*) {*stink-level* THEM}, *Chekkan* (lower level Young man}, *Pennu* [lower level Girl]. When such words are used, there is a spontaneous kind of crushing clasp on the face, expression and other physical features, including that of posture. These are things that need to be scientifically observed and studied. However, the Indian government would not dare do it, for it can powerfully dismantle the present-day persons-in-power.

Varying effects of varying indicant words

The effect is not connected to the individual words, but more connected to the issue of who uses these words to whom, the social context, and how the others view the scene. I mention this to stress that the same words can have different codes connected to them in different contexts. The exact power of this force doesn't come from a one-to-one interaction, but by a processing of the relationship through the mind of the total social system. In other



MALABAR



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words, it means that the effect of these words in a *father-son* relationship is different from the same in a *feudal lord-serf* relationship.

The negative impact of negative words such as *Inhi* (*Nee*) [Lowest YOU], *Oan* (*Avan*) [Lowest HE], *Oal* (*Aval*) [Lowest SHE] and others are connected to who uses it on whom. When a friend uses it, it is one effect. When it is used by one's parent, boss, feudal lord, wife, husband, elder sister, younger sister, elder brother, younger brother, senior, junior, teacher, master, servant and many others, in each case, the effect is different. These are things quite beyond the understanding of an average native-English speaker.

For more on this, read the book:

CODES of REALTY! WHAT is LANGUAGE?

DIGRESSION: When I went through CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON, I found that he had actually made a profound study about the anthropological features of the different castes and class of



people in the southern part of the peninsula. I think he even went to the extent of measuring the various angles on the face like that of the nasal bridge and various proportional distances between the various features of the face. Yet, curiously enough, he missed the real software that really designed the features of the faces. For, every caste will look different, depending on the position that caste is placed in the indicant code position. So that a Thiyya man who is brought up in an English ambience will not have any subordinate looks. At the same time, a Brahmin boy brought up in a lower indicant level position will show more visible effects of mental and physical hammering than some other lower caste persons. END OF DIGRESSION

English effect on a lower caste and the callous ingratitude

English rule in Malabar brought in a mood that the lower castes, especially the Thiyyas were not under any higher feudal caste by any statutory compulsion. This was a wonderful understanding, which English education gave to the Thiyyas of Tellicherry areas. So that, even a lot of Thiyyas of



Tellicherry, who did not get direct English education, did achieve a change in mental mood.

There were later talks about *White* Thiyyas of Tellicherry, by the people of South Kerala. It was seen by them that a minor group of Thiyyas had inbred with the British and attained European looks. However, it was not the full truth. For one thing, there were not many English persons in Tellicherry. Beyond that, this physical transformation is seen in most Asian-native children born and bred in English nations. Moreover there were a separate class of people known as Anglo-Indians who were the offspring of Englishmen who had relationship with the local native women. Children born from Continental European blood in native women were also known as Anglo-Indians. Yet, it is also correct that there were a small section of people who had mixed blood among the Thiyyas.

As a slight digression that is necessary to place the records in the proper perspective, I must admit that I have been given some inputs about the presence of Thiyya females who had in fact lived with White men and had children with them. This information has been given by mother, currently aged 85. What she said is this:



A few of the lower class females of the Thiyya community did live with the Englishmen, who were living without their own wives. This gave rise to a group of children and households which were mentioned as *Koppakkood* (copper mix). Yet, the females and the children who were privately mentioned in derisive terms held social prestige due to their close proximity to English society. However, they were not part of the Thiyya majority in Tellicherry.

There is quote I should take from: CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON. This is just for the sake of records, and does not constitute any major substance in this writing of mine.

QUOTE: EURASIAN

There are, in North Malabar, many individuals, whose fathers were European. Writing, in 1887, concerning the Tiyan (Thiyya) community, Mr. Logan states * that ** the women are not as a rule excommunicated if they live with Europeans, and the consequence is that there has been among them a large admixture of European blood, and the caste itself has been



materially raised in the social scale. In appearance some of the women are almost as fair as Europeans.”

On this point, the Report of the Malabar Marriage Commission, 1894, states that “in the early days of British rule, the Tiyan women incurred no social disgrace by consorting with Europeans, and, up to the last generation, if the Sudra girl could boast of her Brahmin lover, the Tiyan girl could show more substantial benefits from her alliance with a white man of the ruling race. END OF QUOTE

The above-quoted part is not part of the stream of the writing here. However, it has been added to acknowledge a reality, which was pointed out by one reader.

Note added in 2023: There is a bit of incongruity with regard to the above-mentioned antiquity of the Thiyyas. I now come to understand that there were two different Thiyyas. The north Malabar and the South Malabar Thiyyas. The north Malabar Thiyya did have a Continental European antiquity in the early centuries. As now, this bloodline is in a



much erased condition. As to the South Malabar Thiyyas, it is possible that they originally had Central Asian bloodline. END OF NOTE

Now, what happens? In my own family, there were persons who improved tremendously in those times. They could read and quote English classics. Well, what did they feel of their own achievements? Well, there was not one word of appreciation of British efforts that lend them the freedom. Moreover, the newly acquired freedom and wealth were more or less another problem.

Even though these people improved tremendously through English, they were all powerfully tied to their own caste, social and family seniors, in the feudal vernacular's respect-pejorative codes. The English benefactors were not present anywhere in these codes. Instead the traditional leaderships, including the Uncles, Aunts (for the family system was Matriarchal), Father, Mother, Elder brother, Elder sister, Elder cousins, Professional superiors, Caste superiors, Teachers, Higher castes and such, still maintained their hold over them. This hold was again the traditional one, wherein one respects and reveres those who suppress.



In this scheme of codes, the British were the outsiders. The social indoctrination was infected by the newly emerging media, controlled by the traditional social superiors. They had been the section who had found the British rule a real menace. For, their lower persons had broken out of the centuries-old shackles.

A few of newly liberated Thiyyas also joined the *mêlée* in the minor social movement called the Freedom Struggle. Actually this so-called freedom struggle was not a major social event in those days. And at no time was the British rule in danger of being overthrown. But what was quite evident was that there was a general feeling even among the *Thiyyas* superiors that after the British left they could also be part of the ministers who ruled the state. This very feeling was a result of the British rule. For, during the native-king rule, such a feeling would have been seen as a mental disease.

To delineate the social culture that was opposing the British rule in a miniscule mood, I need to quote from an authorised biography of a Kerala-based writer (Vaikom Muhammed Basheer), who also bore the reputation of a freedom struggler:



There was a book being printed at the Mangalodhayam press for another company. He can come to Trichur from Ernakulum to do the proofreading of that book. At that time, the Managing Director of the press A K T K M Vasudevan Nambhoothirippad called Basheer.

Usually writers do not dare sit in front of Nambhoothirippad. (Basheer had made fun of this in his book '*Oru Baghavathgeethayum kure Mulakalum*', saying that the writers would stand in front of Nambhoothirippad in a pose of deep obeisance and uttering such respectful words as '*Adiyan*', '*raan*' etc.)

There was one Thiyya man who attained good English education and joined the RAF (Royal Air Force) as a pilot. After the British left, he was among the senior Indians who took over the Indian Air Force. His words were always disdainful of the British. He couldn't bear their so-called racism, for he was seen as a *brownie*.

Now, it is here one really needs to see the affect of improving a lower man. This man was a lower caste man, who would have been mentally suppressed by the local feudal classes by words such



as *Inhi*, *Oan*, *Chekkan*, *Ayittingal* etc. and made to sit on the floors of the higher class outhouses. The plate and glass given to him for eating food and drinking water would be of an inferior mould. Higher castes wouldn't want to be touched by him. For, he was the bearer of negative codes.

There is Dressing Standards also to be mentioned. Even though it is taught in schools that *sari* is the traditional dress of the female here, it is a lie. The Thiyya women had to wear a sort of *Lungi* as a lower garment (a stretch of cloth to cover the lower parts). No upper garments were allowed. They would put a thin cotton shawl over the shoulders, but otherwise remained fully exposed. As to the males, they would wear a *thorth* (a thin cotton towel) as the lower garment. The upper part was bare and uncovered. When working outside, they would wear a hat made of *arcnut* tree leaf (*paalathoppi*).



Image taken from CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON

PICTURE DESCRIPTION: North Malabar Thiyyas are considered to be a group of people who (are seen mentioned as) arrived on the Malabar Coast in circa 5th century AD. They got subordinated as per the codes of the local feudal language. And became **the Inhi, Oan, Oal, Chekkan, Pennu** etc. under the local *janmis* (landlords of the local areas). They were more or less assigned the coconut climbing jobs. And thus attached socially to other communities that were already engaged in this labour. They were not allowed to sit on chair or eat at a dining table. In fact, they themselves were so conscious of their lower status that only the exceptionally impertinent person would even like to do so. In this image, taken



in the 1800s, the *palathoppis* of the males and the bare chest of the females are clearly visible.

I have seen such attire in the late 60s among the members of this community. The first break for this community came with the English rule in Malabar, when a minor section of this community in North Malabar got the chance to learn English.

As to social security, the interiors of a Thiyya labour class family were fully infiltrated by the members of the feudal classes. In that, the female could be addressed by any member of the higher caste by an *Inhi* and referred to as an *Oal* and a *pennu*. This could be done by even a young child of the higher castes.

As to claims over one's wife, well, it was easily compromised by the local feudal classes and their henchmen. Possibly with the active collaboration of the females themselves. For, they wouldn't be able to view their own husbands with respect, for he was just an '*Oan*' to her uncles and to the higher castes. Respect and honour, the really powerful aphrodisiac in a feudal language social system is in the hands of the higher castes and bosses. In a way, it lends the higher caste male a powerful security, for it then



becomes a real impossibility for his females to get seduced by the lower caste males. For, the lower caste males would carry really repulsive and suppressed facial features. {A higher caste woman who falls for the seduction of a lower caste man would be hurting herself severely in terms of lowering her indicant word code position among the lower castes. The lower castes would assign lower indicant words to her, if she does such an indiscretion}.

When his negative codes were erased by English, he made to sit on proper chairs and could eat at the dining table, could read British classics, sit and talk with the British Air Force personnel at a level of personal dignity, no pejoratives in the words of address or referring about him, dress in English dressing standards and be an officer of the RAF; this Thiyya man's (who I mentioned above) full ire was on his very benefactors. For, he was a *brownie* among them; he who would have been a *chekkan* in his own native place! Well, this is a universal truth, and could be a very powerful experience that the English-speaking races experienced all over the world, including the US and in South Africa.



Improving the blacks of the Dark Continent and their entry into earthly paradise

If one were to see the experience of the Black African slaves in the US, this can be very easily seen. **Look at the below picture**, taken of Black Slaves saved from Arabian Slave Traders by the British West African Squadron. It may be true that they do look physically weak and enfeebled by the long days of captivity. However, one can see a bit beyond that and see the quality of people who were brought to the US as slaves. It would be true to say that there would have been other Blacks in Africa in those times, who were from the royal houses and higher classes (as is Nelson Mandela). They wouldn't have this crippled mental and facial demeanour.



Slavery was abolished in the US (an English nation) within 75 years of the formation of the US. Britain had abolished it many years before that. However, slavery was a world phenomenon, which still continues in most African and Asian nations, without any statutory identification. The shackling is in the language codes. **See this video from modern day India.** Beyond this video, one has to see the real demeanour of 80% of Indians. They are very near in looks to the Blacks in the picture given above.

Now look at the demeanour of the Blacks in the US (picture on the left). When I saw the movie **Gone with the Wind**, I saw the Blacks of those times in the US, featured in it. Well, even though the film was a wonderful one, it was not really able to bring out the real demeanour of the newly brought in African slaves. The slaves shown in the movie had more personality and looks than is seen in most Indian IAS and IPS officers of India (These officials are the royalty of the Indian administration).





Well, it is true that some 75 years exposure to English social system can really change the looks and personality of any person. I have seen it happen within 2 months. These slaves of the US could dress as the US citizens could. They could address their masters with their name with a Mr. or Mrs. affixed. Need not sit on the floor or sleep on the floor, but can use proper chairs and beds; meaning it was not a crime to sit on a chair or sleep on a cot. No pejoratives to suppress their facial expressions and none to contort their physical postures. And relatively more security for the males to see that their females were not taken off by the master class.

PICTURE DESCRIPTION: The brutal suppression of a tribal demand for return of forest lands that have been cleared and taken over by others after the departure of the British-Indian administration. This took place in the Wynad district of Kerala (North



Malabar). Earlier part of the Madras Presidency of the British rule period. SEE VIDEO



Well, if one were to compare all this with what the lower caste, free Thiyyas of pre-British times experienced, the experience of the Black slaves of the US was not one of enslavement but really a period of liberation. The very learning of pristine English and living among an English-speaking social system would have been an entry to Paradise for the lower caste Thiyyas of those times.



PICTURE DESCRIPTION: The ‘tragedy ‘of being a slave in an English nation for a population that

escaped the travails of a ‘glorious’ life in Africa. A scene from **Gone with the Wind!** Wouldn’t the blacks yearn to be a free man in the Indian subcontinent?



YERUKALAS.

PICTURE DESCRIPTION: **The fabulous experience of being a freeman under the upper classes of the Indian sub continent! Would these people love to escape to an English nation? Image from CASTES**



AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON

DIGRESSION: How to maintain a slave

Speaking about slavery in English nations, I feel that the English persons were the least capable of having slaves. I remember this incident in my life. I had come to my Malabar home in the year around 1983, from Trivandrum. I was understood to be quite incapable of managing workers. For, I was not ready to use the word *Nee* [Dirt level **YOU**] to them and to refer to them as **Avan** and **Aval** {Both dirt level HE & SHE etc). Moreover, in much later years also, I did not have any qualms about making a worker sit with me and converse. These dispositions were quite in opposition to the attitude of the others in my household. They had no qualms about addressing the workers as *Nee*. They did not allow them to sit near them. They had to stand apart and if at all, they do sit, they had to sit on the floor. It was quite easily found that the workers were quite respectful to these others in my household, while they held me in no respect. They stand up in a pose of respect to the others in my



household, while very clearly dithering in doubt as to whether they should extend the same obsequious respect to me. For, the system was Malayalam, and quite soon their description of me was near to ***Avan***.

Here it must be mentioned that in later years, I did impose the same social structure around me in English, as I train my trainee in the essentials of English speaking. In this case, I found that managing them was quite easy, and they had no need to ‘respect’ me by getting up or using higher indicant words of respect. For, the ambience was maintained in complete imitation of a pristine English social mood.

MOULDING A NATURAL SLAVE

Now, what is the failure of the English folks with regards to the slaves? Well, they did not know how to impose slavery. Slavery can be imposed very easily with no statutory dictates. They have to address the slaves with a You, which is the lowest You, which has the non-see-able adjective of *Stink*. Words like He, Him, His, She, Her, Hers, and even They, Them etc. when used to and about them



should also hold the codes of *stinking dirt*. They should not be allowed to sit on a chair or eat from table. They should necessarily do all this on the floor. They should not be allowed to address the master class by their name with or without a Mr., Mrs. or Miss prefixed. Instead they should address them with suffixes that are deeply ‘respectful’ and can only be expressed with tedious effort of the tongue. Their toilets and other such things should be markedly different and lower quality in comparison to that of the master class. They should not be allowed to enter the house through the front door. Instead a separate door meant for unclean persons should be kept apart for them.

Their dressing standards should be self degrading. The men should not be allowed to wear a shirt or a pant. Their only garment should be something like what Gandhi told the people of British-India to wear, a loincloth. The females should wear only a similar thing, and should not cover the breast with a blouse or anything similar. A shawl can be put.

They should never be given any education. If they show any inclination for intelligence and studies, it should be sneered away. They should



not be allowed into the religion of the master class. They should be asked to have gods and divinities which are markedly different and shows barbarian tendencies.

When speaking to them a very obviously different words and usages should be used, so that they do not learn the higher words and usages of the master class. When their children are being named, they should be told to put such names as Dirt, Mud, Stink, Thief, or if they want to use English names, they should be made to use it in a contorted manner, that denotes lack of learning.

There is no need to specifically tell them that they are slaves. They themselves would claim that they are unclean, unfit and lesser human beings. This is how the master class of the geographical area currently called Pakistan, India and Bangladesh maintained slaves.

However, what did the English folks do? Well, they made them dress in English dressing standards, taught them good English, made them sit on chairs and eat from tables, made them join their religion, gave them education and beyond all this went to war to liberate them, declaring that



they are also human being with equal rights. And did what no slave master class in the whole world would do. They allowed their children to be with the children of the master class with no demarcation that they are the children of the slave class. And at the end of this entire endeavour, what did the native–English class get back as gratitude? Well, only claims of suppression, exploitation, enslaving and claims for **repatriation**. But look at India. The very enslaved class will voice support for their very suppressors who treat them like dirt.

It is time that the native-English speaker of US demanded compensation for all the great improvement that a very barbarian kind of people from a very dark continent was given.

A tangible link to a superior and the unfettering

Here I need to go into another theme which may have a slight link to my book: **CODES of REALITY! WHAT is LANGUAGE?** I will try to explain it without taking recourse to the inner details of the codes involved. It is like this: When some White persons, mainly from GB, US or some West European nations comes to the place where I stay, or are brought here



by someone who is having some big business enterprise in the Middle East, a lot of effort is done by the persons who brought them, to see that they do not get acquainted with the others in the social setup.

It is not just about White people, but about everyone who is a big shot or a big government officer. However, there is the working of a code in that. A socially visible acquaintanceship with someone big is a great enhancement in social value. However, in the case of acquaintance with an English group, there is another totally different experience also, apart from this one. It is a sort of mental quality improvement. This is a fact about which the natives of English nations do not have much ken. They harp about human equality. However, such themes are there only in English mental moods, and quite conspicuous by their absence in feudal language mental moods. For, an Asian man mixing with the White English-speaking crowd is really a personality improvement for him. It is not because White is the colour, but because English is the language. However, it may be mentioned that walking around as an equal with any powerful personage is an enhancement of



personality. Yet, what gives the Asian man a personality enhancement is the fact that he who is tied down to a crippling social communication system, on being on communication terms of equality with an unfettered group of persons, becomes a display of being unfettered in a superior social software.

The dynamic reverse affect

However, the reverse, that is the effect of walking around and being an equal of an Asian man, unless he is seen as a big man, can be a personality-impairment to the White Englishman. Here it is not race or colour that is creating the issue, but something else. That of the fact that the Englishman is tying himself into the fully fettered social communication system, which by this very quality is a low level system.

Again this issue can be illustrated in another way. In a government hospital in India, the peon sits with the doctor in his consulting room. It is an action that can literally bring the peon to the level of the doctor. And the doctor to the level of the peon, in common communication, unless the doctor has some very powerful shield, that



maintains his superiority. The peon feels the positive aura of an elevation, while the doctor could feel the negativity of the lower stance.

If the doctor insists that he is trying to enforce the concept of human equality and such things, he is literally being in a poor state. For, the local vernacular software does not entertain such egalitarian concepts and there are no slots in this software to encompass the idea.

No one in a feudal language mental mood really wants others in his or her social system to improve. Everyone would say such egalitarian concepts, but a person who has really practised this would really be a rare one.

POST SCRIPT: I would like to add here that posting feudal language speaking doctors in English nations would amount to pasting stinking dirt on the local residents of the nation. For, these persons would naturally use putrefying lower indicant words about youngsters and persons who are encoded as lower classes in these languages. The acuteness of the social danger lies in the fact that this degrading and splitting of the social system can be done in a very affable demeanour.



CHAPTER TWO

Essence of improving

Now this brings us to the essential question of: *what is improving others?* The easiest ideas would be giving them food, giving them education, giving them dress and such other things. Well, food is an essential requirement. Since the word *education* is a wide one, for the time being one can say, giving information. Dress is also a part of social living. Well, these are only the minimal things, which only make a person barely sustain himself or herself in social living. These are not the components of improving another person or a group of persons. These are just give the bare essentials to which a citizen of a nation is entitled to, or which he or she acquires by means of work, wealth, pleading, begging, stealing, flattering, sycophancy, representation etc.

Improving is another concept altogether. It is the encoding of certain refining codes that allows a person to live with a level of dignity, self-confidence, basic human rights such as:

Right to the security of a family life secure from intrusive words of outsiders



Right to the security of a family life secure from
pejorative indicant words of outsiders

Right to dignified behaviour/s from others

Right to ease of posture and pose which others
have or use

Right to sit on a chair

Right to sit at a table

Right to sleep on a cot

Right to be addressed without pejoratives

Right to not to be forced to concede homage,
obeisance, and words of respect etc. to others who
forcefully can dominate

Right to address and communicate with the
officialdom with words which others, including the
social and official superiors, use to the officials

Right to accept and address government officials
as persons of only equal dignity and stature, and not
as divinities and persons to be paid homage and
pose of servitude

What is known

This is a concept of human refinement no one
really talks about. It may not be true to say that no
one knows about these things. It is my personal
understanding that people from the feudal language



nations and social systems are quite aware of these things, even if these are not in a listed manner as given above, in their minds. For, in feudal language social systems, people communicate very carefully choosing words and usages with meticulous deliberation, fully knowing the ennobling versus degrading effect they have, the amounts of social freedom encoded in each one of them, and also fully aware of the shackling versus unfettering effect it has on persons or groups of persons.

Apposition of opposites

The funniest aspect of this is that the native-English speakers do not have the slightest of inkling about these things. Yet, they feel that they had been the greatest suppressors in this world. This is because the items listed above do not have any pertinence in languages such as English. Such things cannot be discussed or made understood in a purely English experience. This is the whole paradox of the theme of human liberty, human dignity, human rights, racism, racial discrimination etc. The greatest of liberators are seen as the greatest of oppressors! People, who bear the most diabolic mental content in their minds, bask in the glorious deceitful



limelight by being known as the best of human races!!

Dirtying free people: the effect on tribal people

Actually the very concept of racism has not been properly understood by the native-English-speaking races, prone as they are to imagine themselves to be in the wrong; for feeling repulsion to persons who really do bear evil dispositions. It is like this: *Adhivasi*, that is the tribal population who occupied various geographical locations in the nation currently called India, including the Andaman & Nicobar Islands, were very crudely handed over to the Indian administrative domination by the super nut Clement Atlee (British Prime Minister who gave independence to almost all British Colonies all around the world). This nut had no idea about what the real contribution that the British rule had given to the lower class populations of the colonies.

The tribal populations were handed over to the domination of rank outsiders without their own acquiescence or knowledge. Nor were they informed that such a heinous action was being contemplated or done. Now, what is wrong in being summarily handed over to the Indian administration? Well, the



problem is that Indian administrators stand on the golden end of the rank feudal respect versus pejorative communication code. Everyone comes under them, and exists at various levels of dirt.

When the tribal populations were brought under the Indian administration, they literally came down below the level of the constables of the Indian forest department and of the constables of the Indian state and central police departments. Both of them are of the dirt level, in terms of stature in their own department, mental calibre, knowledge, information, English proficiency and use of communication codes. The tribal populations stood without any protection from the pejorative codes. The constables and also everyone above them would use only the dirt level words for He, She, His, Her, Her, Them, Their and much else. There are other words also, like *Eda*, *Edi* etc. which have no equivalent words in English. Even the tribal chiefs were made bereft of any protection. No provision was provided in the Indian statutes that these words should not be used on the Tribal population, even though Article 46 of the Constitutions states thus:

The State shall promote with special care the educational and economic interests of the



weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

MY COMMENT: If the state cannot see the using of lower indicant words as social injustice, then it is a very terrible situation. In the US, a using of a simple word like Nigger is regarded as a crime. If that be so, then using a lower indicant word should be considered as a thousand times crime.

There is more to the effect of this intrusive communication system. That of, splitting the social standards into three or more levels, and thus creating a new rift among the populace. I can't digress into that here. Now, with the whole tribal population forced to rhyme to the new codes of administration wherein their style of livelihood had no value, they on the whole went down the indicant word codes. Almost all Indians would then start using the same lower level indicant words to them. More or less pushing them more into dirt.

This can have many frill effects like the family system going haywire. For, their wives will start



seeing their husbands as mere dirt, compared to the Indians, who would be seen as of golden value in the communication codes. In many tribal areas, the native populations strove to keep this problem at bay by barring the entry of Indians. However, this was not an effective frontier, for the Indian forest department guards would enter into their native homelands with impunity and use intrusive lower indicant words on everyone in the tribal areas. They had no protection from this attack which would reach right into the very vitals of their human dignity.

Their status of being placed at the lower end of the newly formed Indian nation, would soon filter down the social communication. Almost all Indians would use only the worst form of the pejorative forms on them. It is not because the Indians are bad or evil, or innately predisposed to suppress them. It is something that cannot be helped. For, it is in the language codes, which works on its own, even if the tribal population is not in the scene.

Now, this is a thing that should be seen as a racial discrimination. However, no one has given it such a definition. The degrading of the tribal population by the majority Indian population. Yet, it is difficult to



mention it as that. For, both of them are defined as Indians, even though it is quite understandable that the tribal population wouldn't have any idea as to when they became Indians.

Digression

I had just completed my graduation. Some of us took a trip to *Agasthyargoodam* mountain peak in the *Sahyadri* (Western Ghats) mountain stretch. It is thick forest everywhere, with foliage growing up to various towering heights.

There were 13 of us. All from the Trivandrum local colleges. So naturally, the only extra adventure we knew as a collective group was to shout challenging obscenities into the air. *Aarda Poorimone, Yenthada Pundachimone, Koothichimone* and such other profanities which are usually the standard expressions of the local college students and the standard communication codes of the South Kerala policemen.

After moving for a couple of hours through the thick vegetation, suddenly we reached a clearing sort of area. We spied a hut on the edge of the clearing. So some of us sang out the standard



expletives as a sign of approach. Immediately we saw two young females, running out into the thick forest cover from the hut.

We approached the hut where we saw a young, shrivelled up tribal youth. He was trembling. We asked him for some drinking water to fill our stock. He gave it to us. Then one of us asked him why the females ran into the forest. He simply said, 'They thought you were forest guards'.

Now, this is one effect of feudal language intrusion into a social system. It is racial discrimination that is more or less non-tangible in English. Now, let us see the other side of this same racism.

SEE this part of a comment that came sneering at me on SCIENTIFIC AMERICAN'S Ramanujam page:

NEERAJ Replying to VED from VICTORIA INSTITUTIONS:

If we are to then say that all of British India (landmass, as large as Europe) had languages inherently feudal, and almost racist in nature therefore all of India shares these social



characteristics, it would be naive, near impossible.

MY COMMENT: This commenter has inadvertently accepted the fact that the language codes are feudal and racist.

Dirtying free people: the effect on native English people

The same 'Indians' go to English nations and use more or less the same words and usage to and about the native-English speaking natives, who cannot really understand the tongue. However, the negative effect is there, at least felt in varying degrees by persons who are on the lower side of the indicant word codes. These affected persons may include the youngsters, the refined, the financially lower, persons doing jobs that are seen as menial, low grade work, physical labour and such things. Beyond this, they will feel it, when fellow Englishmen who are seen as doing higher jobs, being given an eerie ennobling. It would be like a wedge is being driven between them.

When they react to the evilness that seem to encase them or attempts to enwrap them, it is called racism. It is racism at the other end. What the White



native-English speakers felt and what the tribal populations felt are more or less the same. However, the native-English speakers do not come under the domination of the Indian administration and educational systems. So, they can react and get defined as racist, while the tribal populations cannot react much, and if they do, they can get suppressed terribly. This is an exact information that should be discussed when racism is debated upon. Would the great thinkers who roam around declaiming about the evils of racism dare discuss things which would reach down to real inner codes of racial repulsion?

READ this article: [Decorated British Soldier gets life imprisonment, For murder of Asian waiter](#)

The eerie effects of a non-tangible wedge

Now, if the native-English speakers go down financially, and their social systems crumble and get swarmed by persons from the feudal language nations, then the whole scenario becomes different. Then they are no better than the tribal population who caved in when the assault came in the form of lower indicant words.

Here I think I need to input a minute yet quite powerful reason for the great wind of unrest that



gripped many nations in the Middle East. That of a powerful entry and presence of section of people who speak feudal languages. They can literally spit the tight intimacy of the Arab social system by dividing the population into two and drive them both to extremely opposite extremes. A simple example can be mentioned here:

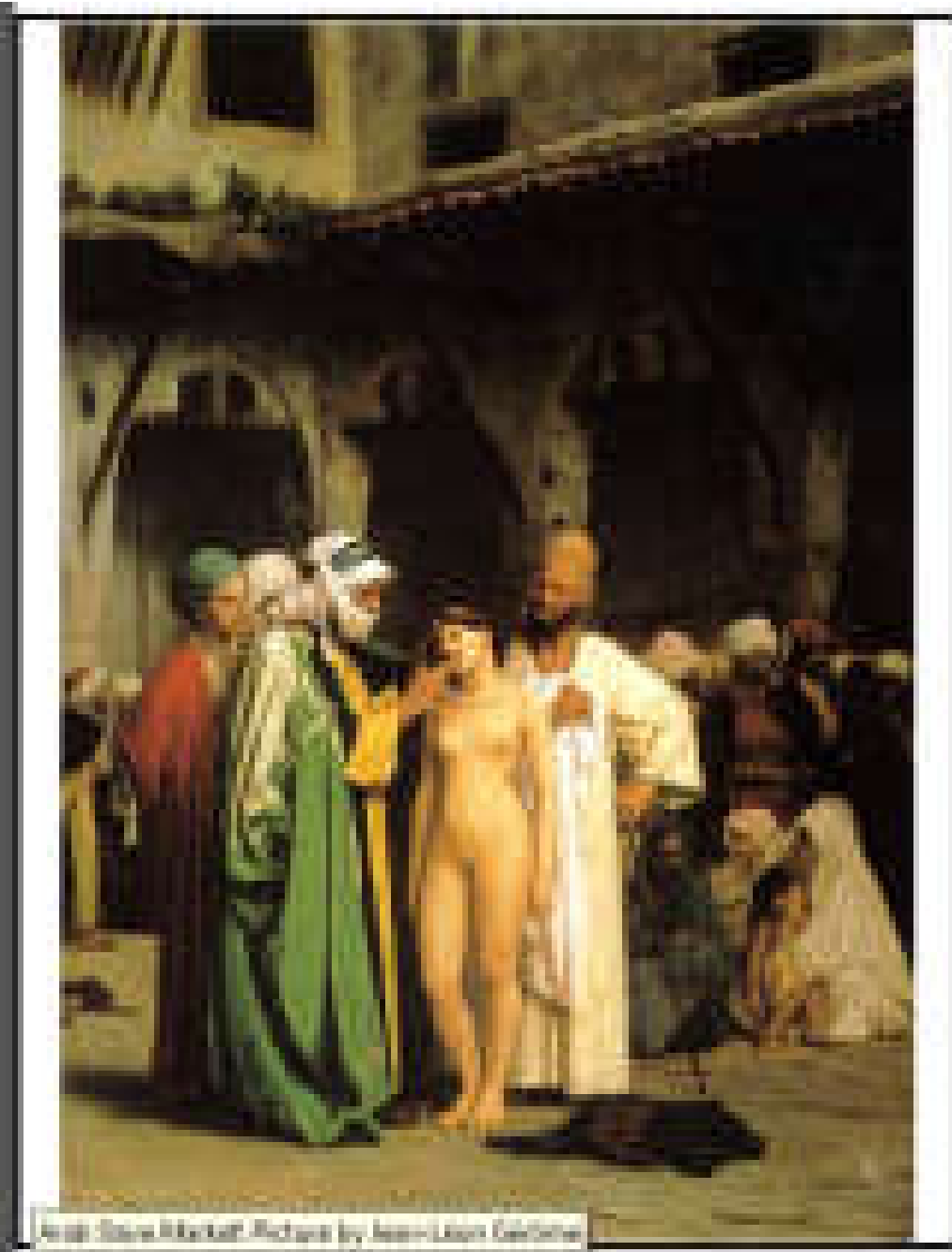
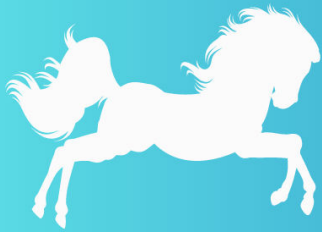
Two Arab women are walking together. There is no sense that they are belong to different social strata. For such a thing is not being envisaged. Two feudal-language-speaking immigrants are discussing about them. One asks the other: Who is that? The answer would be: 'Oh, she is the doctor'. Here the She would be *Avar*. Who is the other? The answer would be: 'Oh, she is the clerk'. Here the She would be *Aval*. Actually by these simple two sentences, the two persons are being placed at two extremes of the social order. They will feel it in the eyes, glances, propensity to respect' versus reluctance to 'respect', the speed of obedience, tone and much else. Actually if the presence of these two feudal language speaking persons continues in the ambience, then slowly the two Arab females would feel a distance between themselves which they cannot bridge.



For, the plier that forces the wedge is in the hands of stark outsiders. A slow feel of repulsion for the lower placed person would set in, in the other person. The lower placed person would get to feel the distance and elevation of the other. An anger that was not there earlier would enter into the mind of that female. This exactly is the real code that splits the Middle East nations.

Abasing Arabic and about Arabian slave trade

I may need to speak about Arabs and Arabic. Both of them are unknown entities to me. However, I do understand that in standard Arabic, many of the feudal content common in Asian languages is not there. For example, it is said that there is only one You, one He, one She etc. And also there is no definition of a person to be 'respected' and a person to be mentioned in pejoratives. However, due to their historical association with other Asian and African peoples, their egalitarian stance is much diluted. In fact, many Arabs do not consider Asian Muslims as Islam. The real reason could be traced to the issue that the Asian Muslims do define human beings in varying levels. That in itself wouldn't be the problem. A *haram* as per pristine Islam.



The problem would be that they, the Arabs and the Arab social system would be thus splintered if Asian Muslims are given the free run inside their intimate spaces in the society.

PICTURE DESCRIPTION: Arab Slave Market! Picture by Jean-Léon Gérôme

Beyond that I have been informed that Arabic also has deviated much from its original stance of egalitarianism to fit the Asian and African crowds also in the communication slot. People who do not come as a single unit but appear as splintered layers of peoples have to be thus defined. For this purpose, it is said that non-standard terms that define Asians differently have been encrypted into Arabic.

Now why has this happened? Because the Arabs noticed something eerie in the Asian communication systems. Asians mainly came into their social system



as lower employees and may be as slaves. However, these lower guys did seem to have some eerie power in them that could spoil the native social relationships.

Now, there is a tragic issue to be discussed. It is about the Arab participation in slave trade. Actually it is the Arabs who were the persons who raided black homelands and villages and captured many natives as slaves. It is also possible that the higher groups among the blacks also did participate in this trade.

Even now fair-skinned Arabs do raid Sudanese villages and capture people for slavery. Naturally women would be taken for fornication, if for nothing else. However, the Arabs do not view these captured people as human beings. They very powerfully believe that the captured beings are just some higher level animals. Even their children beat them heavily in the firm belief that they are training an animal.

When speaking about training an animal thus, I have to mention the training given to captured wild elephants in India. I have heard that in the earlier times, they would be kept in tight holes



dug in the mud, and made to starve. When they are weak, they are pulled out, and given a very brutal training. They are kept tied in huge iron chains and beaten in the most sensitive spots to elicit discipline. The matter may end if the elephants can speak. However, they can't. And they are addressed and referred to in the lower indicant words in the Malayalam language. And that too by Mahouts who are defined as servant class by their masters. They use blood curdling verbal commands.

Now when English nations attempt to correct this issue in Sudan, it has to first understand what it is that they are dealing with. The enslaving Arabs define these persons as animals. And they despise them as anything other than as slaves.

I need to speak about the social communication codes that may point to some level of self deprecating action in their languages. I have no means to find out if what I am saying is correct. However, I am just mentioning an observation. These people connect their social superiority with the amount of cattle, camel etc that they have. It may point to some feudal code. I remember writing



thus in my old book: March of the Evil Empires; English versus the feudal languages!:

Some 20 years ago, I was in a small town in North of Kerala, i.e. in Malabar. I was introduced to three different persons by another man. The Malayalam dialogues may be reproduced here.

- **Onu** (for him) randu (two) *thenga*. He has two coconut trees.
- **Ayakku** (for him) nuuru (hundred) *thenga*. He has a hundred coconut trees.
- **Orkku** (for him) ayiram (thousand) *thenga*. He has a thousand coconut trees.

The reader may here note the differing words used for the word: **for him**.

For the smallest in society: **Onu**.

For the higher in society: **Ayakku**.

For the highest in society: **Orkku**.

The number of coconut trees a man has, does change a man's social attributes, starkly. A lower external attribute immensely suppresses a man's internal attributes, and in many ways, it can have a killing effect on his self-image, and self-confidence.



CHAPTER THREE

Command codes in the language software

Now, there are many things connected to this information that one needs to debate upon when contemplating on the theme of developing others. The core issue is that one cannot identify any person or group of persons as evil. Neither the tribal population nor the suppressing people are bad or good in any particular sense. Everyone is more or less forced to accept certain communication stances which their language software enforces upon them.

Here one must differentiate the issue from moral standards, moral goodness and turpitude. Everyone in a feudal language social system have an innate fear of the lower man. This goes down the social ladder, from the heights to the lowest base. Each person is in a terror of being pulled down, or held down or tumbled down, by others. People act in a wary manner, and use offense as the best means of defence. Giving an inch to the lower man is quite dangerous, as he would immediately make haste to take a mile. These things are universal truths, connected to persons who bear some kind of



lowliness, which can be innate, forced upon or indoctrinated.

Sly secrets of ‘improving others’

Now this is a major issue that has to be quite effectively tackled with when one contemplates on improving others. Here the term improving others, is used in the sense of removing restraints in communication, stature, dignity, right to dignity etc. which have been listed above.

It is quite easy to declare one’s aim of improving others. In feudal language nations, it is a falsity and a charade. No one really wants another to improve to the extent that he or she becomes his or her equal in dignity. All one tries to do is to build up a pyramid of followers who have benefited from him, and have become willing disciples or something like that, and who go around chanting the huge amount of benefits this person has showered on him or her. The relationship that has been built up is essentially that of benefactor and beneficiary, and not a new relationship of equal dignity and stature. Essentially, this is a more or less equivalent to the *land lady-maid servant* relationship that I had spoken of earlier.



Digression

Once I was going through a nearby village, with my mother. A man of age more than 60 came and started showering her with praises and obsequious affection. On my enquiry, I was told that he had got a peon's job when my mother had been a government officer in the early sixties. At that time, public service recruitment at that lower levels were not always through the PSC. She had given him a chance to get absorbed into the service, by means of allowing him to work first on temporary basis. He was now getting Rs. 5000 per month as pension. These are minor means of building up a list of obsequious followers in a feudal language.

However, no one can find fault with either of these persons. It is not possible to be otherwise. For, if the benefactor aims to make the lower person improve his stature *vis-a-vis* himself, all that would happen is that the lower person would simply see the benefactor as an equal, and more or less a fool and a gullible idiot. For, he was simply allowing all codes of respect to himself to be erased. Now, it may be borne in mind that this 'respect' is not an empty theme. It is the real power that lends power



of command, social stature, rights to communication and articulation and much more. Even one's earning power is connected to the level of social respect one has.

Even the various NGO's in India who proclaim that they are working hard to improve the living standards of the lower classes here, actually strive hard to see that mental standards of the lower classes are immovably stuck at the subordinate pejorative levels.

Now, no one in India would dare to meddle with the codes of '*respect*' versus *pejoratives* that link human beings as benefactor versus the beneficiary. It is like dealing with uncanny possibilities.

Tangible experiences

From my very childhood I did see that there was something uncanny in Indian language communications. I got a better understanding of it when I learned English. The experience was that when others spoke to me, the child, in Malayalam, their attitude was that of teasing an idiot, tormenting the idiot with idiotic questions, making the idiot act out buffoonery etc. At the same time, when the other person was at home in English and



spoke it, the communication was more or less that of between two individuals of equivalent human intellect and dignity.

Later in life I have noticed that this is not really a communication code between a child and an adult in Malayalam, but more or less the standard code of communication between a superior and inferior, feudal lord and his serf, rich and poor, benefactor and dependant, boss and servant, Indian police and a common man and such, in all 'Indian' vernaculars. However, it would not be correct to say that the superior person is bad or evil and the inferior person an epitome of goodness. The relationship is only relative and every person can don different statures in different relationships, wherein he or she will act out the code of behaviour mentioned.

Many years ago, I happened to ask an acquaintance about his social work, wherein he had been seen working for the improvement of others in society. He simply made a very dry remark, to the effect that he had stopped that work, for it improved the others. Meaning that, they improved and went 'above', while he went down.



That is the right form of understanding the word 'improving' in feudal language experiences. However, when seen from English, these realities do not don on the native-English speaker, until the wider realities really don on him and his social system. Actually, there is no need for a native-English speaker to deliberately strive to improve another person from a feudal language nation. All that has to be done is to simply allow the other person to move and associate himself in his or her (English persons') companionship. A rapid change of mental and even physical stature to the positive side perches on the inferior person.

I remember my own daughter's case. She was brought up in an absolute English ambience, even though she lived in the Malayalam speaking state of Kerala. Once we were right in front of the British School in the New Delhi. We saw the children coming out of their classes in a very serene pose when the bell rang. It was a very vibrant scene, and quite unusual. All White-skinned children, with a very elevated English bearing, quite different from the arrogant pose of the Indian upper class. My daughter, then only around 4 years old, simply told me with no



deliberation, ‘I want to join this school and only this school’.

Well, one may feel that I am showing an affinity for the White skin and such things. However, that was not the case. It was simply the most unaffected understanding of my daughter that there was something of the refined superiority in the English kids, and an association with them would be something of an elevation, both mentally and culturally. However, my daughter couldn’t be admitted into the British school, for I did not have the necessary financial acumen to do that.

What not to do

Now, this is what the Asians and the Blacks who entered the English nations received, with not much expenditure other than the chance to be able to live in English nations. However, are they in any manner grateful for that? Well, no is the answer. They only have more complaints about the native-English speakers.

Well, this is an issue that most Asians know and understand. I did once see an Indian boss being quite feudal to his own factory workers,



some of them even of supervisor levels in the workplace. When they come to his house, they have to stand outside. To many of them, some even elder to him, he would use lower indicant words. They were not allowed to enter even the veranda. He would use the pejorative words of *Nee* and ***Avan*** even to and about senior-in-age subordinates. However, outside this premises they were all in a higher mental and social stature than he allowed them inside his premises. Once I made a minor remark about the issue of being so derogative to his workers. He simply remarked, ‘There is no problem now. If I allow them more leeway and respect, then they will start demands, complaints, questionings, criticisms etc. Keep them in their place, and there is no problem’.

Now this is a very critical element of all feudal language nations’ political, social and even administrative policy. Even the standard schools in these nations are the deliberate disseminators of the philosophy of ‘*keeping them in their position*’. For, in feudal languages, if you show respect to the subordinates, they literally ‘*climb on one’s head*’.



Look at all the immigrant populations in the English nations. They have all improved tremendously in mental and physical stature, to levels quite unbelievable if they had continued to live in their native nations. However, what is their stance? It is not that of gratitude, but one of ceaseless complaints of being under '*racism*'. No one ponders on what the native population in the English nations are being put to bear from their presence inside English homeland.

A sacrilege and a conspiracy

Well, what is it that they would be enduring?

It would be the pangs of the unseen attack on the social scene, family systems and human relationships, and even on the mental quality by the evilness of feudal, society-splitting language systems and codes. For, at a minimum, the feudal language codes would splinter every human link along three directions and layers. It can really make the nation and the people atrophied. However, which native-English speaker would understand these things? Their very proximity does improve the immigrants, and the immigrants know it. For, it is with this intention that they all clamour to reach the English



shores. However, it is a great conspiracy that the total reality of what they are gaining and the negativity which they are giving in returned is never discussed or admitted in the open.

I am sure that it is not a conspiracy as one would talk about the *illuminati*. And possibly it is not something in which there is a centralised leadership. It could be something more or less at an individual level. Almost all individuals who move to the English shores know for sure that they are actually arriving at a paradise when compared to their own native nations. They also know for sure that they are doing a sacrilege when they speak of the native-English speakers in their own native feudal languages. For the words they use about them, about their children, about the various persons doing a lot many jobs, about their monarch, about the prince and princess, and such persons, simply soil them and pull them or push them to levels of dirt and despoilment.

Yet, no one speaks or discusses these things. Does it really matter? Well, think of the concept of sovereignty. Theoretically it is said that it consists of a process by which all citizens jointly give up a particular percentage of their individual rights to another entity, who assures them that it, he or she



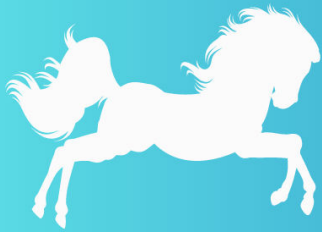
will ensure their common rights and security from encroachment from others with inimical interests. However, the fact is that the law and order machinery, the administrative set up, the various regimentation of social living all have to have a flow of command downwards, and a focus of respect upwards. Otherwise, nothing will work. {Actually there is very specific virtual software code involved in all this, but I cannot digress into those things here}.

It is like this: I went to give a Writ petition in the local state High Court against the compulsory imposition of Malayalam on all students. When I was presenting the case before the Chief Justice, I had to compulsorily address him as My Lord. When he was shifted to New Delhi and another lady Justice came into the position, again I was supposed to address her as My Lord. Well, there is the question of why I should don such a pose of obsequious respect to another human being. Well, the answer is that I am not addressing a human being, but a statutory position. If this position is treated as a mere person, the statutory authority of the position will get diluted. The same goes with the



British Monarchy. During the colonial days, the very words '*In the name of the Queen*', could act as a very powerful code that set into activation many a regimentation and command routes, and their enforcements, even in far-flung colonial areas, where actually there was no means of enforcement with any tangible tools of power.

When people treat the King, the Queen, the Crown Prince and the other princes who are line to the throne, with scorn, ridicule, jeering and such, actually they are meddling and dismantling the machinery that runs the nation and helps it maintain its antique qualities and command structure and route.



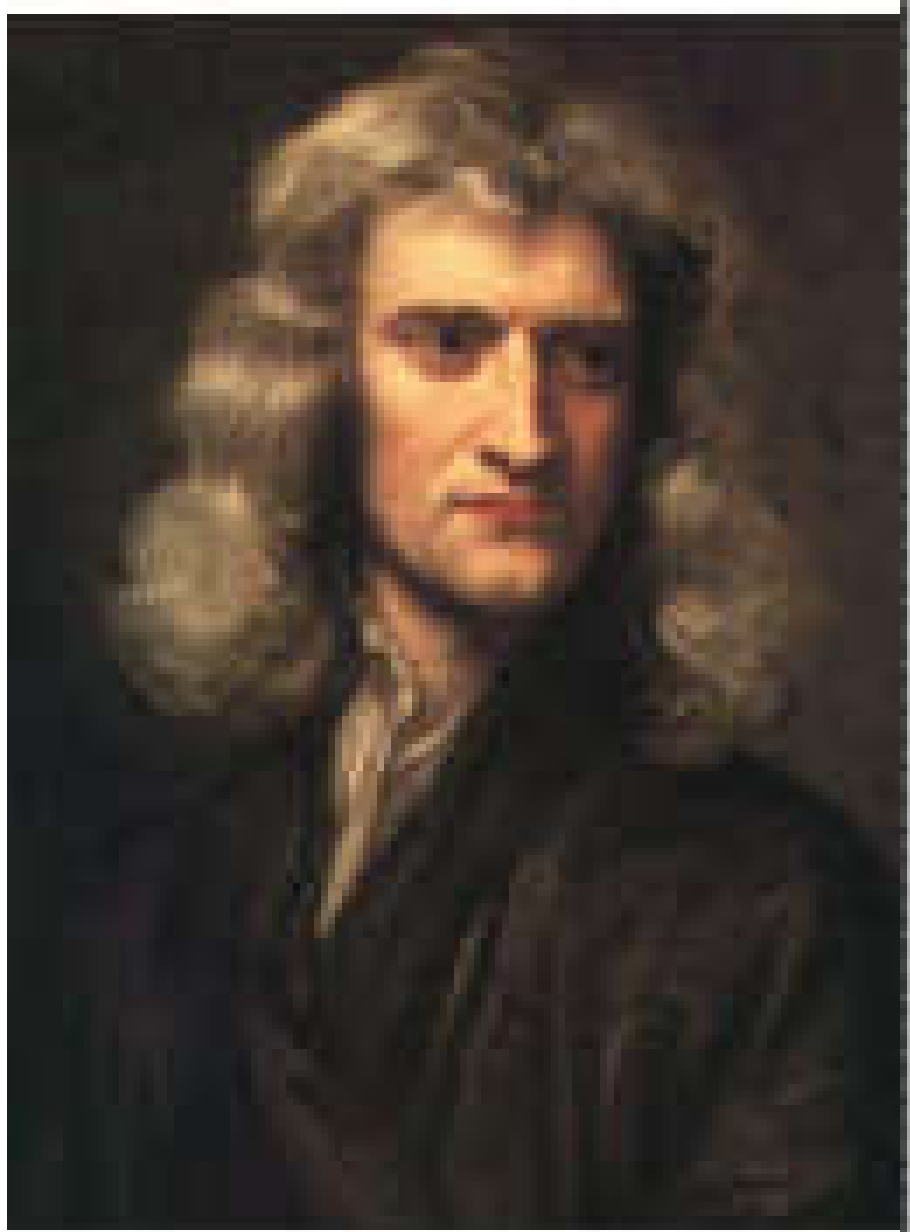
CHAPTER FOUR

SPONTANEOUS BLOCK TO INFORMATION

A widespread attempt to block an information

Now coming back to the conspiracy, I can only relate my own experiences when I do write about the feudal content of Asian and African languages. There is always a possibility that any new idea can be stark nonsense. However, the way to deal with it is not to delete it completely that no one sees it.

For example, when Sir. Isaac Newton brought in



his theories on gravitation, it was greeted with ridicule and scorn by many persons, including men of science. The general comment was that Newton was introducing concepts from his pet *Occultism* into the

realm of science (incidentally, Newton was more of an occultist than a scientist). The question that was asked was: 'Where is the rope that pulls?' The fact is that to this day, this 'rope' has not been found out or sensed or observed.



Newton was so distressed by the general attack on him and his 'dubious' theories, that he did not have the courage to publish his new mathematic discovery, on Differential Calculus. Later Leibnitz, the French mathematical genius came out with similar discoveries.

Now, my problem is that when I mention that there is feudal content in Asian, African and possibly in many other languages, which do have its repercussion on many aspects of the personality of the group of people who speak these languages, I find myself facing a certain kind of attack. Actually, it is not the kind of attack that one would call an attack. An attack could mean a verbal debate on the website where I had written it, claiming that my ideas are stupid and not worthy of reading and such things. However, nothing of that takes place. Instead, my writings are simply deleted, and at times, my right to write is cancelled. Some sites send me a standard letter saying that I was indulging in '*hate*' speech. Some people feel that I am White and call me a racist. However sooner than later, my writings simply vanish.

Even though I do not write profanity, expletives, call others idiots and such other things, many times I



have been at the butt of such addressing. However, that should not pain me at all, for it more or less falls in line with my own predictions many years ago, when I had only a connection of imagination with the English world, that such things would have come into English conversation and debates as people from rude and feudal native languages barge into and swarm the English nations, and start using English with an abandonment of freedom which they are not innately used to, in their own nations.

I do answer very coherently and to the point, and refuse to enter into a contest of abusive words. This itself would make the others furious.

{Actually, this is also a feature of the feudal language nations, wherein a person seen as an inferior but acting with refinement, which he is not supposed to have, can ignite fury and hate. For example, a District Collector is behaving in a pose of extreme refinement and decency. It is seen as a great individual quality. Now, if his peon also does this, it can be seen as a competition from a lowly guy, who needs to be put down}.

Very soon my writings would selectively disappear and at other times, all mention of that debate would



vanish. Now, this is really a very grave issue that the English world is facing. That of something gnawing at their vitals has entered their inside, and no mention about that is allowed.

My first experience of online bitterness towards my ideas was in UkResident.com. However, there was an ambiance for detailed discussion, with a lot of participants. However, that site suddenly changed into an immigration-to-UK site and the debate forum was slowly removed.

My first experience of being attacked online for intellectual assertions was when I wrote on the Wikipedia on the Talk pages of a South Indian caste (*Ezhava*). I reached this page when I was seeking some information on Kerala castes. The Wikipedia page on this caste had a lot of fabricated inputs which were historically wrong. It was on a very visible attitude of increasing the caste membership by imputing that a certain other caste was a sub-caste of the Ezhava caste. What irked me was the self righteous attitude of the persons who were promoting this idea.

The moment I wrote a correction on this theme, there were a lot of acrimonious wordings in the



page from various others who certainly got annoyed. My aim was not to annoy, but to correct the misleading ideas. Some persons starting vandalising my writings and putting terrible ideas into it, to give a guise that I was writing mean themes. There was a complaint about me, and the administrator there did ask me about my seeming mischief. There were a few correspondences, in which I ultimately took time to explain the issue. The Administrator told me go ahead with my writings, without fear. However the correspondence was exhibited many years later by many others to show that I had done mischief on Wikipedia. Actually, I was not the person who did it and it was understood by the then Administrator. Yet, it is easy to show these correspondences to unheeding people and claim that I had done a misdemeanour. Not many persons care to read the text to the end.

I seem to be going off track from the focus of this subject matter. So I will wind up this part of the conversation by saying that there had been attacks on my writings from certain personnel in MSN India (Microsoft website), Wikipedia Indian Page Administrators (I am blocked from writing on Wikipedia), FaceBook (my account was closed

without assigning any reason), Twitter Account was frozen, YahooIndia warned me that my account would be stopped and that they had the right to inform the law enforcement officials about me, Google + warned me that my account would be stopped. However, it is clear that someone had complained to Google and they had sent me a standard warning. Google was polite. Many others weren't.

Shantanu

I still confused why you still not deleted his comments which is not having any material evidence, and its indirectly hitting pride of india

Pankaj

Please note that while I always welcome debate and discussion on the blog, I will not allow this space to be used for making sweeping statements, generalisations based on opinions and mixing up of issues etc.

If you continue in this vein (making such statements, assertions and "facts" – without citing "any" evidence – and mixing up things in your responses, you are veering dangerously close to a temporary ban.

I look forward to your response – on the appropriate threads and with references, links, data but I cannot allow you to continue in this manner. Your call.

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What is Spammy about a link to my writings? This particular link is connected to my predictions way back in 1989 with regard to what would come to happen in the US:
..... But I have fears that with this severe influx of alien cultures that come with a package of virus software, a stage may come, at least, in certain areas, where the innate resilience of the English structure may be severely tested; and cause much distress to the individual persons; and can in a matter of time, cause domino effect on many other areas, causing strange happenings of technological failure, inefficiency, conflict, hatred, events that may be described with shallow understanding as racially motivated, decent and peaceful persons acting with unnatural violence etc. MY COMMENT: I usually give this link in connection with some technological or social disaster that happens in the US. Surely someone in the Facebook hierarchy doesn't want this bit of vital information to appear before the US native citizens. If my giving a link is Spammy, what about the immensity of unsolicited FACEBOOK emails that appear on my email boxes querying whether I know this man or that? CONNECT to the INTERNET & CLICK HERE



There was a time that my User name was pre-blocked in a certain websites even before I registered in there. I used to comment on the Huffington Post on various new stories. Most of my comments were not of the silly kind and did have an unusual level of profundity. Suddenly one fine morning, my complete posts were removed, and my profile page displayed a heading that this page has been removed.

Controversy as a Marketing Tool

Now, what is it that makes some of the personnel in these firms to act so viciously? Especially when I do not write profanity or use bad words or impute any bad suggestions on anyone or any group of persons. The actual fact is that in many debates I do face acutely abusive words, but I do not mind them. However, removing my comments and writings do point to a singular level of collective intellect that does not want certain ideas to be even discussed. No one wants a controversy to come up. Actually, over the years I have understood that controversy is just a marketing tool. To destroy that marketing tool, the best way is to avoid any subject from becoming a controversy. However people think that some great intellectual propensity is provoking a



controversy. The fact remains that it is only a very concerted and deliberately done marketing action. Even a mere mention by a media is a promotion.

This was very much seen by me when I filed a writ petition in the Kerala High Court against the compulsory imposition of Malayalam language on the students. It was a case that could have been debated and displayed as the handiwork of a crank. I had been told that the Chief Justice would throw out the petition without even taking care to even discuss it. Yet, it was discussed and the writ admitted and number allotted. However, when the media men read the arguments that I had presented, they had the creeps. For, the arguments were quite powerful. Any mention about the Writ would be like planting a gigantic bomb on themselves. No one reported, other than some slight mention in some far-off district editions of two relatively small newspapers. **Readers can see the arguments** [here](#).

Speaking about controversy again, there is this writing of mine: **What is repulsive about Indians?** More than a thousand Indians have read this article. Along with a small percentage of non-Indians. Only one man, a White man from South Africa spoke to me about it. He took up the stand that there was



nothing repulsive about Indians, but then admitted that the language issue might be there. He also mentioned that the title of the article would be aimed at making it noticeable. Well, the point is that more than a 1000 Indians did read it and notice it. Even persons who send me terrible expletives combined with profanity were asked by me to read this article. Well, the title is so terrible that it should have attracted a terrible criticism on me. However not even one person made an outcry or outburst. Why? If controversy should be generated on anything anti-Indian, then this was the apt thing. Why did not even one person take it to the court or make a case against me for degrading Indians? Or at least write a reply to the article.

Well, the fact it that such a controversy would have been simply marketing my article. Many persons would then come and read the article. Well, it could have created problems for those who spoke against it. A most effective stance to destroy my ideas is to ignore it. The very taking it up for criticism would give it life and energy. If it could be deleted, it would be the best attack.

This is the stuff of which huge scale marketing is composed. Political marketing is an art. Gandhi used



it. Nehru used it. However, in these times, the field is full of players. It was not like those days when the field was quite vacant and the people quite coy and honest and believing.

An information that can uproot social studies

Now, what is the major theme that runs commonly in all these writings of mine? Well, all of them have a common platform that Indian/Asian/African and some other nation languages have the feudal codes of '*respect*' versus '*pejoratives*'. From this basic area, a lot of other contentions come up. It is this theme that almost every 'intellectual genius' all around the world wants to prevent from being discussed. It would have deep recuperations on most commonly held beliefs with regard to British Colonialism, Languages, Liberty, Freedom, Human dignity, Immigration to English nations, Business Process Off-shoring and many other themes. There is a huge crowd of persons who have entered the vital areas of every nation, including the English nations, who would literally shiver if they contemplate the possibility of these themes coming up for common discussions. The native English citizens stands dumb, stupid and totally gullible, in the hands of an immensity of



other nations' grand persons, all of whom hold certain common aims and ambitions, beneath the veneer of a very cunning affability.

My stand is neither here nor there. I do not intend to explain it here, but would now strive to carry on with the conversation that I aimed at pursuing. For I am losing focus on the area where I want to reach in this writing. The writing is essentially about the intractable problems of improving others.

The illumination from the English Source Codes

I will have to go through my own life incidences. It is not connected to me having any altruistic aims, but that my stance of inducing English wherever I went and stayed, did act as a sort of lightening up the place and the persons. Here again, I should say that it was not the case of being associated with a great man, for if one associates with great persons, certain positive codes and aura does seep into us. In my case, when I tried to induce English in a social or personal setting, the positive aura and codes that entered was not from me, but directly from the source codes of English.

Here again, there is another thing that I must put on record. It has been my own personal life



experience that many people tried to keep me from using the positive codes of English. For, it was clear that it was giving me a more than allowable personal dignity and unfettering of non-tangible chains that should hold me in tight social positions. This has happened from even so-called relatives, who could sense that I was exhibiting a personality size that couldn't fit into my shoes, so to say, when they allowed me to speak to them in English. For my required subordination would vanish, and there was no way to hold me back.

Being liked and being disliked

The problem quite frankly was not that I would speak cantankerously or was acting to be good, or bad, or would subdue others. However, what really irked them could be many things. Liking and disliking a person is not always connected to a person being good or bad. There is an immensity of factors that can make a person be liked or disliked. Looks, facial expressions, personal habits, words used in speech, tone, reactions, retorts, family position, social position, ability to subdue others with pejorative words, display of respect, companions, social group in which one moves and much else. There is another



very significant thing also. That of being in a social or professional position, which others don't want him or her to be. This can even be inside the family hierarchy, or any other hierarchy. Persons who do not limit themselves in ways and manners to the position in which they are supposed to be in, can actively be disliked. And persons, who condone their own forced positioning, can be liked.

So in any social or familial competition, my being liked or disliked has no connection to me being good or bad, or my being the better side or worse. So, in the detailing I am going to give here, the reader need not take a mental picture of this writer being good or bad. All I am aiming to do is to try to decipher the codes and other finer issues that could be working in the relationships. So, it may said that even persons who have been quite inimical to me, and acted against me or tried to cause harm to me, were only the pawns in the study that were needed to lead me to understand the basic structure of the virtual codes that control human emotions.



CHAPTER FIVE

Forgetting as a social art

One of the starting points in this is an issue of forgetting. There was a situation in my Upper Primary class. I had come from an English background and crudely admitted into the Kerala version of ‘schools’ in class 5. The drastic difference of ambience and teacher features has been mentioned in this **writings**. So I wouldn’t go into that here.

In the Upper Primary class, I was to find quite a lot of difference in mental focus. I started bringing Enid Blyton books to school and started exchanging it with some students in the upper classes, who were also reading it. So, one of my close associates in the class, who sat with me also became an avid reader of Enid Blyton. However, after some time there was an altercation between us. I casually mentioned that ‘at least you started reading English novels and stories through my companionship’. What he retorted back was quite revealing, and more or less a standard in Indian attitudes. He said, ‘Even if you hadn’t been there, I would have started reading Enid Blyton’. However, that was not a truth, for I did later



in my academic life, understand that among my companions who more or less came from intense Malayalam backgrounds, none did take up reading Enid Blyton or go in for higher English novel readings, unless I purposefully introduced it. I am speaking of individuals who did not have any background links to such things.

Since I did try to insert English speaking wherever possible, many persons who were in close association with me, and yet spoke of me as a some kind of '*joke*', did improve their English standards beyond their usual possibility.

Now, what does English do? It doth lend a very discernable brightness to the human personality, and a fetterless freedom of articulation. Native speakers of English do not understand this, and feel that English is just another language like other languages. However, that is a very erroneous understanding.

Improving other: the various techniques

There are different ways to improve another person. One is to stand tall above him, and teach him things. He remains at the bottom, yet, improves in certain ways comparative to his competing



companions. Actually, he remains in the same personality. This is not really an English manner of improving.

This is the typical method of Indian traditional systems. A lower man attaches himself to a deemed higher person. This association allows him to gain some social level or position, using which he enjoys a certain level of 'respect', which can come in the way of such usages, as '*Sar*', '*Unn*', '*Aap*', '*Thaangal*', '*Chettan*', '*Annan*' etc. He has to remain in close association to the higher man. If he tries to break free from this contact, unless he has made his own powerful group of subordinates who will stick on to him, he is bound to fall back into the wilderness of '*no-respect*' and pejorative words. This literally means that usages such as '*Uss*', '*Thu*', '*Thum*', '*Nee*', '*Avan*' etc. comes back to perch on him, and all higher usages are removed from his personality.

I remember an incident. Many years ago in a north Indian city, I was witness to commencement of a rupture of relationship between a lady and her loyal subordinate. She was running a business, and people called her name with a *Maadam* suffixed to it. The loyal subordinate became sort of an undesignated manager of hers. He was



addressed by many others, by his name with a *Saar* or *Saab* suffixed to his name. This suffixing was gained by him through his attachment to her. When he acted over smart and tried to carve out a fiefdom of his own, the detachment happened. She very pointedly told me that all his titles of *Saar* and *Saab* were due to the position she gave him. Without it, he just became a mere name. That is a powerful denuding of a person's social individuality.

These issues are totally not there in English, in the sense that an association with a higher man doesn't create any higher indicant word on him nor does his breaking away from the higher man remove any such indicant words from his personality. {Still it must be admitted that in the virtual codes these things do make changes. I cannot go into that here}.

However, the English manner of improving a feudal language speaking man is quite dangerous, and of unpredictable portends. For the individual who is being improved is under the influence and indoctrination of so many others. There is no *guru-shikshya* relationship.



English manner of improving and its powerful frill elements

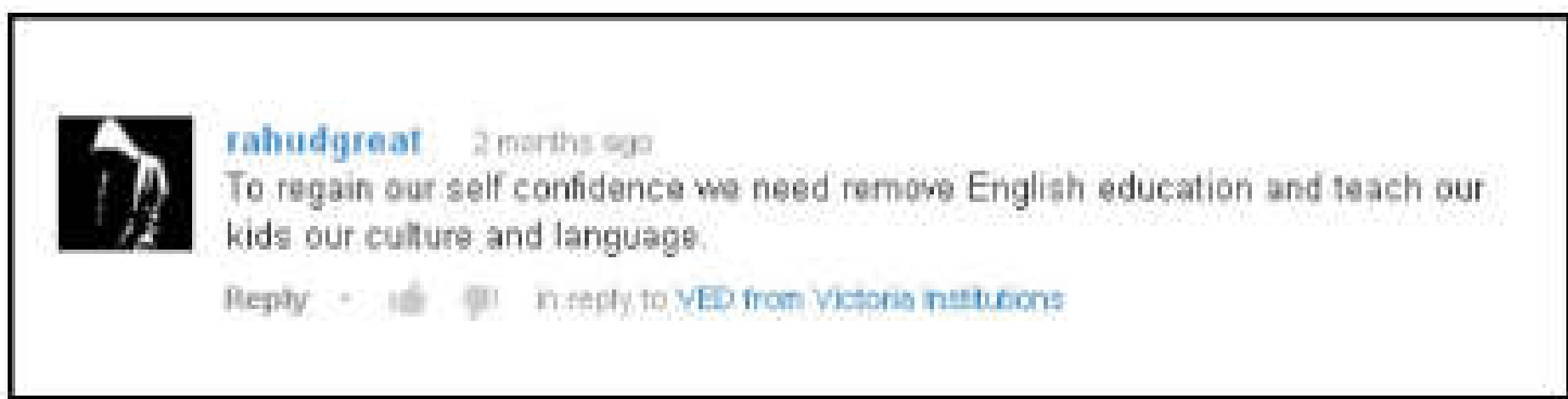
Now what is this English manner of improving?

English manner of improving actually aims at the wholesome developing of a social system. In that the persons who learn English more or less gets an opportunity to outgrow the various fetters of their native feudal language that has placed them below many persons, in quite fixed subordinate positions.

That much is good. However, the fact remains that the persons who do improve thus doesn't usually extend this liberty to persons who are struck under them. What causes the agony of seeing the subordinated persons improve is the fact that everyone is still living in an outwardly feudal language system. In such a situation, when English comes, it moves the subordinated persons to a level of equal dignity with higher persons. However actually it only has moved the person who is still a subordinate in the native feudal language to a higher plane. In other words, when the communication moves back to the feudal variety, all that is achieved is just the removal of the words of '*respect*' attached to the higher persons. In other

words, the higher persons are pulled into the disreputable levels of ‘*no-respect*’. Since ‘respect’ is the power code that runs commands, stature, higher earnings etc., a removal of these things could be equivalent to social death.

So generally when persons who live in a feudal-language world learn English, they do not show much haste to share this knowledge with the others. Even if they do strive to teach English to the subordinated class, that English would be only a literal translation of the feudal language codes. It is a substandard variety of English that can be called ‘*Coolie English*’ or ‘*Gandhi English*’. For, this type of English carries the same level of insecurity embedded in feudal languages, with regard to the elevation of lower persons.



CHECK Chapter 48 to know about ‘our’ culture.

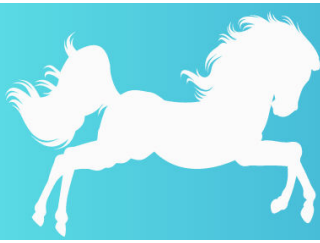
My stand

However, I took up the stand that this nation would improve if good quality English without any feudal language affliction could be brought in. There



are many reasons for this stand of mine. One reason could be that I had an opportunity in life to see the real quality of British intervention in India, without being affected by the nationalistic nonsensical propaganda that fills the textbooks, and the visual and print media. One reason for this was the very curious issue of one of my parent being part of the Madras State Civil Service from which she moved to the Kerala government service when the state of Kerala was formed. The various information that I received and observed is quite unique in the sense that many people of Kerala and of India do not know these things. They are observations that should have been erased by time. However, some of what I saw, experienced and observed are there in some of my writings. **Horrendous India!** A parade of facade in verbal codes!

The general version of the British in Indian historical incidences is that of a people who were crooks, and who ravaged the nation and stole the goods. However, my observations, understandings and manifold experiences in this regard was that the British, especially the English version of them, were a very good team of people who took up the issue of improving the natives here. The British persons who



were in India did face a lot of seemingly insurmountable problems from various directions and corners.

**rahudgreat** · 2 months ago
Please dont get surprised when i say Indians exploited in the white mans land. JC Bose invented wireless and radio but white man's history kicked him out. What the nobel committee said about giving nobel prize to saha is that "one Nobel is enough for Indians in a century", now that's blatant racism.
[Reply](#) · [👍](#) [👎](#) · [in reply to VED from Victoria Institutions \(Show the comment\)](#)

**rahudgreat** · 2 months ago
Brain Drainage is one of the biggest problem India is facing. It's our Indian people who helping countries like america from destruction. Especially USA is a country which sucking up world brains by showing them their rich lifestyle. If all these Indians and chineses got back to their countries US will collapse like card palace.
[Reply](#) · [👍](#) [👎](#) · [in reply to VED from Victoria Institutions \(Show the comment\)](#)

**rahudgreat** · 2 months ago
Who are u gonna believe Ramanujan's and his wife's own word or some texts written by somebody who has no connection with him? The Indians who go to England and forget their own country is those people who raised on western culture 24/7, what do u expect from them? Real patriot men even if they go to other countries(like C.V Raman) will say they're proud to be Indian. Also it's human nature to get excited of luxurious life style USA Europe and Scandinavian countries are rich so they go there.
[Reply](#) · [👍](#) [👎](#) · [in reply to VED from Victoria Institutions \(Show the comment\)](#)

**rahudgreat** · 2 months ago
Are u saying that there is no bad word in English? Just listen to all that rap songs. Considering pejorative words how about the white mans using the 'N' word to blacks.
Why do u think learning English will improve everything. There are other European, Scandinavian, Latin and East Asian countries which are well developed are they all become rich because of English? As far as Culture and language goes the English men(and women) are considered as the worst behaving people on the earth.
[Reply](#) · [👍](#) [👎](#) · [in reply to VED from Victoria Institutions \(Show the comment\)](#)

**rahudgreat** · 2 months ago
Even before Hardy found ramanujan he invented Eulers formula by himself. Ramanujan would have remained a genius in India too. Even though he went to england, Ramanujan still was quite apprehensive, considering the snooty and rude behavior of the British in India. In Engalnd ramanujan faced lots of difficulties like his work being stolen, but being a gentleman he kept quiet. Just like Nicola Tesla he kept the proofs in his mind.
[Reply](#) · [👍](#) [👎](#) · [in reply to VED from Victoria Institutions](#)

**rahudgreat** · 3 months ago
Tell me what was English behavior. Killing millions of people and stealing their money?
[Reply](#) · [👍](#) [👎](#) · [in reply to VED from Victoria Institutions](#)

**rahudgreat** · 2 months ago
The wealth of British east India company was from Tippu sultan's gold which he looted from Kerala temples. In Kerala gold was stored in temples. I think u know that recently 23 billion US dollars worth of gold found at SriPadmanabhaswamy temple at Triyandrum. There were thousands of temple in Kerala when Brits came where do they all gone now? In any case the British rule in India was devastating for Indians there is no doubt about it. Culturally,economically and mentally.
[Reply](#) · [👍](#) [👎](#) · [in reply to VED from Victoria Institutions](#)

A sample of modern day indoctrination about British rule. No one knows that despite all efforts by the Congress leadership to stop it, more than 30 lakh (3 Million) British-Indian soldiers fought on the English side in WW2. Subash Chandrabose could gather only 2000 soldiers on his side to fight for Hitler against Britain! [CONNECT to the Internet & Click Here](#)



CHAPTER SIX

What the Colonial British faced

One was the fact that the natives of this land currently called Pakistan, India, Bangladesh, Burma, Ceylon etc. were of a feudal-language based culture, in which one innately shows *respect* to those who are powerful, and rude and suppressing. To the weak, the polite and the refined, the general attitude is to be derogatory, disrespectful and to make them the butt of *pejorative* words. This communication code was the very opposite of what is usually understood in English as effective social communication. In fact, the early English persons in India were quite surprised to find the landlords treating their serfs with scant concern and leaving them to face the brunt of the ravaging cold and heat, with bare protection. And yet, the more disparagingly they were treated, the more respectful and affectionate they were. It was a real difference from the social scene in England. Actually in this communication code, one can see the real secret code that creates an immensity of *Gandhis* all around India.



This very issue was not quite understandable back in England. This itself was their first problem. Explaining this geographical area, named as ‘British-India’ by them, to the *stay-at-home* Englishmen was an impossible thing. For, the social communication had to be translated into English, when being conveyed to England. Here, the essential codes of the *golden respect* versus *abominable dirt* social communication were erased in English. So English intervention in ‘British-India’ was understood in England as an occupation of ‘*India*’ by an English crowd. Actually, it was a case of Englishmen standing apart from the local crowd. Yet, the very presence of the English persons was creating sharp changes in the social scene. Even their viewing a scene could create changes of straightening up the bent backs of the suppressed classes.

This issue of mere sight of another person creating social changes is connected to the virtual codes in a language. I have discussed this issue in my book: **CODES of REALTY!** WHAT is LANGUAGE? However, to put it briefly, it may be expressed thus: When a youngster is viewed by a feudal language speaking person as an inferior, the child would feel the clasp nature of the vision which



Sir Elijah Impey, First Chief Justice at the Supreme Court in Calcutta. It was he who, for the first time in this geographical area, brought in the idea that no native feudal lord was above the law and rules of the land. In current day India, a similar person is required to bring in this point. At least some judge should have had the courage to hang the culprits in the Bofors Gun national swindle case. However, no current day judge has such courage.

would be making his or her features bent or go lower in stature. However, if the viewing person is from a native English background the child wouldn't feel this.

This thing I have experimented with, and also I have

observed the effect of my own children (who know only English) viewing other smaller kids.

The first problem faced by the English persons who came to 'British-India' was the total ignorance of the *stay-at-home* Englishmen. In fact, there were voracious speakers in England such as **Sir Edmund Burke** etc. who took up the stance that there was only one God's truth, and if this truth was true in England, it was true everywhere in the world. However, at that time, the concept of software was not there. Different software can make different programs. Different language software create different social systems and social functioning.



This issue can be found in the life histories of such great personalities as Robert Clive, Wellesley, Impey etc. who were all made to face legal charges in England, of looting 'India' and mistreating 'native Indians'. However, there was no way for them to make the *stay-at-home* Englishmen understand that 'India' was different beyond imagination. I can understand their frustrations. For, even now, when I tried to make the native English speakers understand about the issues of feudal languages and their creepy and atrophying effects on human personality and social systems, many of the persons who came to comment on my inputs were more or less jeering in their tone. At the other end, there was a tremendous effort to ban me from writing in many websites. Even in such websites as that of HuffingtonPost, I did face this. I was banned. However in such websites the reason that prompted my ban was that there were persons from the feudal language nativity who quite rightly got the creeps that their securely kept secret negativity was being opened up. Otherwise there is no other justification for banning a person who brings in knowledge that is currently not known in the English world.

What the English world is unaware of



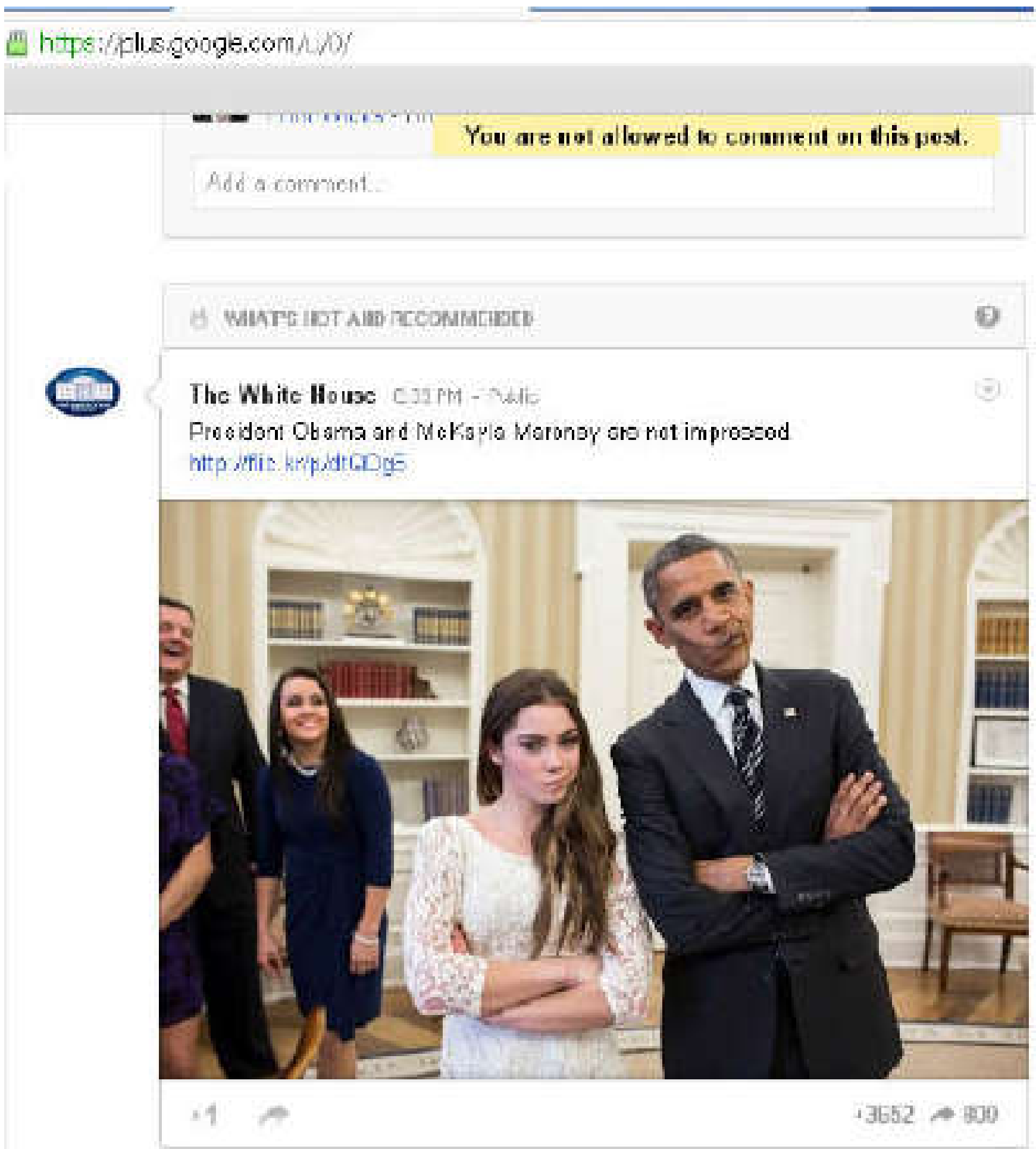
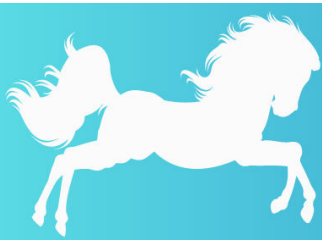
English world cannot understand that there are powerful codes in feudal languages. For example, the word *You*, can variously be used as *Nee*, *Thaan*, *Eyaal*, *Ningal*, *Thaangal*, *Saar* etc. Each of these words has different effects on the person on whom it is targeted. Its cumulative effect is connected to who uses it on whom, and so they do not stand as standalone codes. Moreover the total effect is brought about by a comprehensive processing by the social system. What do the English nations know about all this? How come such codes are allowed inside the tranquil settings of an English social system without the least of understandings about them? It may be mentioned that no native feudal-language-speaker occupying any position in an English nation wants to even discuss these issues. For their very existence inside English nations would then stand questionable, if such things are taken up for scrutiny. For, what they are doing to the English social scene would come up for discussion and study.

Need to keep apart

However, the English persons inside 'British-India' did understand that there was something creepy about the native social communication, in which one



has to necessarily exist as ‘respectful’ in word codes. All social actions were to be *in sync* with this requirement. In many ways, it would bring in regimentation and stiffness to one’s behaviour to go on meeting the requirements of this ‘respect’ in words. This was one of the major reasons that made the English persons keep apart from being a part of the native social scene. And this could also be the real reason why the Boars and the English kept apart from the Black natives of South Africa. Secluding oneself from creepy codes is actually a means of retaining one’s own refinement and a means of lending this refinement to others. It is not bad, even though it has been said that apartheid is evil. I would say that apartheid is good and godly. It needs understanding. My children did practise apartheid to disseminate refinement to others, till they themselves were forcefully made to be part of the negative codes. I will speak about this later.



Digression: I happened to visit an ashram near to Quilon in Kerala. The saintly person there is a female. The very obvious method used to garner superior aura for the ashram in India was to bring in White persons from East Europe. Their presence do give a feel that ‘English’ persons are her devotees. In fact, many years ago, I was taken to their ashram in Cannanore by an associate, when the saintly person came there. She had in attendance a lot of white persons. I was told by my associate to talk to the ‘English persons’. When



I did so, I found that they were quite weak in English. However, when I met the same kind of persons in Quilon many years later, I found them all to have improved their English to very good levels. However, there was one very obvious theme that I saw there. The whites had their own mess hall, where they sat on proper seats and dining tables. However, on the Indian side, the people were sitting on the floor and eating. There was a marked difference between the lowly attitude of the vernacular speaking Indians and the White folks who clearly were not English, but certainly exhibited more stature than the Indians.

I was clearly in a quandary. To eat and sit on the floor. Even in the prayer hall, I noticed the Whites using the seats, while the Indians sat on the floor. I did likewise as other Indians. Varuna had not yet been admitted to the schools. So she simply wandered into the White people's area and sat down on a seat and had her food. After some time, she came with a family from Britain who had come to see the place. When I spoke to them, there was a very clear indication that the ashram volunteers (Indians) had been given clear instruction to break up any such communication



attempts that would bring in close associations between either sides. Actually, I could understand the emotions behind it, even though I was distressed at that time. There was always the ubiquitous theme of detaching two social groups that had to be necessarily kept in two different platforms, one at an elevation, and one comfortable in a lower position.

But then when I was quite near the saintly person, after standing in the queue for nearly an hour, I happened to notice a White boy in her presence, giving her a gift. She used the word '*Avan*' about him to her adjutants. It was a totally unnerving situation for me. I was sure that she had no real solution for improving the people here. Improving a people should not be by degrading another.

See this photo of White South African kids being forced to mix with Black native kids. I do not see any issue of skin colour, but that of kids from refined social systems getting rubbed with negative social and cultural input from the Black kids. The issues are to be dealt not at the level of skin colour, but at the real depth of social and language codes. That there is no proper firewall in



position to block the negative codes from creeping into the positive arena.

So, one problem was the attack of the ignoramuses back in their native land, England.

It might be good to see this quote from the speech made by Robert Clive in the British Parliament way back in 1772 when he faced a charge that he had looted Indian rulers. :

The inhabitants, especially of Bengal, in inferior stations, are servile, mean, submissive, and humble. In superior stations, they are luxurious, effeminate, tyrannical, treacherous, venal, cruel.

MY COMMENT: This description of Bengal is actually the exact depiction of feudal language codes of India in its candid form. The background of this speech is actually an evidence of the interest England took in the welfare of the natives here in India, from being exploited by the newly arrived Englishmen.

How to improve the lower classes in India

Second, was how to improve the lower classes in 'India'? It is not an easy issue. When the lower classes are improved, what is actually being done is removing the natural leadership over them that the



traditional feudal landlord classes had over them for centuries. A definite amount of content is here **on this page**, wherein a development of a minor section of a lower caste is discussed.

Actually it is quite a complicated question. There are various hierarchies bearing down upon a lower caste/class person in a feudal language social system. Not only the various higher caste persons, but also so many other persons like mother, father, uncles, aunts, senior in age cousins, elder brother, elder sister, senior-in-age neighbours, persons who give work etc. have a particular kind of authority over a person, which is encoded in the words and usages used in communication. Each word that simply means You, He, His, She, Her, Hers, Them etc., words such as *eda* and *edi*, and the very using

of name without any suffixes of respect, more or less positions a person tightly into a social slot. Added to this issue is the social, class or caste status of the parents and other family relatives. Being under the suppression of a





lower class parent or uncle or aunt or cousin and others has its own negativity.

Improving a few persons from this social set-up, who are innately fixed into a particular lower positioned slot is not an easy thing as one can imagine in English. It is not simply an issue of asking the person to speak in English, stand straight (as against *stand with an obsequious bent*), sit on a chair (as against sit on the floor), sleep on the cot (as against sleeping on a mat on the floor) and so many other things. First of all, each one of these things mentioned has a code to it. For example, asking a servant to sleep on the cot is by itself changing the way the others view him in terms of indicant words.

It can be understood like this: A man and his servant go to a hotel room. Both are of the same age. There are two cots there. If the servant also is allowed to sleep in a cot, near to the master, the way the hotel staff would see the servant would be as more or less equal to the master. He would also be extended reverence, which they ought to show only to the master. The master would see the sudden rise in stature of the servant, as the others use 'respectful' words to the servant. It shall reposition the servant in the virtual code



arena. When such virtual distances get lessened, the power of command goes down. For example, to a person who is addressed with reverential words by others, the master would find it awkward to ask clean his shoes or to carry his box. For, in feudal languages, words are encoded with a lot of meanings, as one would say that words used

in computer programming do have extended meanings which may not fully fit within the parameters of the English word meaning.



PICTURE DESCRIPTION: Lower caste Thiyya child brought up in perfect English, without being affected by the negative lower indicant codes of ‘Indian’ vernaculars. Straight posture,

without a bend at the neck region.

Sample of the machinery-at-work

Now, imagine that the English persons are training this servant of a native ‘Indian man’. What they are doing is the undoing of all his innate social training, and making him an equal to a native



‘Indian’ master. Now, when understanding the so-called British Colonialism, this Indian master versus his servant system has to be borne in mind. The effects of British Colonialism on the two different entities in this system are two mutually opposite effects. And all interpretations of the total effect of British Colonialism should be viewed from this mutually opposing positions and perspectives.

However, it would be totally wrong to take a stand that the master is in the wrong and the servant is exploited and is in the right. For the reader should put on the shoes of both persons and see what is it one is against. The master would have to actively work to see that his servant remains in his despoiled state. Otherwise it would simply create a creepy eroding of his own positive features in the eyes of the society which contains not only his own superiors and equals, but persons subordinate to him. His stature among his subordinate folks has to be protected at all costs. This is part of his native ‘India’ social codes.

However, to the servant, actually even though he would be basking in the affectionate suppressing by his master, the cosiness of being at a social dignity equal to him would redress his own emotions, and



more or less make him lesser fit for his job as a servant of an 'Indian' master.

The 'Indian' master would be comfortable if his servant sleeps on the floor, near to his cot. This would more or less reinforce the word and usage codes in the feudal language. For, the words such as *Nee, Avan, Avattakal* etc. can be used towards this position of the servant with more equanimity and power with this vertical distance between them. And the servant also would feel comfortable to use such words as *Saar (Maadam/Medam), Thaangal, Ningal, Adheham, Avar* etc. towards the upper direction when this vertical displacement is maintained. Here it needs to be mentioned that the words such as *Nee* etc. are used not just to servants but also to one's son, daughter etc. However, the codes and the social processing will be different, and the same level of abominable grade as imposed on the servant wouldn't be there. (Still some negative features will be there, but that part cannot be discussed here).

Now suppose into this very stable and secure social system, an Englishman enters. He starts speaking to both of them in English. Well, what is he doing? He is doing something that has never been attempted or experimented with, in 'India'. Both the



master as well as the servant is being placed in the same level. It is an event with grave evil possibilities. For the master, it is a cataclysmic event. For the servant also the event is quite unnerving. A failure to understand his inferiority in comparison to this master could set in. Now, even if this servant is getting a glow of mental liberation, it is not a thing that all his fellow servants would enjoy. For, whenever he is with the other servants, they would sense that some level of his inferiority has been erased, and there is something of the superior in him in comparison to themselves. It would trigger an antipathy for him.

The initial terror in speaking English

Here I am forced to digress to another issue. English is actually a very simple and easy language, compared to so many other Asian and possibly African languages. However, many persons get the tremors when initiating to speak in English for the first time. This unnerving terror more or less makes them feel that English is quite difficult to learn.

There is a real reason behind this paradoxical experience. People who speak feudal languages



suddenly experience a planar language. It is like suddenly compressing a 3-D space into a 2-D space.

In feudal languages, a younger man sees an elder or superior person as a higher You, higher He, Higher Him etc. At the same time, the senior person has to see the lower person as a lower You, lower He, lower Him etc. Now, when suddenly the communication is changed to English, the lower man can feel the powerful manner in which he is pulling the senior man to a standard level You, He and Him. He would feel himself pulling himself up to a higher social plane. He would feel the tremendous terror of acting out an impertinence.

At the same time, the senior person would see the lower person being pulled up to a standard You, He and Him. He would also feel himself pulling himself down to a lower plane. He would feel the powerful terror of the social depths.

This is the real reason that many persons become nervous when speaking English in the initial periods. However, when this initial terror wears off, then it is days of basking in the glorious freedom, with activities that can be on the edge of rascality. The same sort of emotions and feelings that feudal-



language-speaking persons, who enter into the US, feel and act out.

Now, this is the second issue that the Colonial Englishmen faced in 'India'. First was the issue of the *stay-at-home* Englishmen of not understanding 'India'.

An illustration of the feudal language machinery

English is a planar language and not feudal like the 'Indian' languages. So, even if there was statutory feudalism in England, the '*respect*' versus *pejorative* form of communication codes was not there in England. Feudalism in language has a very complicated effect on social communication as well human personality and right to dignity. It is not possible to discuss the complete effects here. However, just to make the point understood it may be described here to this extent:

A man goes to see a high official in 'India'. He is accompanied by his man servant also. He addresses the official as *Saar*. The high official addresses him as *Ningal*. At the same time, he addresses the man's servant as *Nee*. The man refers to the high official as *Adheham* or *Avar*. The



high official refers to this man as *Ayaal*. At the same time he refers to the man's servant as *Avan*.

Now when a native English speaker read the above paragraph, he would see a social system structured like a military arrangement. However, that is not a correct evaluation of the scene. What has to be borne in mind is that the lower level words can actually be pejoratives that degrade a person's individuality and has a comparative effect. This type of incessant comparison of human individuality and dignity is not a feature in English. Moreover it has a social effect of creating pyramids of leadership, which are exclusive of each other, and mutually competing. For more on this, read: [MARCH](#) of the EVIL EMPIRES; ENGLISH versus the FEUDAL LANGUAGES! and also [Software codes](#) of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.



CHAPTER SEVEN

The third quandary

Now how do an English person mix and become comfortable in such a social system, if he or she has to mix? Well, that was also another quandary that the colonial Englishman had to face. He couldn't work under any 'Indian' unless that 'Indian' is socially an extremely high personage. In feudal language social systems, even the very having a higher grade person to be under you can be a great social elevation. Lower grade persons would immediately use the lower grade indicant words to exhibit a social seniority over another person very visibly and very powerfully. The other man, if he is with a higher level of refinement and intellect, would stink and get despoiled. It is a social terror that cannot be imagined in pristine England. However, the very fact that one's is a companion of an Englishman would ennoble an 'Indian' in the eyes of other 'Indians'.

Even a huge part of the glamour that such persons as Nehru and MK Gandhi had is connected to the fact that they had lived in England and could address the Englishman with his name with or



without a Mr. attached. In the case of persons who did terror attacks, such as Bhagat Singh, the glamour is connected to the fact that he had attacked an English official. Had he killed an Indian official, the same amount of glamour wouldn't be there. However, here again the paradox is that the Englishman is actually a simple man in a liberal-language world, while an 'Indian' leader would be a higher person in a feudal language world.

The liberalism that makes the English world attractive is very easy to discern. Just look at a few persons interacting to each other in English. The easy communication that is seen is delightful. However, if the same persons interact in some 'Indian' language like Malayalam or Hindi, one would immediately see and feel the tight containers and routes of communication that makes interaction quite tedious, as one has to keep and exhibit his or her position in every word and usage.

Read this story **THE POOL** by Somerset Maugham to understand the effect of being part of a feudal language social system on a native English speaker.

Now this was the third problem that the colonial Englishman faced. In his language, human beings



have the right to dignity and rights to articulation. He has to see that 'Indians' are equal to him. However, how he can he equalise himself to 'Indians' who exist at varying levels of equality, with a few of them of golden value and most of them at dirt levels? As per his own social codes, the 'Indian' who is equal to him can address him with his name with or without a Mr. prefixed. In 'Indian' languages being able to address another person with a Mr. prefixed to his name is seen as a *rising-above-that-person* communication code. Moreover, the Mr. disappears fast, and the other man soon becomes a 'mere' name. {I have experienced this effect and its traumatic after-effects, when I used to correct persons who come addressing me with a *Saar*. I tell them to address me with my name with a Mr. prefixed. It is taken as a licence to address me with my name with no Mr.} He becomes equal to the level he mixes with, and this can be a maddening affect.

The fourth issue

There is this fourth issue that the colonial British faced. That of there being two extremely different and mutually opposite demeanours for the British rule in 'India'. The first one was that displayed by the



English East India Company. Seen from the modern Indian nationalistic fervour perspective, it was quite a traumatic experience for 'Indians'. However, the real fact was quite the reverse. The officials of the East India Company on an average had a very low opinion about the 'Indian' ruling classes. They could see through the veneer of their so-called affection for their lower-down depending-classes. The suppression and despoilment that they wreaked on their serfs.

The issue here was that they (East Indian Company) could employ the lower classes, which indirectly led to their (latter's) mental and physical improvement. The first positive effect was that the lower classes could get to learn English and be on close contact and physical proximity to the native-English speakers. The very seeing of native-English speakers is a mentally elevating event. This is a thing which most people do know, even though very few people do acknowledge it. Brightness comes into the mind as one gets to see and talk to English speakers. This may quite easily be mistaken for an affinity for the White skin coloured persons. However that is not the exact truth. Because the speakers of such egalitarian and planar languages such as English do

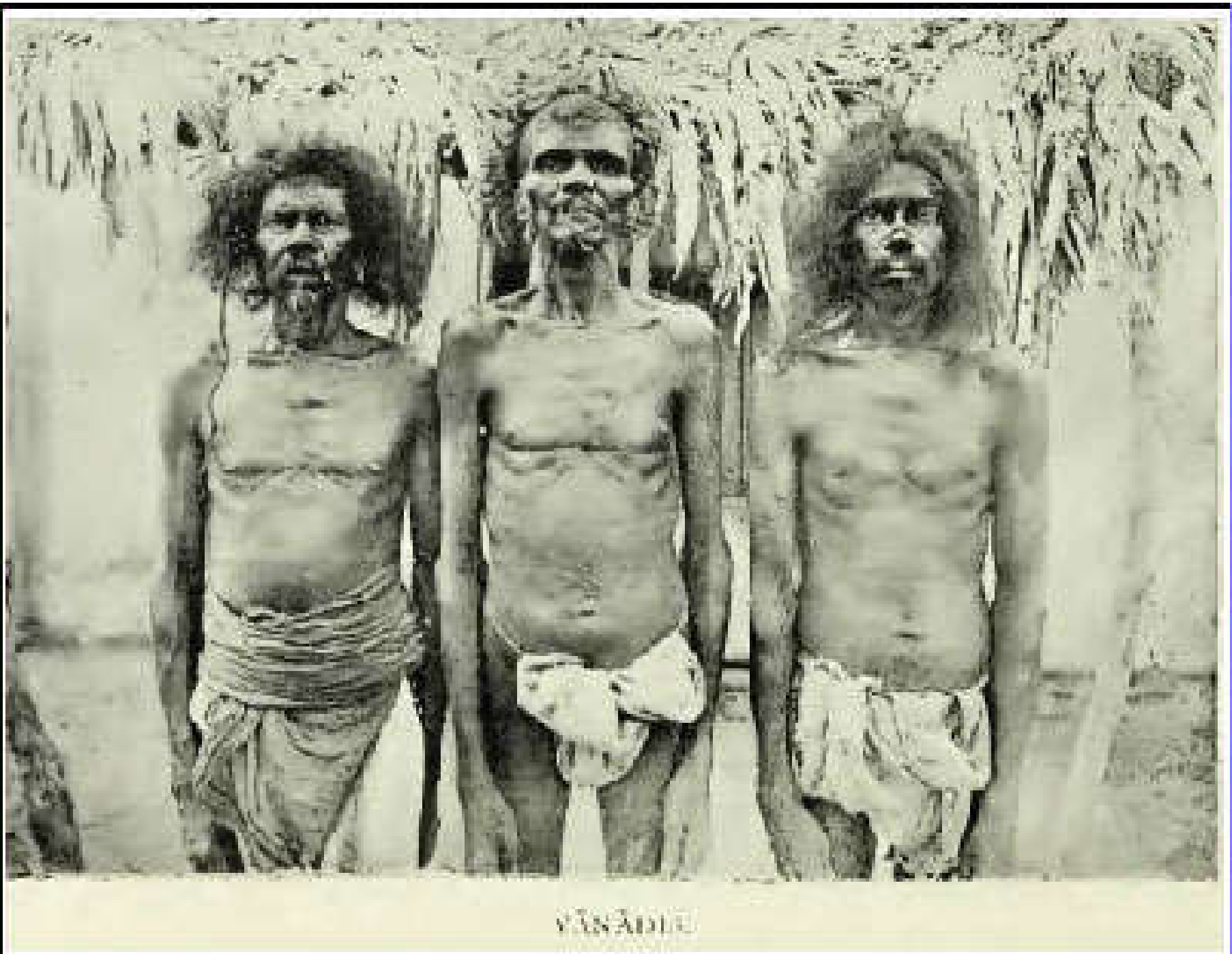


induce positive effects into the mind of a person who is in fetters created by feudal language codes.

It is an effect seen and observed in many persons who have had the occasion to be exposed to an English ambience. It is not something a fantastic building or a five star hotel can create, but something that is quite apart from the fabulousness of monetary riches. I have experimented with this and observed this effect in the case of my own daughter as she was brought up in a totally English ambience, away from the sting of feudal codes. I have seen the positive changes that came into other children who were her companions. This all took place when I stoutly kept away from my rich family ambience and lived in surroundings of total penury. I have also seen the negative effect eroding her positive qualities as she was forcibly put into a rich school, among rich kids, by my rich family members, as she mentally bore the brunt of a feudal degrading Malayalam language ambience, which was there, even though no one spoke to her in Malayalam. This was only an experiment and an observation of mine, and I should not say that there is anything personal in any of these things.



The British had no concern about the master class here. And they could directly deal with the lower classes here. Now, it must be admitted that the master class would feel the terror and the torment. It is like an 'Indian' master's servant and family moving with the British, and talking to them in English. It may be mentioned here that most 'Indians' do not want their servants to speak in English. I have seen this very frankly been told to the servants by the 'Indian' masters and their wives. For instance, in many households in Bangalore, due to the fact that many people do speak English at home, it is quite easy for their servants to pick up English.



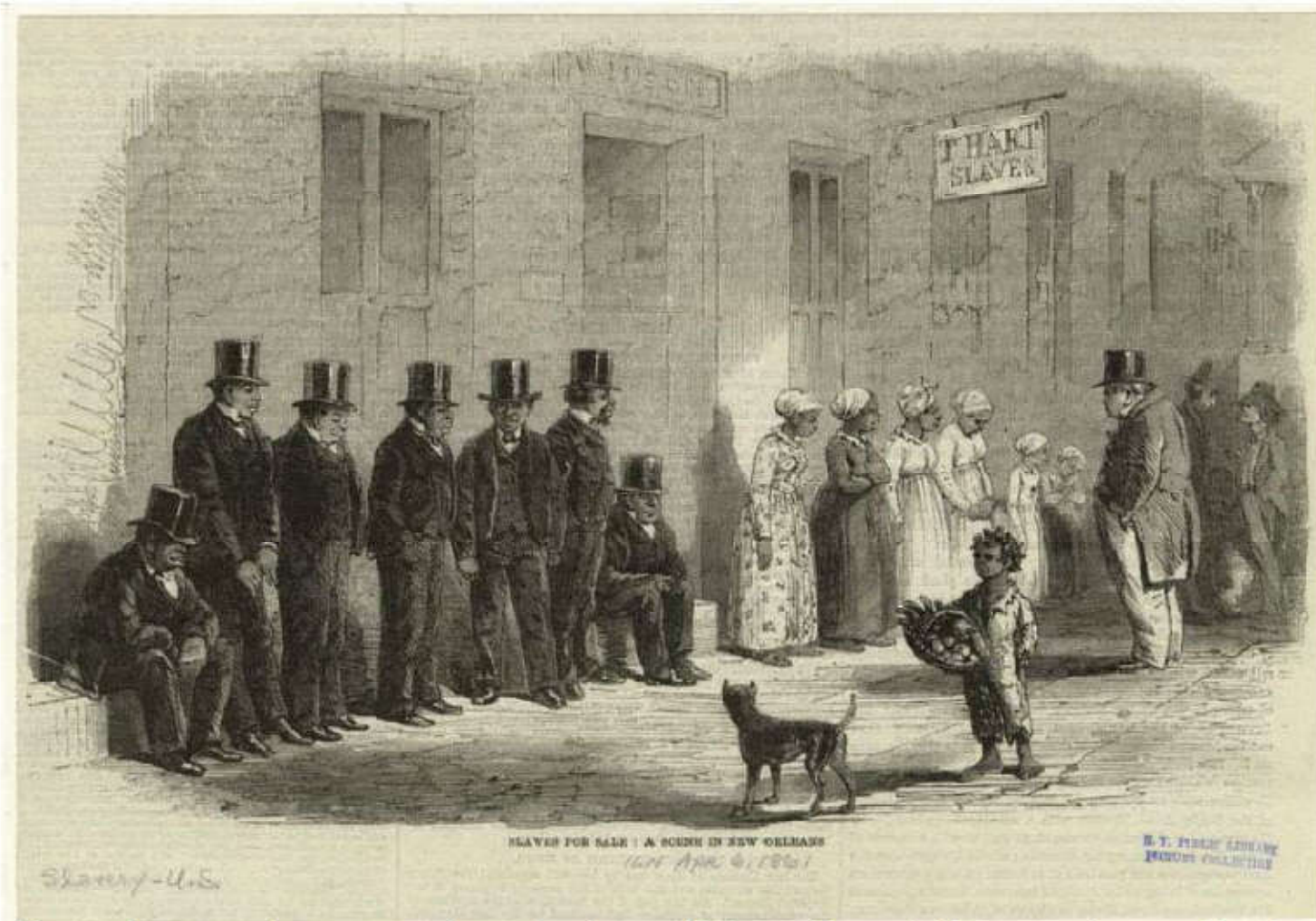
VANADIEU

Natives of this land under the 'Indians'. These people never were told or informed about human equality or right to dignity till the English came to this land. Image from : Castes and Tribes of Southern India by Edgar Thurston.



Something that cannot bear scrutiny

However, it is not a proposition that the Indian master class can allow. It is not an individual failing. It is only an understanding that if the servants speak in English, it is akin to the slaves of old time USA becoming equal citizens. The blacks over there do not acknowledge it. The fact remains that they received the opportunity to speak in English, and that made the difference. They were lucky to be the slaves of the English speaking races. Most other lower classes all around the world do not get this opportunity. They do not get it, and so they remain loyal, obedient, complacent servants, even though their position is worse than that of the black slaves of the US in actuality. The blacks got the opportunity to learn English, claim for equality, claim for more than equality, right to question their benefactors who they call their enslavers (actually they were enslaved by slaver traders, many of whom were Arabs), and received their right to use profanity on them, and also to protect themselves from any scrutiny by simply bracketing any such deed as racism. It definitely is a strange world.



Slaves in USA in 1861. They had English and could know about the fact that they are equal to their masters! Do the blacks have any sense of gratitude to what England did to improving them?

The travails of unintelligent uplifting

In many ways, the 'Indian' master class had to do something about it. It is not that they were bad and the lower classes were good. In many cases, the opposite would be correct. The master class would be more refined and softer, but then they would also see to it that the lower class never came up. The issue here is that the lower classes were more or less crude and rough, and ill-mannered. Simply allowing them to grow up would only atrophy the social system. I have seen it happen at least through my observations. The *ezhava* caste of Travancore princely state. They were kept down and never given a right to take up government jobs other than at very low levels. With the formation of India in 1947, this princely state lost its independence and was



forced to join India under the threat of military intervention, if it did not. The *ezhavas* were given the right to join the civil service. However, they did not bring in quality to the civil service. The civil service simply became a core of corruption, rude public behaviour and much more.

However, in English ruled Malabar, there was no such caste-based ban for joining the civil service. Many lower caste persons did get the opportunity to join even at very high levels. However, they were like a cream of the social system, quite good in English, well-read in English classics and incorruptible to the core. Selection process more or less filtered out others. Here what had happened was an intelligent social engineering done by the British ruling class, wherein they had the right and power to discriminate between what they deemed as quality and non-quality. (Meaning that they were not under democracy).



However, in a few years time after the formation of the nation of India, the lower castes in Malabar also received the right to reservation in public services. Now, the right to discriminate between quality and non-quality was removed. And the lower castes entered the civil services with no affinity for quality attitude to the public and no antipathy for corruption and bribes. The systems atrophied. The same people and same castes, but different selection and filtering codes; different social effects!

This type of discrimination was not enforced in the USA when the blacks were allowed to become equals. So the erstwhile master class was forced to exhibit repulsion for the members of the black races as the blacks started thrusting themselves into arenas of refinement that were definitely not their creation. This very expression of repulsion was to feature and design their own mind, mood and



Varuna & Ashwina with their trainee companion



features.

Novels with skin-deep versus profound understandings

A slight digression. I remember reading **To Kill a Mocking Bird** some thirty years back. Even though the details are not clear in my mind now, and I did find the book quite boring, I do remember feeling that book is quite shallow in its various comprehensions, impressions and perceptions. A typical one-sided impression of realities. Yet, there was the usage *White Thrash* that was used by the Blacks to discriminate between what they perceived as good quality whites and low quality whites. They can do that. Or can they? On what basis do they discriminate? There is a core hint pointing to some ‘*respect*’ versus ‘*pejorative*’ codes in this verbal phenomenon. The author of the book seems to have missed this code. Her perceptions are quite flimsy as well as simply skin-deep.

Some years later I did see the film ‘A Passage to India’. Did I smell some similarity in the core incident? Well, other things are different. Yet, that



film also did reek of miserable shallowness of understanding of 'India'.

The story is that of a young British girl being taken by a young 'Indian' doctor to show some caves. She alleges that he tried to molest her from inside one cave. The film depicts the stance of the local natives assembling in support of the young doctor, and questioning the English girl's contentions. The fact is that these very natives wouldn't trust this young doctor with their own daughter, sister or wife, if he were to take any one of them to even a crowded spot, let alone a cave. The story has flaws, even if it is claimed to be based on true incidences. However, there is a point that is missed by most viewers for its gravity. The native doctor can sue her and claim compensation from her, for her 'false' charges. Well, this is essentially the best illustration of the 'powers' of an 'occupying' English Empire!

I did read the book '**Gillian**' written by Frank Yerby a few years before reading To Kill a Mocking Bird. For many years, Frank Yerby had been a favourite author of mine. I was quite impressed by 'Gillian', in that a very special understanding of eerie codes in African languages was alluded to. I



couldn't then understand how an English author could write with so much insight. Recently I read that Frank Yerby has half-African blood, and possibly had family links to some African language and culture.

Routes and strings of obedience and obeisance

Now coming back to the East India Company, the 'Indian' master class had to do something about the fact that rank outsiders were uprooting the social system by allowing their serfs and servants and their children to imbibe English and understand modern social concepts which were quite alien to 'Indian' social understandings for centuries. Here one needs to understand the concept of social leadership and routes of command that flows downwards, and the fierce strings of obedience and obeisance that point upwards.

Here before going ahead I need to bring in an illustration from Varuna's and Ashwina's lack of formal education. The local school teachers could address almost everyone in the local society who were some twenty years younger than them as *Nee*, and refer to them as *Avan* or *Aval*, as a matter of right of domination. For most of them



had necessarily been their formal students. These words, apart from being snubbing, suppressing and also regimenting, were also words that made them line up as subordinates to the leadership of individual teachers or group of teachers.

Now, in the case of Varuna and Ashwina, they were not in this group for there was no way to address them in Malayalam and make them understand this regimentation. Simply addressing them as *Nee* and referring to them as *Aval* would have no effect. It would be like the case of the White foreigners who used to flock to Kerala shores for tourism. At least some of the native population would, out of spite, use the pejorative words on them and about them, but to no avail. For, the effect comes more in making them understand the meaning, or in making a lot of others admit the usage and its meaning. The White foreigners would simply smile and wave and move around, claiming, '*What a sweet people*'!

It is like making a jeering laughter at another person. The effect comes only if he can be made to hear it. Otherwise the laughter has no effect immediately. {However, it must be put in words here



that negative words and also non-verbal codes do have some effects on the virtual code arena, but that item cannot be discussed here. {See my book: CODES of LANGUAGE; WHAT is LANGUAGE?}

The very fact that Varuna and Ashwina were not going to any school, but were in fact trainers by themselves at a very young age, did create a huge mental problem for the local teachers and social leadership. How to use the words *Nee* and *Aval*, which were their prerogatives over youngsters? Even the local shopkeepers did not use these words, which among other things would signify their domination over them. However after a lot of acrimonious complaints to the local police department, when Varuna and Ashwina were finally admitted to the local English medium school, I could discern an immediate change in the verbal codes. Some shopkeepers immediately took the liberty to use the lower indicant words. {Beyond that a very clear lowering of personal quality was also evident in Varuna and Ashwina as they moved at the lower end of the indicant words, under teachers who themselves were placed at various levels of lower indicant words by their school owners' household}.



The ambivalent codes of benevolent suppression

Actually these words and the right to use them in a social context did connect persons to individual or groups of social leaders. When the English East India Company was taking up local natives as their own staff members, it was a unique situation, the like of which had never before been seen in the same geographical location. When a man becomes a staff or a servant of another higher level '*Indian*' man, there is not much of a social threat to other social leaders. For, even though if certain social leaders may seem to be competing among themselves, to the extent of even physical fights, there is another powerful code at work, which really unite them at a higher level of cunningness. That is, the necessity to see that the socially lower class persons does not rise above their station. So that the boss of a person is actually not only his lovable benefactor, but also his constant enemy who wants to see that he does not improve. In this aim, all the social leaders are one group. So another man's servant is also acknowledged as lower class man by others also, in verbal and non-verbal codes.

However, when the lower persons start working for the native-English speakers, they would get filled



up by a powerful feel of being unfettered. In fact, they would seem to be having a mental aura that is higher than the local leaders. Moreover, they do not belong to the regimentation of the local social leadership.

Strings of command and obedience

This much is the theoretical effect. However, this is not fully a practical effect. For, everyone in the local society is still powerfully connected to each other by the feudal language words. Each word has a powerful direction component, which pulls and pushes persons towards certain locations or away from them. Even when a native 'Indian' person is occupying a higher level profession inside the East India Company, he can still be dislodged from this position by a simple use of indicant word by another person who can stand in a higher social position. However, what really happens is not a dislodging, but rather a pulling into a command route by a powerful command link propped on to that person. He then is liable to obey commands which come in soft words, which do not seem to be like commands. Like a uncle of very low social stature coming near a



person who is occupying a high post and addressing him with a *Nee* and referring to him as *Avan*.

This is actually a very dangerous communication set up, which even now the English world doesn't seem to be aware of. To explain it fully, I would say that even if an 'Indian' is occupying a very high government job in India, or in any English nations, he can still be under the command string of anyone who has received the right to address him with a *Nee*, and refer to him as an *Avan*, without being deliberately insulting.

I need to explain the 'insult'. The pejorative words when used by acknowledged seniors is not seen as a deliberate attempt at insult, for it is a snubbing that is allowed and condoned, and more or less, what the person is conditioned to. However, another person using this as a means of snubbing is an insult.

An uncle, aunt, father, mother, elder sister, elder brother, elder cousin, and many others including friends can do have this right to use the lower level indicant word, which here adjusts itself to the definition of endearments and affection. However, when they say something like, 'You do this', the word for YOU is *Nee*. It has a power inside it that



cannot be brushed aside. No professional etiquette, training, decorum etc. can withstand this powerful request, and the person is obliged to do what the other person has asked for. He would set aside professional codes of conduct to do this.

Now, there are several areas that these things can be mentioned as affecting including the professionalism of the civil services in English nations. However, I would mention only one here. It is the habit of UK and US to train the local natives of such nations as Afghanistan etc. into quality troops. It is expected that after they leave these nations, these trained personnel can fend for themselves and defend the nation. Even though the training is quite good, it is seen that the trained personnel do use their guns on their own trainers. The English trainers cannot really understand how such good training gets overtaken by commands of rank outsiders.

The reality is that the same Afghanistan troopers, when they go home or receive a mobile call from their own social leaders, actually get powerful commands which do not have any semblance of a command in English. The exact power of this command lies embedded in seemingly small words



like *Nee (Thu)*, *Avan (Uss)* etc. Just the usage of the word Him as *Avan (Uss)* about an English officer is enough to dislodge him from his position of a trainer to that of mere non-entity. These things are known to everyone in the feudal language world, but the current day native-English-speaking world has not the least bit of idea about all this.

Another effect of this can be mentioned, which is really of very serious consequence. It is that an 'Indian' posted as a government official is differently related to various persons, who come to bear differing connections to him, starting from that of command to subservience. The parents, uncles, aunts, teachers, elder kinfolk all occupy positions of command over him. His friends occupy positions from where they can communicate to his level of government position, and influence his decisions, conduct and also make him bent rules to suit their own purposes. However, the others, the common man, for whose sake he is really given this job, occupy a position of subservience, fear and terror in connection to him. All these things cannot be understood by an English social researcher by simply going for a superficial transit through the



Indian social landscape. And most 'Indian' social researchers would simply hide these facts if at all they do understand them. For, they are also stand in the position of benevolence that these codes lend.

I am sorry that I have gone off-course so much. This shall happen again, for I cannot control my thought streams to fit completely into the thin and narrow path towards the subject matter.

Now let me come back to the East India Company. They had 'Indian' staff under them, to whom they had given English communication abilities to a limited extend. Their personality would go up, compared to what they had under the 'Indian' social feudal bosses. However, they still would be under the command in the indicant codes connecting them to their social bosses, religious leaders, familial leaders, clan leaders etc. Here, I would mention again that in 'Indian' feudal languages, one lends respect to those who position him or her in pejorative subordination.

Indicant code switch

I remember one instance in my own life. There was a servant maid in my own household, who



was possibly of around 30 plus years age, even though her poverty ridden looks and also the lower indicant word position, had erased her features much. Everyone addressed her as *Nee*, and referred to her as *Oal (Aval)*. She addressed the others in my household, and my household's neighbours and friends as *Ningal*, and as *Chettan* and *Chechi*, if they were adults. And she would even use the words *Avar* for them. However, I did not use the pejorative form of addressing on her. So, in effect she did not feel any subordination to me. So naturally she was not under any compulsion to use any term of '*respect*' in connection to referring me. Even though this was not known to me, one day one of my associates came and told me in very effective terms that I should address her in very powerfully crippling pejoratives. Then only would '*you get respect from her*'.

What I was trying to emphasise and make clear is that the local social, religious and familial leadership would have a powerful hold on to the same 'Indian' staff of the East India Company. Their opinions, comments, refrains, cautions and the various limitations that they create for them



using verbal codes, will powerfully override the various trainings and teachings that the East India Company would have given them. Even though they do actually get more breathing space and individuality under the native-English speakers, they would feel the deep pull of obligation and loyalty to their own native leadership who hold them in the claws of pejorative lower indicant verbal links.

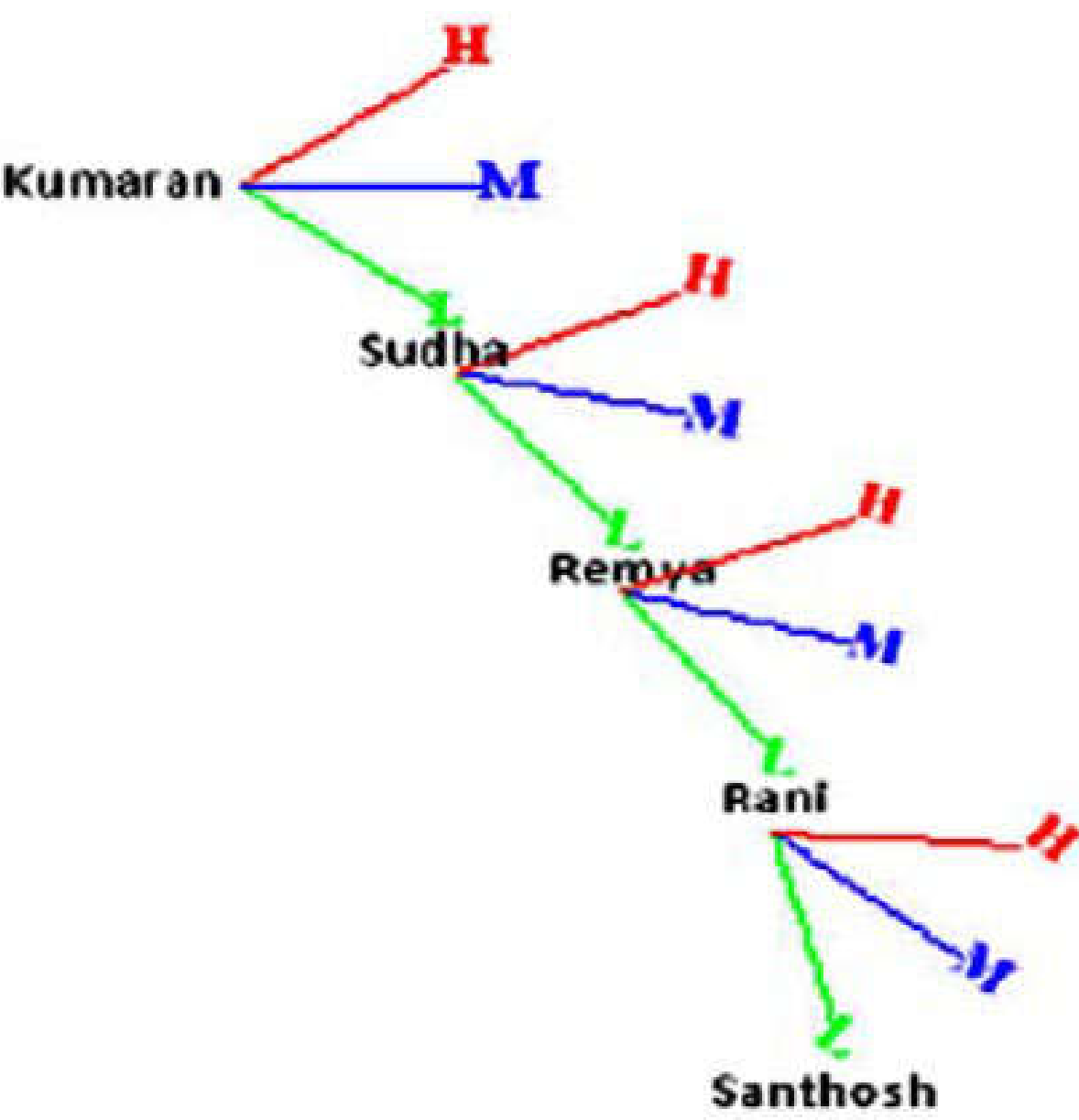
A curve is the shortest route of direct command in feudal languages

This might be the right place to delineate the exact routes of relationship and command in a feudal language system. Look at the link this relationship: Sleeman's son is Henry. Henry's daughter is Kate. Kate has a daughter Catherine. Catherine's daughter is Caroline. Caroline has a son, whose name is Andrew.

How are all these persons related to each other as per indicant words? In English, Sleeman addresses Henry as You. Henry addresses Kate as You. Kate addresses Catherine as You. Catherine addresses Caroline as You. Caroline addresses

Andrew as You. In fact, the same word You goes backward also.

Sleeman..... **YOU** Henry **YOU** Kate



H: Highest indicants: YOU, SHE, HER, HERS etc.
M: Medium level indicants: You, She, Her, Hers etc.
L: Lowest level indicants: you, he, she, his, her, hers, him etc.

YOU Catherine **YOU** Caroline **YOU** ...

Andrew

Now, look at a similar relationship in a feudal language. Let us take the case of Malayalam. Kumaran has a son Raghavan. Raghavan has a daughter Sudha. Sudha has a daughter Remya. Remya’s daughter is Rani. Rani has a son, whose name is Santhosh.

Now, see how Kumaran addresses his son. There are three words to choose from *Thangal*,



Ningal and *Nee*. In fact, these three words point to three levels of elevation. The *Thangal* points upwards. *Ningal* is pointing towards the same height. And *Nee* is pointing downwards. Of these three, Kumaran chooses only the one that is pointing downwards. Now, in this situation, Raghavan is in a lower platform. From this lower platform, Raghavan has to address his daughter Sudha. In this situation also, the father has to select the lowest directing word *Nee* towards his daughter. Now, when taken in a comprehensive context, Sudha is positioned below a platform which already below another platform.

Now when Sudha addresses her daughter Remya as *Nee*, the lowest of the three indicant words. The same word goes down below to the next platform and then to the next, who is Santhosh.

If one can visualise the scene, in the virtual arena, it can be seen that each person is successively in the dwarfed platform. From Kumaran who is the top most platform, each person goes into a platform that is lower to the preceding one. So that when a link route between Kumaran and Santhosh is visualised, it would be



seen going through the family hierarchy, in an arched or curved route.

However, in each platform there are other routes of communication possible, which is not used or taken up. Now, if the same persons are to be connected outside of the family hierarchy or without reference to it, a totally different shape would be seen in the link that connects them.

Now, what has to be mentioned is that the arching of the link has huge power encoded in it. It is like the bending of a stick to form a bow. A power comes into formation that can send forth a piercing arrow, in the form of a stick. In a similar manner, when communication routes gets bend through the presence of indicant words, then a supernatural power comes into the communication.

Now bear in mind that the relationship in the opposite direction is also an arch like formation.

Now, Kumaran can directly connect to Santhosh and Santhosh can connect to Kumaran, without following this route. In which case, it is a route of communication quite detached from the family hierarchy. In which case, both can be on a level of



equality dignity, and can be as per the claims that each one would put forward to define superiority or inferiority.

I have had various occasions to feel the difference this makes. Or a simple change from Malayalam to English can make the straightening of the curve in the route. For, in English the route is through a *You* in both direction. Both sides are just a simple *He* or *She*.

Here again, there is this thing to be mentioned. In the feudal language communication, the reverse communication direction is totally different. It is like looking down a road. Then going to the other end and looking back. The perspective is quite different. The picture is different. The arrangement of things is different.

The reverse route is through the H link. A totally different route. Quite different from English. This is the greatest difference between English and feudal languages, in terms of all kinds of social and professional interpersonal communication.

AN INCIDENT

I can mention one such incident that should be in my mind. My daughter Varuna (then around five



years) and I visited Bangalore for buying a second-hand computer many years ago. It transpired that I stayed outside on the second day, I might be short of Rs. 100, to buy an Inject Printer. So, I was informed from my family that I could stay in the house of a relative. He was an elderly man who had worked in the Gulf in some Arab's family. He had arrived at a reasonably sound financial condition. He was good in English. When I arrived there in the night time, he was waiting for me. He lived alone, his wife and children being abroad.

We spoke in English. The relationship route was quite straight, with no curve inside it. However, I could understand that he was not very comfortable with this straight route communication with a young man, who through the family hierarchy route would exist quite below. However, there was no way for him to change the standard of communication. And my daughter did not know any Indian vernaculars.

I knew that he was desperately seeking an external invention to rectify the ambience to suit his low level mental impulse. He started calling my mother on the phone. He said that I can talk to her. However, I told him to refrain from bringing in



my mother into the ambience. Yet, he persisted. When my mother answered, he spoke in Malayalam. He informed that I had arrived. Actually there is no crime in what he did. However, the situation here was that he was desperate to bring in the arch in the communication, and I was not conceding to that. He mentioned about me as '*Avan*'.

Again it is not a thing worthy of mention in ordinary situations. However, I knew what was prodding him. The moment he mentioned '*Avan*' (lowest indicant word for He, Him), there was a very visible change in the ambience. It was quite feel-able, with him elevating and me going down. My daughter, who couldn't understand the words, could sense it.

What had taken place is actually an example of *Code Switching*, about which I have mentioned in this book.

Once the phone call was over, there was a very rapid shift of ambience. He changed his communication to me to a mix of English with Malayalam. Whenever the word *You* had to be used, he would insert the lowest indicant word for



You, that is *Nee* in a proper mixed-up grammar. It is not an extraordinary thing to do in many family communication setups. However, I generally keep away from a communication network, wherein I feel a fetter on my power of articulation.

My tone also changed. I mentioned that I had asked him to refrain from calling my mother. However, since he had shifted me to the lowest indicant level, there was nothing to restrain him from speaking any nonsense that he wanted. The whole atmosphere was that of a young subordinate with no right to any personal dignity staying in his house. He simply mentioned the words, '*Ninte Nut loose aano!*' (Is your nut gone loose?). (Here the 'Your' word used was of the lowest indicant level, naturally).

The time was around 12 in the night. The place was Bangalore, which is a city that I am not quite familiar with. I told my daughter that we couldn't stay in that house. She had also understood the phrase '*nut loose*'. We came out and went ahead to find an auto rickshaw to find a hotel to stay.

I mentioned this incident just to give an illustration of the communication that moves



through the powerful arch and that which moves independently.

There have been other incidences of a similar nature. The issue is that I do not practise this curved route communication with anyone including those who can come beneath me as a family member. I am sure that many persons wouldn't mind it even if I were to use it.

Redefining the Sepoy Mutiny

This was the most powerful reason for the so-called *Sepoy Mutiny*, which has been erroneously defined as the First Indian Independence Movement. Actually, there was nothing 'Indian' about it. It was just a local mutiny by a section of 'native' army of the East India Company at Meerut, near Delhi. Even the local populace of Meerut did not collaborate with this section of the armed forces which had run amok and were indulging in arson and rioting. An Asian army running amok is a most terrorising thing for any population.

QUOTE FROM WIKIPEDIA: In 1856, a new Enlistment Act was introduced by the Company, which in theory made every unit in the Bengal Army liable to service overseas. Although it was



intended to apply to new recruits only, the sepoys feared that the Act might be applied retroactively to them as well. It was argued that a high-caste Hindu who travelled in the cramped, squalid conditions of a troop ship would find it impossible to avoid losing caste through ritual pollution.

MY COMMENT: If this is taken as a serious contention, among the lot of varied items that are listed as the cause of the Sepoy Mutiny, it is amply seen that as a high-caste repulsion to be with other 'Indians'. There naturally were other sepoys who stood with their officers.

SEE this quote from WIKIPEDIA:

When on March 29, Sepoy Mangal Pandey of the same regiment revolted and attacked his British officers, it was Shaikh Paltu who saved the life of the adjutant by attacking Mangal Pandey.

By that time an English sergeant-major had arrived at the scene and attacked Pandey. He was however overpowered by Pandey. While other sepoys looked on, Shaikh Paltu continued to defend the two British officers, calling upon other sepoys to join him. The sepoys, with obvious sympathy for Pandey, chose to remain inactive. Some are



reported to have attacked their officers with the butts of their muskets. The sepoys however



If these brutes are 'Indians', then who are the whole lot of others in the areas that is occupied by current-day Pakistan, India and Bangladesh, who supported the English side to crush these rioters?

threatened Shaikh Paltu asking him to let go of Mangal Pandey. Paltu however “continued to cling to him” until the British officers had time to rise.

How traditional leadership would react

The native leadership would watch with consternation at the rising calibre and individuality of the lower classes, the same way as a person holding for dear life and hanging on a tree top would view the rising flood waters. What their immediate preoccupation would be to see that the lower classes turn against their own benefactors. This



would be their crowning glory of achievement, wherein the improving lower classes would kill the very people who had improved them, and then revert back to their traditional roles of servitude. Beyond that, subordination will induce a feeling of gratitude, obligation, loyalty, love and affection. A breaking out from subordination will erase all this.

Before going into the next chapter, the reader is requested to read about the terror that spread throughout the kingdom of Travancore when it participated in a census enumeration conducted by the British-Indian government. The way the traditional leadership could misguide the people and fool them, on all matters of English enterprise. Even though this book is written by an English priest, his mental disposition will not be the same as an Indian feudal language speaking Christian priest. That issue is discussed elsewhere in this book.

A quote from **Native life in Travancore** by Rev. SAMUEL MATEER, F.L.S. of the London Missionary Society published in 1883

QUOTE: The report on the Census of Travancore, taken on May 18, 1875, supplies valuable details respecting the population of the State, and their



Mangal Pandey.

social and religious condition. The enumeration itself caused considerable commotion amongst the people, especially the lower castes. For some months previously the rural populations were in a state of complete ferment, dreading that advantage would be taken of the occasion to impose some new tax or to exercise some bitter oppression, as was often done on various occasions in the old times of cruelty and injustice.

This opportunity was seized by some Muhammadans and others, to despoil the poor slave-castes of their fowls and other domestic animals, by telling them that the Sirkar was about to seize everything of the kind, and to exact a similar amount annually, so that they had better sell them off at once at any price than lose them altogether. The Sudras also sought to frighten them by the report that the Christians were to be carried off in ships to foreign parts, in which the missionaries and their native helpers would assist. When numbers were stamped upon all the houses, people thought that soon they themselves would be branded and seized by the Sirkar. Absurd reports were raised. Some said the Maharajah had

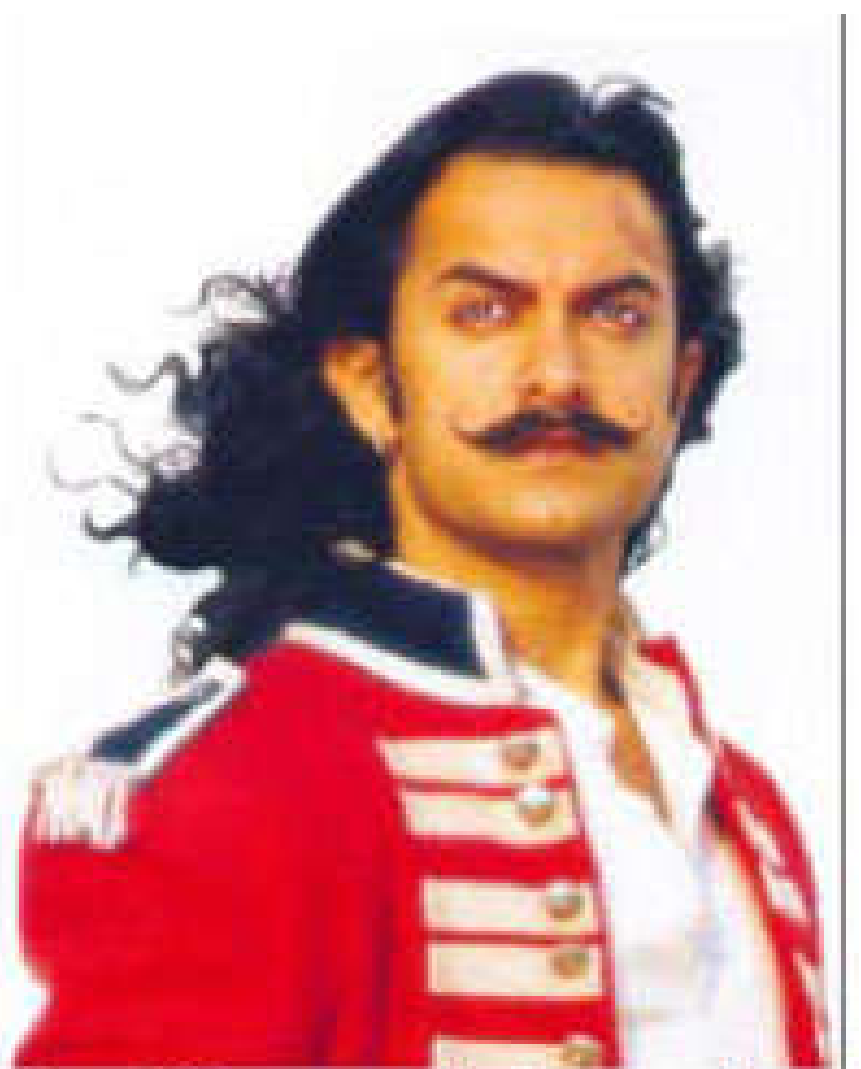


A sample looks of the lower castes of Travancore kingdom. Castes, which were kept in more lower stature, had more suppressed looks! Image from Native Life in Travancore by Rev. SAMUEL MATEER.

promised to supply inhabitants for a country which had been desolated by famine. Others said that a certain number were to be shipped off on the 18th May. Till that date the people were whispering

“Today or tomorrow we shall be caught.”

For example, an old woman having shut up her grandson in her house for safety, went to call her son, weeping all the way and beating her breast. One who met her comforted her and went back with her to the house, where the child was found half-dead with fright. Many of the people left their gardens uncultivated during the panic, ate up the seed corn, sold their cattle and sheep. One man had ten fowls, and, taking them to a river, he cut off their heads, and threw them away. So



A Mangal Pandey with a fake personality created by the crooks in the Hindi film world.



dreadful is the ignorance of the people through want of education. It was even reported that the missionaries had prepared a building on the sea-coast, where a great meeting was to be held, immediately after which the people would be caught and shipped off. Many of the uneducated Sudras also in distant localities were much afraid.

The Native Government did all that was possible at the moment by issuing re-assuring proclamations to satisfy the minds of the people, but this was so far rendered nugatory by the wiles of the former slave-owners, who still hold most Government appointments, and by the amazing ignorance of the Pariahs and Pulayars, who can neither read proclamations themselves, nor ordinarily approach the places of public resort where Government notices are proclaimed. Handbills were also prepared and published by the mission in Tamil and Malayalam; and the catechists went round with the enumerators to assist them. After the final day, the excitement speedily quieted down, and the people learned a lesson as to the folly of regarding false reports of sinister designs on the part of the Government or the Christian missionaries. The foolish alarm illustrates the evils arising from caste

divisions, popular ignorance, and the absence of the simplest elements of education amongst the lowest classes.



CHAPTER EIGHT

A personal briefing

I can focus on one experience from my own life. Here before embarking on this theme, I should stress that even though there are people who array as my antagonists, in the story, there is no need to frame them as villains or heroes. What I am narrating is only experiences, which gave me insights and observation, and helped me with my experiments on language codes. There is no need to feel that I am the hero or the great. I am not.

I married from a family that had English proficiency more or less tending to zero. My wife, even though formally educated, had no idea about English. Her parents, uncles, aunts and almost all kinfolk at the time were of similar levels. She came to know of Reader's Digest only after her marriage. Had never seen an English film, and had no idea what an English Classic was. When I asked her to try to speak in English and spoke to her in English, her retort was, 'My father is not an Englishman', more or less putting on record her loyalty to traditional links, as she strove to become more proficient in English.



In an 'Indian' family, there are positions that are assigned to every member. She was mentally seen as the servant in the household to look after the house. However, I was in a quandary as I faced this possibility as the others in the household cunningly played their game to garner her loyalty to the household by means of verbal codes. She had no qualms about being addressed as *Nee*, even by younger members of my household, where I myself was not given much value. Assigning values is a means of positioning persons.

I took up the stance that my wife should not be addressed as *Nee* by youngsters. Moreover, I used to introduce her as *Avar* (Higher She, Her), even though the standard word meant for wife is *Oal* (*Aval*) (lower She, Her). This was seen as a mad proposition, wherein I was more or less positioning her above myself. When I saw her being accosted by the servant maid of my other kinfolk's household and taking her to the kitchen area and addressing her as *Nee*, I had to caution her, which she then took it as an affront and sort of controlling her rights of articulation. There was no doubt that the servant maid would have branded me as a male chauvinist who wanted to block the liberty of my wife.



My wife also very emphatically told me that in her own house area, everyone would address other younger persons as *Nee* (actually *Inhi*). She couldn't very well see through the game, wherein this sort of communication had a definite route for ennoblement and another for despoiling.

I had this experience wherein when we were in a government office and I introduced her as *Avar*. The official took it first as a strange communication, and pointedly asked me what my relationship with the female was. When I said that she (*evar*) was my wife, he took it as an impertinent action meant to degrade him.

I took my wife everywhere in Kerala and outside, in many of my business tours. Mentally her world expanded. The positive change in her demeanour as her mind started expanding was quite visible. Facial expression had a change. The very fact that she was improving beyond the traditional levels of a female, was not liked by other females in both the households. Here was a female who was being trained to go outside into the various places as a business owner.



Her own family side had the complaint that she was been bullied by me to go out and face the world. When once we came from Quilon, in a crowded train, which we got in without ticket reservation, I had to hear the complaint she was being bullied. For, they would only take a female with a reservation ticket. The issue here was that they travel occasionally. We used to travel frequently and each travel was a different experience.

There was this issue. She at that time did not have the '*avar*' features in her personality, having been brought up as a person meant to find satiation in 'Indian' lower class mentality. So, whenever I took her on my business trips, to give her an exposure to the outer world, it had the effect of inducing a negative value on me. There was even an occasion when a small time businessman in Calicut used the word '*Chotta*' (small-timer) to a Hindi speaking business agent from the north, on his query of what I was. It was mentioned and my wife also heard it. She understood it as an attribute of mine, instead of understanding that my uplifting her was creating the negative impression on others. For usually no businessman would take his wife on long business



journeys. I was however compelled to do it, for otherwise, my wife would have no difference in mental quality from the maid servant in our household.

Now, the situation was of a female in the household who was slowly becoming very good in English, and was quite well-informed about various outside world features including going to various government offices on her own (which I admit was not an enjoyable thing). Yet, the moment she was seen along with the other females in her household, a very definite difference in facial expression was visible. She could comprehend British and American accent. Now, the whole aim of the others was to see that she rebelled against me.

I tried to bring in English into our mutual communication, to remove the word *Nee* from usage. This was in effect actually removing my position of domination over her. Yet, her own family members still had command over her by the usage of these kinds of words, which they wouldn't (and possibly couldn't) forego. She could be called by phone and asked in very definite terms to defy my wishes in regard to where to go and where not to go.



Her superior demeanour was liked as a presence by her huge link of joint family connections. But then she was clearly becoming better and that positive aura could be cornered by me. Now what had to be done was to see that she rebels and goes off-track. I could see the sinister communication setup that was aiming for this. For, I did notice relatives giving the hint in words and actions that she was quite superior and *how come she was married to me?* One female relative simply told me, as if to caution me, ‘She is very able!’ with a hint in the voice that I was devoid of any abilities. In no time, she herself was getting the feeling that she was a highly able person who was shackled to a low quality me.

Family troubles came up and business failed, due to this distraction. I could see that the very definite aim of others was to see that I became an employee of some small-time business. That was there in many persons’ pointed words, that I was not working. The fact was that I was very busy as an English trainer. However, there was my disposition that what I was doing as my business was not for these inimical persons to know and discuss. For, the very fact that I had always kept away from working for others, but subsisting on self-employment was a disturbing



thing to many of my relatives who had high-sounding jobs, but still had the issues of being an employee of another person. The mere fact that I was not anyone's subordinate was a totally unheard of thing.

One day I heard that my wife was joining an English medium school. She was taken up as a teacher. My first child had already being admitted there without my permission. The school was owned by a person who was reputed to have been an Airport worker in Bombay, who had made money by working in the Gulf (UAE Dirham multiplies nearly 20 times in Indian currency] . Now, the very fact that my wife was a low-class rich man's employee was crushing blow to me. She came home every day with a tremendous feeling of achievement, as she moved with the lowly informed teacher-class who was the employees of an Airport cleaner. He did not know much or rather any English.

However, later, much later as her perspective improved, she started seeing her level as an employee of another competing businessman. For, I was also trying hard to set up an English training institution.



An observation on virtual energy

Now, I have to digress to an area that may be way beyond the context here. It may have some bearing on women's liberations, husband's rights over his wife, the social mobility of a wife in a feudal language society and to deep areas of the virtual codes that maintain both the human body as well as reality.

If the wife of a man moves in the company of another man, as an equal or a subordinate or even superior, what is the effect on the husband? Well, if the wife of an IAS officer (the senior most level of the Indian bureaucracy) moves in the company of a peon. How does it affect her husband?

Before going ahead, let me say this: If a good-looking female speaks to me on the road in a positive manner. I immediately feel an energy arising in me. It is more so, if she is in an obsequious pose of respect to me. This is true even if she is not good-looking. Even if it is a male and not a female, there is a certain level of energy increase in me. If a good looking female gives me a warm smile, it showers me with energy and warmth. All these things really improve my social



performance in other areas. If the scene of a beautiful female speaking to me is seen by the others in the society, again it enhances my social energy.

In the above paragraph, I used the word 'I' because I should not put this claim on others, without their consent. However, what I mentioned here could be a standard truth, especially in a feudal language social system, where indicant words change with virtual energy inputs.

When the wife of an IAS officer moves with a peon, either publically or not, there shall be a definite energy and personality enhancement in the peon. It shall be through various routes of energy flow. One very direct virtual energy improvement through the proximity of a female, a senior positioned female and sexually opposite person. Actually, the feeling of sexual urge is also connected to certain virtual energy spurring. Other indirect virtual energy enhancement could be connected to the fact that the peon is directly getting access to the interiors of the superior echelons of the administrative power.



The first mentioned virtual energy mainly comes from the virtual energy repository of her husband. In fact, if the lady connects to the peon without an adequate firewall protection, the husband would really feel the energy drain.

At the same time, if the peon's wife is in the presence of the IAS officer, there shall be an energy enhancement in him. But not much, or of comparable values. Unless, it goes beyond the limits of perfunctory contact and goes in for physical intimacy.

Now, the issue of this virtual energy depreciation is there in many feudal language social systems. The main problem in these systems is that various people are in various levels of comparative virtual energy. Moreover this energy can be visualised in a relative manner. Meaning that the frame of reference is quite important. If the frame of reference is official power, it is one kind. If it is physical prowess, it is another. If it is intellectual acumen, it is quite another. Like that.

In the case of wives of men of equal social levels mingling with other men, there is really a virtual energy ~~enhancement~~ in the males, and a



consequent depreciation in the affected husbands. However, since it is a dynamic state, with females of every male mingling with other males of equal stature, everyone gets balanced.

In the case of social systems with planar languages like English, this issue is not of much concern, for not much of a depreciation and appreciation takes place between males in the usual case. And everything is balanced as many females mix with many males and vice versa.

However, in the case of an IAS officer's wife moving in the companionship of or as a colleague of a peon, the situation is filled with a very negative issue to the IAS officer. More so, if it is without his consent. If it is with his consent, and the peon is a loyal subordinate of the IAS officer, then not much of a negative issue affects the IAS officer. For, the wife moving with the peon is only an affirmation of the IAS officer's command and control codes.

Now, this is something that I need to mention here. When my wife joined as a teacher in a school run by person who had been a cleaner in an Indian airport, it was a terrible blow to my virtual energy.



The second factor was that the teacher class therein, as in majority schools in India, was of a very low quality kind. In fact, when Varuna joined the school, it was found that many teachers used to come and speak to her just to improve their English. Actually this was a training strategy in our English training programme. I do not think that at that moment, any teacher in that school had any idea about English classics, Enid Blyton, the huge variety of English nursery rhymes, English comics, English fairy tales etc. Moreover, computers and Internet were an unknown application to them, while Varuna had been using them for at least four years before joining that school.

Actually, I had no issue with interacting with the teacher class, for I knew my distance from them. Actually I have had taken training for some of them also. However, the moment my wife joined the school as one of the staff there, all my inner superiority literally went limp. Speaking of my weak superiority complex, it was one mental prop that I carried everywhere. I do not know how it came upon me or when it came upon me. I have had problem with addressing anyone with a Sir or *Saar*. In fact, in my various living in various



locations in India, I have faced financial difficulties of a very acute level at many times. Actually, I would miss a chance to make money at many times, just due to my propensity not to address another man with money with a Sir or *Saar*. However, at the other end, there was this equally preposterous posture. I would ask others not to address me with a Sir or Saar. Actually an action that was sure to demean my standards.

I was living in the remote village when my house is situated in. I do not have any emotional links to the place. People here respect money for which they are willing to go to the Middle East and work in low level jobs. That is a good thing. However, their children back home do not give respect to persons who are made poor due to the lowering of the Indian currency exchange rate.

In this village, wherein also I maintained an inner mental superiority complex without having any financial acumen to display. {Again I must admit here itself that this pose of destitution was also a slightly contrived one. For, all I had to do was to reassert my family address, and I am back to the level of a fabulously rich standard}. My shallow superiority complex was possibly detected



by at least some persons. For, there was one English teacher who had been my non-formal trainee for some time. He came running to inform me that my wife was also a teacher like him, with a very ample display of satiation at having found some platform to bring me to his level.

My wife joined the school due to the various cajoling from family members who wanted to cut me to size. Actually, at that particular time, I had actually being engaged in a very highly earning training programme in a city. However, the terrible planning and conspiracies that were moving in a most concealed manner was disturbing my mind. And as was usual, that training programme also sizzled out.

When my wife joined, for the first time in my life I felt some real depreciation in my virtual energy. I would go cold. In the midst of a simmering afternoon my body would freeze. If a psychologist were to be asked, he would mumble some nonsense about my mind being affected by some psychosomatic illness. Frankly, he doesn't know anything about the human mind, its machinery and how it works. What he knows



about the human mind could be total rubbish. But then that is his bread and butter.

I remember a time when a young man came to me to learn English. I covered myself with a thick blanket and taught him without even looking at him. For even my face would be covered. He improved his English. I do not remember seeing his face.

In my own mind, my case was worse than the case of the wife of an IAS officer joining as a peon in another government office. For, mentally I use to place even an IAS officer below my mental stature. However, an IAS officer gets an astronomical amount of money as pay, perks, pension, commutation of pension and much else. As for me, I need to earn each penny of mine. Moreover, in the case of the IAS officer, he is given the highest statures of the Indian feudal indicant words. As for me, I refuse the heights of the indicant words, and try to exist at a planar level. It is a very precarious location. A precipice, actually, from where the fall to the bottom of the indicant word gorge is quite easy.



I should mention here that many years later when I had mentally accepted the situation, I used to take my wife on my bike everyday in the morning hours to the bus stand around 1 km away. The very going on the bike with my wife, who now had a personality much above local vernacular impact, in the full view of the people in the small town did have a very powerful positive value addition in my virtual code. I would feel the positive energy fill in me. For, I knew the seeing of my wife as an appendage to me was adding to my indicant code value.

It may be added in between that a working wife in an Indian language environment and in an English environment can be a totally different mental and social effect. For, In English there is no issue of indicant codes. In feudal vernaculars, it is there. Powerfully. It can and does create a different world, where every effect is different.

I would like to mention this much about this phenomenon. I have read about some local film-stars claiming that they arrive at some supernatural levels of energy when they act and such things. On close scrutiny, I noticed that they lived in an elevated mental stature of 'Chettan', 'Saar' etc.



along with the huge magnification on the silver screen that promotes them in a larger-than-life mode, a great heroes. There is naturally a huge enhancement of virtual code values through all this, which leads to powerful energy induction. To erase this ‘supernatural’ level of energy, all one has to do is to have them addressed by their mere name and Nee, and referred to as **Avan** and **Aval**, by lower stature persons.

DIGRESSION: However, I have noticed the exact opposite of this phenomenon in Ashwina when she was admitted to the local English medium school. She, who was never mentioned or addressed in the lower or higher indicant words in Malayalam, was now made to position herself with children who were in the lower indicant word positions at home and school. In each word, gesture and claim, the other children would pull her down to their level. They would get an energy enhancement through this. As for Ashwina, she would feel the terrible pull down. Every day she would come from school in a terrible mood of heaviness. She would look as if a huge burden was on her.



In the case of Varuna, there was another very much discernible effect. One man, who had shaken hands with her before she joined school in class 5, was quite surprised when he shook her hands one or two years after she had joined school. He said that earlier when he shook her hands, he could feel a very great power in her, and her hands quite warm. However, in the latter occasion, it was as if her energy had drained off. He could feel it.

In the case of Ashwina, she did not face a lot of mutually contradictory experiences, in that she was born at a time, when my own wife took a very rabid stand against my policies, taking into consideration the viewpoint of her various relatives and also relatives from my own side. So, it is possible that Ashwina did have this disadvantage in her early years. Still she was a great trainer in English at a very young age. END OF DIGRESSION

When a subordinate is improved beyond his innate levels

This incident in my life was a sharp evidence on what happens in feudal language systems as one



strives to improve the subordinates, who are actually quite satisfied with their lowly lot. The moment you improve them and they are seen as improving beyond their traditional stations, others would impel them to revolt against their very benefactor. In fact, there were times, in the midst of verbal battles when she had no qualms of addressing me with a *Nee, Poda* etc. Both are words with a direction towards a snubbed, suppressed, dominated inferior, when used outside the ambit of affection for a son, a loyal subordinate, wife etc.

The implausibility of husband-wife equality in feudal languages

Now that I have mentioned the issue of husband-wife communication codes in Malayalam, I am forced to elaborate on this theme, for I cannot leave it unfinished. Is it possible in feudal languages like Malayalam for the wife to be the equal of her husband? Well, it is not possible, in many ways. Maybe she can be the superior, by means of troubling impertinence. However, the equal dignity that is there in an unwritten form in English cannot be enacted in Malayalam. In other Indian languages, one needs to see the exact word code to find out



whether it is possible and through which word code route.

I have observed the cumulative effect of this forced equalisation in Malayalam, in the life of my sister. She was a doctor, with a specialisation. Though not of any inimical behaviour codes, she did definitely have an individuality that wouldn't suit the Malayalam codes. She tried out this equalisation with her husband. She would address him as *Nee* and he would address her as *Nee*. She would call him by his name, with no '*respect*' suffixed. Well, in the intimate areas of their household, it may have no problem. However, in the outside, it could have produced problems for the husband.

For, in the last count, a person's '*respect*' in Malayalam words is derived by someone promoting '*respect*' by such words as *Chettan*, *Ningal*, *Avar*, *Adheham*, *Saar*, *Maadam* etc. For instance, one man introduces another with a suffix of '*respect*', and naturally the others who hear it are compelled to use it, or at least understand that this man is '*respected*'. Now, in all social communications, this would be definitely missed by the husband. And these



codes of 'respect' are the most powerful ingredient in a feudal language social system that gives speed, acceleration and power to all of one's deliberate social and professional actions. Well, I could only foresee a miserable eventuality in the offing, as the wife tried to achieve equality in word codes that more or less ended up erasing the nobility of the husband.

It is like trying to use MS Word to create an Adobe PageMaker file. A more or less similar product can be made, but then one has to use a lot of cunning ingenuity to give an MS Word file a semblance of a PageMaker product. Actually, the truth is one cannot do Adobe PageMaker functions in MS Word. Only the printed out material can be made to seem as if it is from the other.

There was another observation that came my way. It was connected to the virtual codes that are behind everyone, every material event and even behind the universe. This I have discussed in my book: CODES of REALITY! WHAT is LANGUAGE?

Equalisation to the lower depths

Now this is another aspect of improving a person in English. He or she feels a lot of mental



improvement. He would even feel that he or she is quite equal to the person/s who is allowing this English ambience to him or her. At the same time, when he or she is in the companionship or link to his or her traditional social/familial leadership, he or she will immediately fall back to coy subservience.

Now, it is here that another connected phenomenon has to be mentioned. When a native 'Indian' speaks in English about a native-English person or another socially senior person allows him or her, the liberty to communicate in English, makes the senior person just a He or She, Him or Her, and His or Her. The subordinate person may even address the senior person by his or her name, with or without a Mr. or Mrs. prefixed. A mental feeling of equality of status sets in. Now there is an acute social danger that can get triggered. When the junior person moves back into his or her traditional social set, wherein he or she speaks with parents, uncles, aunts and other senior persons, he or she may carry back this social equalisation to this feudal communication arena. Here, the senior English person should not be a mere name, but a name with a suffix of solid 'respect'. The word He should be the higher word such as *UNN*, *Adheham*, *Avar* etc.



However, the moment the subordinate person speaks about him in this arena, he or she would try to use the mere name or maybe the name with a Mr. or Mrs. prefixed. The moment this is done, senior person is removed from the *UNN*, *Adheham* and *Avar* level to that of *USS*, *Ayaal*, or even *Avan* level.

It is a powerful equalisation to the lower depths of the 'Indian' feudal communication set up. The subordinate person would feel a social elevation among his or her native 'Indian' companions. In that he or she can use the lower words about the senior person, which is really a totally forbidden action in the local social set up. Actually, it is so powerful that it cannot even be contemplated by most people in a serene mood. {Off course, when one is angry with someone senior, one may use these words, inside the security of one's home walls). When anyone does it on physically powerful persons, he or she can very well get beaten up into a pulp. No one would dare to use a lower word about a policeman unless he or she is securely fixed above him. For, the prospect of a broken limb is very much there, if this be attempted.



Yet, the licence to do this horrible thing is what comes about in a lower person when he is given even a temporary transit into the English world of equality.

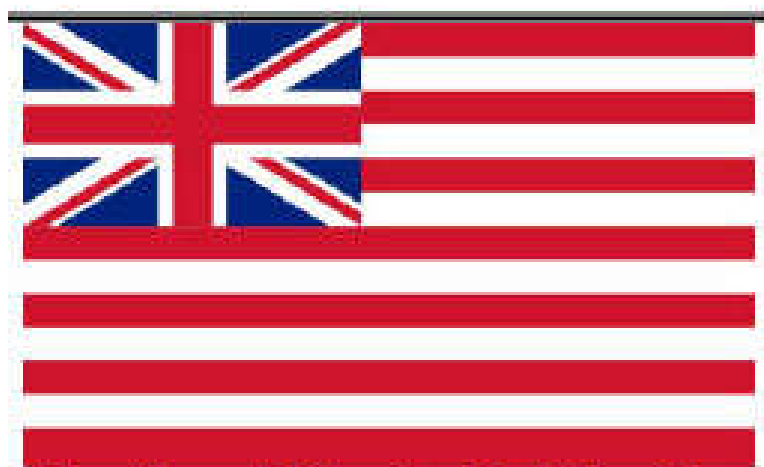
Now, even though this lowering of social status cannot be done on any socially senior 'Indian', the English speaker really has no such defence. He or she can very well get dragged to the depths of social gutters, for the simple crime of associating with a lower 'Indian' from an insecure location of equal dignity. Equal dignity is not a concept in feudal languages. This very fact has missed the social studies by an immensity of English academicians (not all).

CHAPTER NINE

Fifth issue

Now this is another danger that the officials of the East India Company and their family members faced in ‘India’. And also all around the world, including in South Africa. It is like this. There is an English family in ‘India’. They find the ‘Indians’ quite friendly and obliging. They get close and become companions. Many ‘Indian’ children mix with the English kids. They play games together.

Now who gets the mental and social elevation? Well, here the answer has to be a little elaborated. If the ‘Indian’ side is from the higher class, who keep the other ‘Indians’ subordinate, there is not much social elevation to be achieved from they already are. However, in terms of personal mental stature, the rich ‘Indian’ kids, would feel the elevation as they are just a He or She, and His and Her, far removed from the lower indicant words that their own parents and other seniors wreak on them. This



The flag of the English East India Company. This was the flag that united the huge land-mass and population of the geographical areas of current-day Pakistan, India, Nepal and Bangladesh. People fell in love with the new social liberation that this flag symbolised. That of English!



much mental elevation would soon be evident on their facial demeanour.

If the children are from the lower sections of the 'Indian' society, they would be bearing the double mental trauma. That of being on the lower side of the indicant words of both the senior sections of the society, and also for their own family members, who themselves are at the bottom of the social communication indicant words. They would really feel more powerful mental elevation, when they are associated with the English kids. It is very much discernable in the changes that would come into facial expression.

Now what about the other side, the English kids? What is the effect on them? Well, it is an effect that should be seen from the outside.

For instance, a socially high Hindu family is residing in a village. One of their sons moves around in the local small town, and mingles with the lower class labourers. He is happy to be with them and sits with them. However, his other brothers move among the higher class crowd, and keeps a distance from the other crowd that their brother is in intimacy with. Even though, a native



English speaker may feel that he can understand the issue, the reality is that what he understands is really astronomical distances away from the 'Indian' reality. Here the indicant word codes also come into play and every word and usage gets affected by it.

When the son is sitting with the lower classes, and moving with them, there is an outside view, to which he is not a party to. At his own perspective, he is happy and enjoys the companionship which he feels is quite adventurous compared to the dull stiffness of formal social superiority. However, the outside view is of a nut who has had spoiled his indicant word levels by associating himself with the lower indicant word groups. It is an infectious data that spreads through the social frame. His companions are *Inhi (Nee), Thu, USS, Avan* etc. He also fast gets linked to these codes, and soon these codes come to perch on him also. Since all social stature, power and much else are connected to these codes, what he has done is to dissipate or erode his innate capacities and adorn himself in filth.

[However, if he manages to create a niche of leadership over them, the effect is quite different.



It can then be similar to the effect that many communist leaders of Kerala, who came from rich feudal families, reaped to reach popular leadership.]

This is an angle-of-perspective issue at best, but still it is real.

Now more or less the same theme gets activated when the native-English speaking crowd mixes and becomes companions of the native-feudal language speakers of 'India'. However, there is a powerful difference over here. It is quite possible that the native-English speakers do not really get to understand what is the real despoiling code in feudal language lower indicant words that is encasing them, as their social address rapidly gets entwined with that of the 'Indians'.

A sample code

Here again, there is this issue. It is like this: Who is this? Answer: 'He is *his* friend'. Or 'He is Raman's friend'. Or 'He is Raman *Saar's* friend'.

In this answer, a vital social code is also encrypted, to go along with the answer. This code is encoded in the word '*his*'. This '*his*' can be *avan*, *ayaal* or *avar/adheham/saar*. Each of these different



words, define a different personality, social position and very specific limitations of or excess of social rights. Moreover, the use of mere name or of name with a specific suffix of respect can swing the other person's social connectivity to diametrically opposite extremes.

Protecting the superior kids

Beyond all this, what will the native 'Indian' associate do, with regard to the indicant words? There are certain areas of the 'Indian' social context, wherein I have observed that the lower classes understand their own negative aura, and see to it that it does not impinge on their socially high associates. For example, when I was in Travancore (South Kerala), in the late 1970s', the serving class of the rich men were seen to use 'respectful' words about their master's children. However, in the same period, I experienced a totally different scenario in Malabar (North Kerala) areas. Here, the servant classes used the lower level indicant words powerfully on most of the children of the master classes, if they were not personally crushed by words by these children. {To a limited extend, the surly nature shown by the Malabar people in this regard could be to a limited extend connected to the



fact that Malabar was under British rule, while Travancore areas never had been under British rule. It overwrote certain communication codes in bits and pieces}.

A slight drowning

Now that I have mentioned the two possibilities, I must admit that the second is more powerful and most people would take that part. Now, if a native-Englishman is in close association with a lower social level native 'Indian' man, the 'Indian' man can choose between which levels of usages to use to exhibit his connection with the Englishman. The very word 'I know him' can be loaded with powerful social meaning. For, it lies in the '*Him*'. Native 'Indians' focus on this word, and then assign the two persons social statures. If the native 'Indian' uses the lower words, the Englishman's stature goes down, while the formers' stature goes up. If the native 'Indian' uses the higher words, not much is changed. However, socially crushed people usually are like people grabbing at even a piece of straw when they are drowning. They would grab at the nearest associate with the lower indicants to lift themselves up. In the process, the other man may drown a bit.



To use a prop

It can essentially be like an ordinary man one day seeing his old classmate as a senior police (IPS) officer. He would have to mention it. If possible a socially visible incident of him shaking the hands of the IPS officer can literally fill him with buoyant energy. Even though this effect is understandable in English also, the tumultuous change of indicant words that this can usher in cannot be conceived of over there. Even if the indicant words do not change, the numerical values encoded in them would rise up spontaneously and uncontrollably. If he can phone this IPS officer, in the presence of others, it would be a very remarkable scene. However, this scene is essentially different from an English scene in this sense: Other persons, who hear, wait for the communication codes. If the man is addressing the senior IPS officer with a *Nee (Thu)*, it is an effect of equalising himself to the IPS officer. However if he is using other words like *Thaan, Eyaal, Ningal, Saar* etc. each word spreads a different social message about his connectivity. Yet, in the Indian context, any link to a senior police officer is a power.



For, the IPS officer is powerfully held up above the Indian social system. In the case of the Englishman during the East India Company rule there also, there was a definite level of elevation. However, it is not as powerfully held high as in the case of the IPS officer. For, there was no specific rule in the East India Company that all Englishmen were above the Indian social order, statutorily. So, they had to fend for themselves to some extent. That would mean that they had to encase themselves with the 'Indian' social codes of distancing themselves from any encroachment of their positions.

A feel of the evil codes

Well, native 'Indians' know these codes innately. However the native-English speaker is literally a novice in these profound themes of social communication. Yet, as he moves around the Indian social scene for some time, he would get to feel the idea. Even though the exact mechanism of the social machinery may not be easy to understand and study. A very powerful understanding that there is a need to cordon off the native 'Indian' social setup from encroaching upon the native-English society would be felt. It is really a very healthy approach. Actually, not many 'Indians' of the local society



would find any fault with it. In fact, if any Englishman were to become too close to any Indian, especially an ordinary 'Indian', there would be many other 'Indians' making haste to warn the Englishman to keep the other 'Indian' in his position. For, an acknowledged association with the Englishman would elevate the other 'Indian' and it would be a pain for the other 'Indians' to bear.

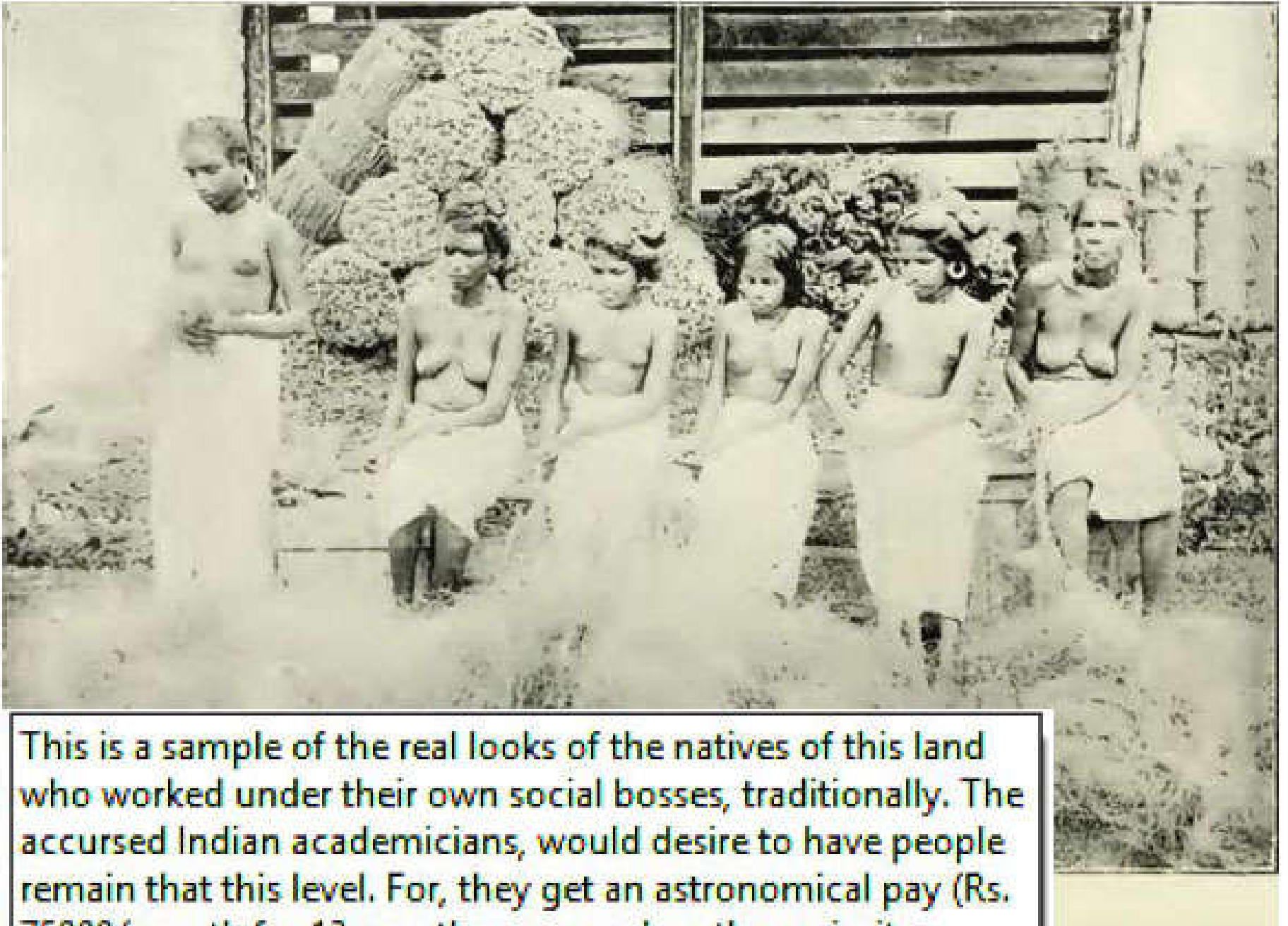
Digression: I need to digress here and mention that this vital piece of knowledge is now not available to the English policymakers in their native-English nations. For, any feeling of discomfort shown by a native-Englishman is declared to be a feeling of racial repulsion, when actually the unease is not really connected to skin colour, but to something more eerie and of more sinister implications.

An inspired hoax In spite of all these things, there was a huge urge to improve the 'Indians', especially the lower class persons, who stood at the level of gutters, under the upper class 'Indians'. Here I may need to define what this 'Indians' 'is. Actually there are two kinds of 'Indians'. Both can be said to have a complexion that makes them identifiable as 'Indians'. Yet, a



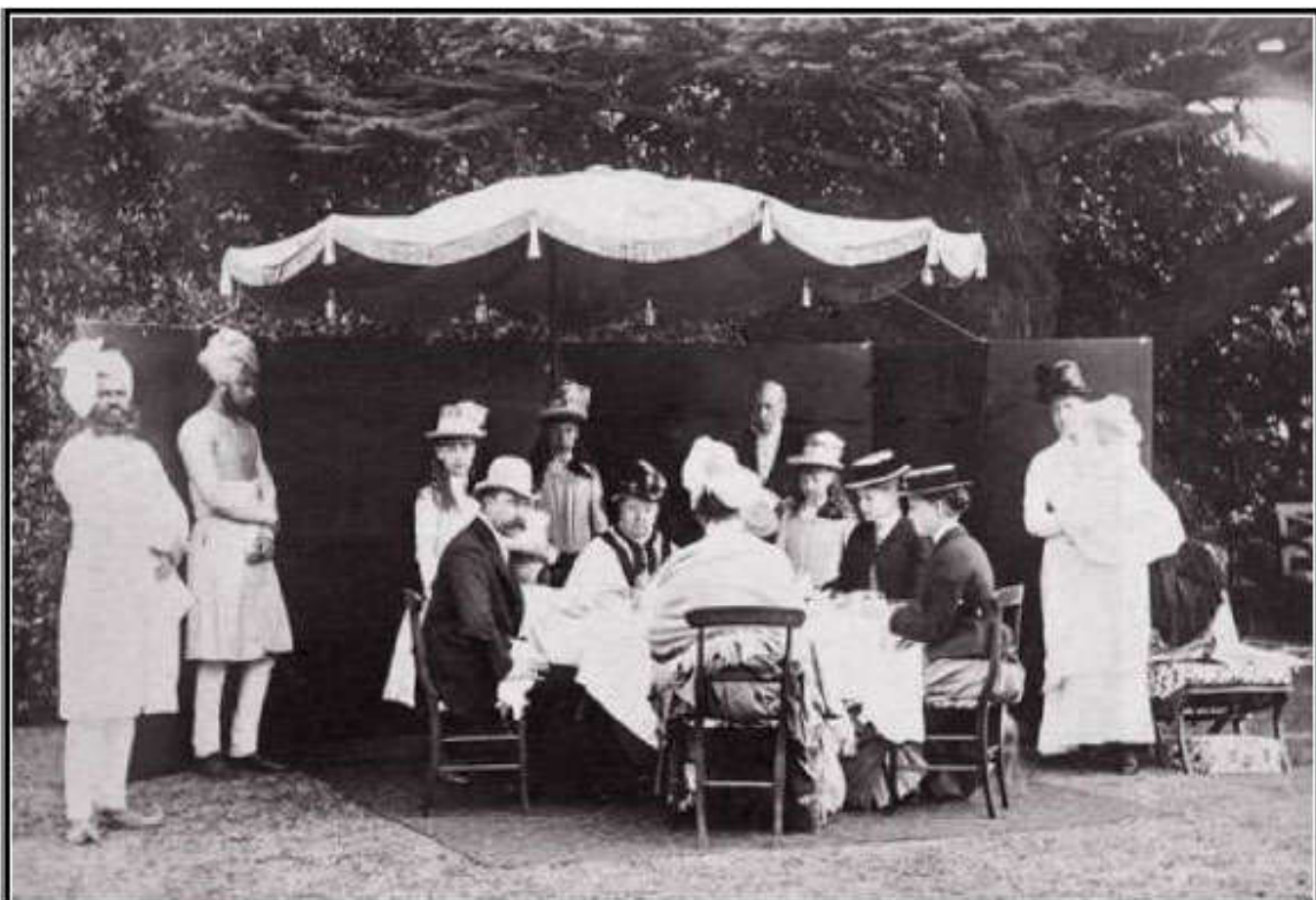
few are pure gold, standing on the upper strata of the 'Indian' feudal language codes. The *Adhehams*, *UNNs*, *Avar*, *SAARs*, *Maadams* etc. In the language codes, they are the gold, the geniuses, the divinities, the Brahmins, the gods! They move in the international arenas, speak English, tell the others that English is bad, send their children to English nations including England, teach the others that the English folks looted this nation and are bad, and they themselves reel in riches looted from the nation by many by pure daylight heist. They include the government employees, the political leaders, the government teachers, doctors, the rich and such.





This is a sample of the real looks of the natives of this land who worked under their own social bosses, traditionally. The accursed Indian academicians, would desire to have people remain that this level. For, they get an astronomical pay (Rs. 75000/month for 13 months a year, when the majority people earn between 2000 to 5000/month). It would be nice for them to have people live like this around them. They would go on writing that British rule was exploitative, when in reality it is they and the rest of the officialdom on India who is on a looting spree over here. Image from CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON. Image of 1800's. READ: Fence eating the crops. [CLICK HERE](#)

However, there is another huge crowd of 'Indians' who also have the same colour hue, but are not gold, but abominable stuff. They are 'Bloody Indians'. They are the *THUs*, *NEEs*, *USSs*, *AVANs* (*oan*), *AVALs* (*oal*) *Eda*, *Edi*, *Chekkan*, *Pennu*,



Native servants from the South Asian subcontinent working under the English. Would they like to work under their own native land social superiors?



Avattakal (ayittingal) etc. They believe that the more they ‘respect’ the other Indians, the more will be the benediction they will shower. They send their children to government schools and try their best to get their children to become doctors, government staff etc. If they win in this, these children also join the other side. However that is rarely possible, yet, there will be notable exceptions to provide mental respite to these people who feel that all is not lost. They heartily believe that English is bad for them, and that their tragic plight is due to the looting of the nation done by England.

There is this incident related to me by one female government employee who came to me to improve her English. She was admitted to the nearby Government Hospital for delivery. In her room there was another pregnant person. The nurse asked the former woman as to what she was doing. On being informed that she was a government clerk, she was addressed as ***Ningal***. At the same time, the other female informed that she was not anything like that. Immediately she was addressed as ***Nee***.

One should see and understand the sheer ‘impertinence’ and ‘arrogance’ of the intruder

English folk as they dared to improve the lower people of this geographical area.



CHAPTER TEN

The sixth issue

It is here that I need to enter the next issue of agony for the native-Englishmen who were in India during the East India Company rule. The small-time mutiny in Meerut took up the lives of a number of Englishmen. For an English nation, which values the lives of each of its citizens, this small-time event was big calamity. The East India Company rule was disbanded, and the Crown directly entered into the field of 'Indian' administration.

It was a crazy intervention and takeover by a group of people who did not understand 'India' and had no way to understand 'India'. Here again, the native-English persons had to face a new social reality. They had to acknowledge the social stature of the higher 'Indian' classes, which they had actually ignored in statutory terms. The new policy drafted in the name of Queen Victoria acknowledged the existence and powers of the Indian feudal classes as well as of the native Kings. This was actually a betrayal of the lower classes who had been linked directly to the English officials. Now, they were statutorily positioned under their own



native rulers and feudal classes as they had been for centuries.

The tragic reforms

Now, here I must digress to another contention of Indian historians that the various agricultural policies of the East India Company brought in tragic consequences to the Indian farmers at the lower end of the social system. Here it must be admitted that the policies were not made by the British administrators with such heinous intentions. However, they did not understand the basic codes on which the social system works. It was surely not correctly understood by the various Governor Generals that being the real worker in the scheme of things was a very, very demeaning position.

For example, in West Bengal when the ancient system of agricultural taxation known as Zamindari System was re-enforced, what really took place was the re-auctioning of the land rights by everyone who could. And the last rung in this downward positioning fell on the actual farmer, who had to bear the huge number of persons above him. It actually is a clear indication of the



lack of sympathy, and the crass inhumanity and suppressing mood towards the downward-positioned person in the minds of the native 'Indian'. Only the senior most positions in the administration were occupied by the British. The huge number of other staff members was 'Indians', who had no pity or sympathy for the common farmer. If anyone is to dispute this statement, he or she has only to deal with the current Indian bureaucracy and see its attitude to the current-day Indians.

SEE this quote from WIKIPEDIA:

In the 18th century, when English and Scots merchants and adventurers began to settle in Mughal *areas* in significant numbers, they noticed a superficial resemblance between the role and status of the zamindari and the landed gentry the squires or lairds that were once typical of the British Isles. Like the zamindari, the English squires and Scots lairds were the leading proprietors in their villages. In addition, they were often entrusted with important judicial and governmental functions, by the Crown in their capacities as Justices of the Peace. It was natural for the British incomers to assume that the



zamindars of northern India were a kind of local squirearchy, although there were important differences.

MY COMMENT: The greatest difference was that the native language of the area was feudal to the core, which made the lower man a stink literally to the zamindar. This fact was never clearly observed or mentioned by the British policymakers, even though they could its social effects.

Illustrating the new scenario: Now let me come back to the original issue. It is like this: A young person in a senior official position has a direct link to a person. The senior person meets him, talks with him and even gives him social companionship. He would give him training for writing PSC exams for higher government jobs. Suddenly this person gets a peon's job in the office of one of the senior person's acquaintance's office. Now what happens to the original relationship between the senior person and the other man? The senior person would find it uncomfortable to meet the man, talk to him as before and give him social companionship. For, if he is attempting to do that, he is connecting himself to a position below so many others in his



acquaintance's office. The communication codes in the feudal indicant words would place him in an awkward position with regard to so many others.

His acquaintance would also be disturbed if he tries to mingle with the peon as he had done earlier, when he had not been a peon. Well, this was the exact predicament of the earlier officials of the East India Company as they came to understand the new social relationship as enforced from across the seas, from far off England by the policymakers of the British Crown. From now onwards, remarkably different social equations had to be promoted, in which the lower classes had to be acknowledged as the serfs of the higher class 'Indians'. {*Allegory*: The lower Indian had suddenly become the 'peon'}. Those whom the higher 'Indians' treated with disdain had to be so acknowledged. If the Englishman was to persevere in his aim of connecting directly with the servant classes of the higher 'Indians', he himself stood in the threat of being acknowledged as of a serving class in the indicant word usages. In the earlier times, the British officials did not have to care about what the higher 'Indians' thought of them. For, they could very well

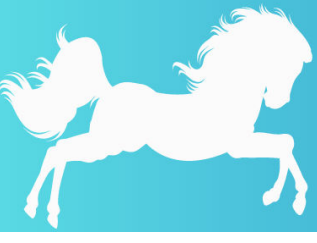


live above the evaluation of the higher ‘Indian’ classes.

In the earlier times, it was the prerogative of the officials of the East India Company to decide whether to acknowledge them or not. Now they were under statutory compulsion to do so. It was certainly a stab in the back of the lower class ‘Indians’. Yet, they themselves had no means of knowing it. For, all information and understanding comes only if one can clearly decode them. For the lower classes, it was an impossibility. For, they were as it is under the overloaded burden of pushing their everyday life day by day.

Actually the *stay-at-home* Britons’ understanding of what was happening in ‘India’ was just a very coloured version of what they saw and experienced in their home nation. That of literally low-formally-educated persons going off to ‘India’ and coming back with a very irascible change in their demeanour and behaviour. What these *‘India’-returned Britons* were having was an aura of ‘Indian’ social communication in them.

I remember reading these lines in Somerset Maugham’s MOON and SIXPENCE: *‘and she had*

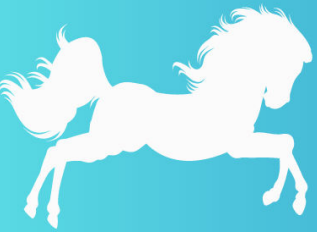


the efficient air, as though she carried the British Empire in her pocket, which the wives of senior officers acquire from the consciousness of belonging to a superior caste’. It is a hint of what changes perch upon a person who lives in ‘India’ among ‘Indians’ as a socially higher individual.

Seventh issue

Actually, there is another feature change that the current-day Englishmen had not experienced so far in its mighty sense. That of living in ‘India’ among ‘Indians’ at the lower end of the social structure. This **effect is the total opposite of the first one**, and quite discernible. The opposite I mean is of ‘Indians’ living among Englishmen as one among them. This is case, the Indians improve fantastically.

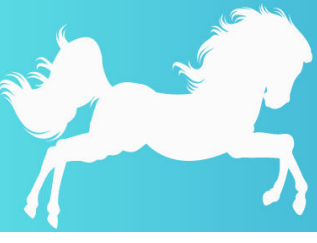




DIGRESSION: See this video (**British Kids Chanting Vedic Sanskrit Mantras**) of English kids being made to learn and sing Sanskrit Mantras. Sanskrit Mantras might have powerful codes. For Sanskrit is a very feudal language. However, the fact is that the teachers who do the teaching would be speakers of feudal languages like Hindi, Tamil, Malayalam etc. In their everyday conversation, the English kids would be literally made to touch dirt, in the lower indicant words used to and about them. These things will slowly encode into their facial demeanours, posture and even their levels of innate self-confidence.

Varuna used to chant these mantras in her school. However, I had cautioned her about parameters of learning a feudal language. The understanding that these languages have powerful codes that can despoil as well as ennoble any entity is there has to be borne in mind when going for imbibing it. One has to be as careful in this as one would be if one were to use a USB in one's computer. Beware of what software can come inside the computer and spoil the system.

SEE Ashwina, who was pulled away from me by the Malayalam section in the family in her childhood striving to emerge into the unfettered levels of



English, and compare it with the English kids striving hard to don the non-tangible shackles of a feudal language. It may be remembered that even though Sanskrit is a very powerful feudal language with possible powers of wizardry (**Read my: Software** codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.) , there is nothing on record to show that the majority people in the purported homeland of this language do show the personality enhancement that is typical in English speaking persons.

Living in 'India' among 'Indians' as a superior person naturally embeds a feeling of divine grandeur on to the person. I have seen this very visibly affecting many 'Indians' who had joined the government jobs. A feeling of being higher than others, beyond the purview of ordinary persons and secured from the sharp pierce of lower indicant words, with right to use pejoratives to all ordinary men and women, and also with the feel that that the ordinary people should only communicate with them from a position of servitude in posture and also, if possible in words and usages. It is not an issue of one person being good or bad. It is just that



he or she becomes a tangible part of an evil structure.

Neither good nor evil

So I may intercede and make this declaration that when persons from feudal language social systems are assessed, it would not be right to define them as good or bad, based on ethical evaluation points. Most persons are connected firmly and powerfully to certain rigid social constructions such as public administration, private business ownership, private business employment, joint family, superior family, nuclear family and such else. I can explain what I am trying to say here, by giving this illustration:

An IAS officer (the highest level of the feudal Indian Administrative Service). He is a nice person, quite good natured, sincere and with a very benevolent attitude to the people. However, all these good things about him have no meaning to anyone other than to his wife, kids, relatives, companions and friends. When a member of the public approaches him, that person has to move through a special route of approach, that moves him through a lot of rude government clerks and



ultimately the peon who stands in front of the door to the IAS officer's cabin.

What he experiences would to a great extent depend on his own social standing. However, when one takes the case of an ordinary man who has a genuine need to meet the IAS officer for a personal issue, the process of meeting the IAS officer is quite crude and mighty rude. The security policemen, the clerks and the peons would be rude or may be polite when using despoiling pejoratives in their words of address to him. These things are necessarily defiling to the man's features, both mental as well as physical. He will feel the power that makes him bend and be obsequious.

However when he reaches the IAS officer's room, he would find a bright face, very friendly and cordial. He may even be asked to sit down, which is a rare experience in most Indian government offices, for the common 'Indian'. Yet, even though, the IAS officer is friendly, he is definitely not a friend. That should be very much borne in mind. He cannot be addressed as an equal in the feudal array of words and usages. The communication would definitely go along the



route of all higher level YOU, HE, HIS, YOUR, YOURS etc. compulsorily reserved for the IAS officer and his compatriots; and the lower You, He, His, Your, Yours etc. thrust upon the common 'Indian'.

Now, what is the effective demeanour of this IAS officer, who is actually an epitome of kindness and compassion? To continue to insist that he is actually a good man, but that he is powerless, is just like saying that the claws of a tiger is not dangerous. Only when the tiger compels it to poke into the prey, does it cause harm. The claw in a live tiger is a part of a dangerous structure which when one approaches, can cause hurt, harm and even dismemberment.

Now, it needs to be stressed that this idea of a good man is not confined to that of an IAS officer. All people in feudal language social systems are part of some social system and associated hierarchy. What he is or she is, is connected to the route to him. Though it may seem that this idea can be associated in planar languages like English systems also, actually the very fact that there is an array of indicant words which act as switching codes at each



point in the communication makes this totally different from English systems.

For instance, in the communication between the IAS officer and the common man, the common man can also use any group of words and usages to define the communication. He can say *Saar or Thaangal or Ningal or Thaan or Eyaal or even Nee*. In each case, the IAS officer's demeanour, mental equilibrium, disposition of friendliness or enmity or docility or domination, and his own mental stamina changes in accordance to the sense of the word used. If the common man goes on shifting in his choosing of word levels, the IAS officer would very well feel as if being tossed in a thunderstorm. However, in actuality, these things do not happen, for the common man is very well given a purposeful training in how he should behave to the IAS officer and what level of words he should use, by the various levels of officialdom he had to traverse to reach the IAS officer's cabin.

Even if he does come in straight, without this traversing, in the usual cases, he would have undergone a thorough training in this regard from his low-quality Indian education, wherein he is mentally indoctrinated about the supernatural



standards of the government officials. If he has missed this education, the society, with its various means would have given him the requisite inputs. In the feudal language communication software, for communication, regimentation and harmony to function without any disturbance, each level has to use the proper levels of usage codes, that are mentioned here as indicant words. In all these things, English systems do stand different.

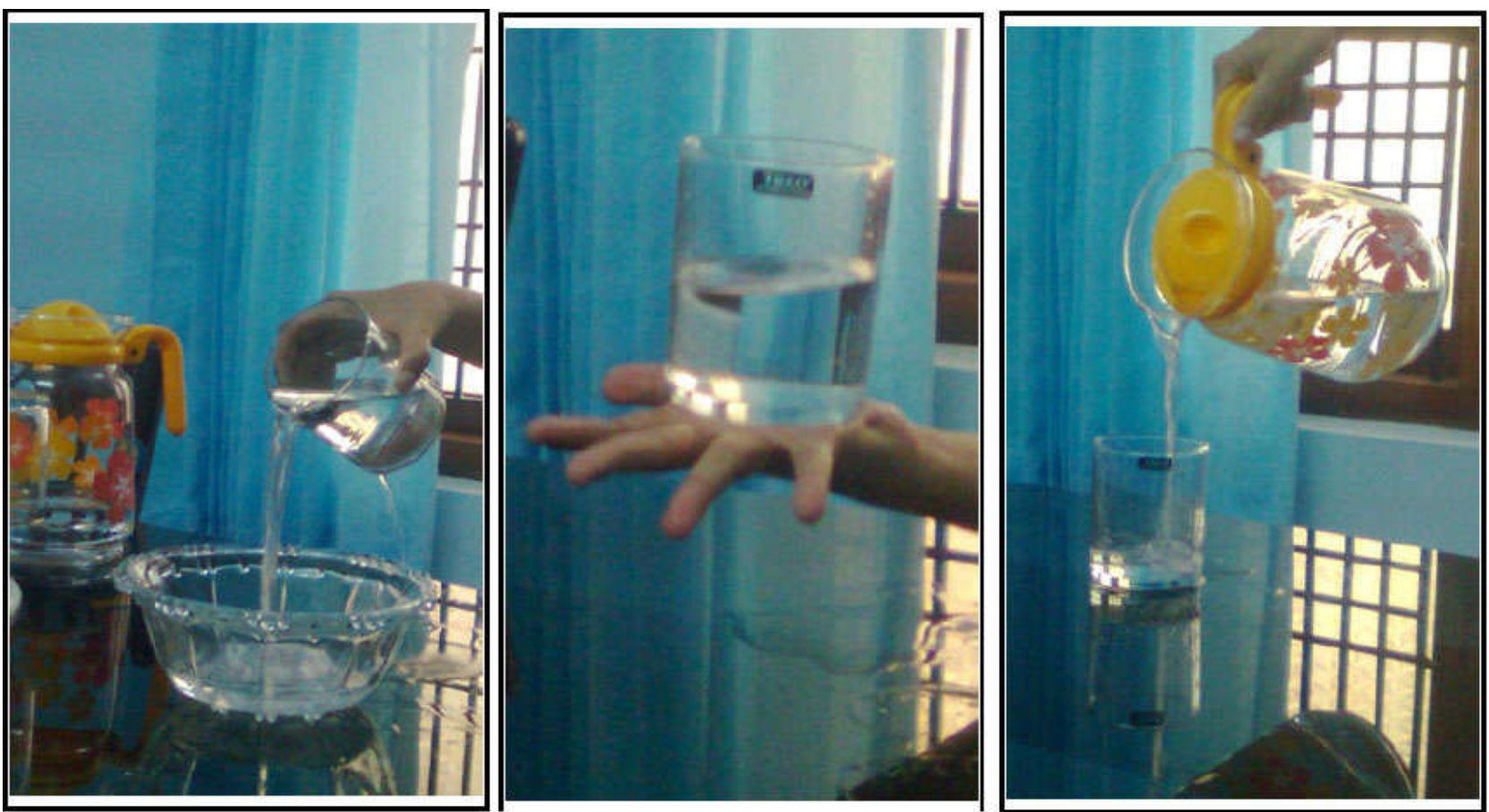
The concept of route

Since I have mentioned the word 'route', I am forced to digress a bit. For, this word has a more significant meaning for me, than what the word may mean in English. It is actually connected to the world of virtual codes. The fact is that every physical entity has a software code existence behind it in the world of virtual software. Now, this theme is totally unconnected to the subject matter here. However, I may need to explain it a bit to induce coherence to the word 'route' mentioned above.

Language codes do have powerful connection to this virtual code world. I cannot



go more into that theme. However it may be mentioned that each physical being may have a *From* and *To* codes encrypted into it. *From* where it came and to where it is going. *From what was its earlier* state to the state *it is*



transforming into. Here again, I cannot go more deeper. This value, as a vector (direction) component will be in all physical beings, in their codes of creation and existence.

When we take this conception to the world of human living and to the codes in the feudal languages, there are certain things see-able. For illustrating this, I need to first talk of an intellectual point which has already been discussed philosophically by many others. However, there was some profound information that was missed in those discussions.



It is like this: There is a glass with water inside it to its half level. The question is, is the glass half-empty or half-full? [The explanation given in the Wikipedia is astronomical distances from the actual depth of this discussion]

Now, this is not just a question of some nonsensical philosophical gimmickry. For it does contain the vital insights to the vector (direction) component.

The answer to the question can be seen through this procedure: Take a glass full of water. The glass is *full*. Now *empty* it slowly. When it is half empty, stop the emptying. What is the glass's condition now? It is half-empty! That is the answer.

Now take an empty glass. Slowly *fill* it with water. When it is half full, stop the filling. What is the condition of the glass now? It is half-full. That is the answer.

Yet, in both cases, the water in the glass is at the same level!

Actually, in this illustration, there are two different items. One is the understanding of the direction of motion of events. From Emptiness to fullness. And the other from Fullness to emptiness.



The second item is that the words and grammar construction of English also effects this understanding. So, this understanding is essentially connected to how the English words are used. If some other language is used, how the direction component would change has to be studied on the basis of the word codes in that particular language. Well, is reality connected to language, words, indicant words and grammar? Well, there is a connection, but not in so obvious a manner.

SCENARIO

Now, look at this common living scenario. A female is working in a school. She is a teacher. One enterprising young man makes her fall in love with him and marries her.

Second scenario. An enterprising young man has a wife. One fine morning she decides to join a school as a teacher.

Now look at the two females. Both are teachers. Yet, inside them there are two different vector components. The first is a female who was moved towards a husband from the full control of the school. The other female is a wife who was



moved from the full control of the husband to the school. Both are essentially different personalities. However, by just seeing them teaching in the school, or going about with their husbands, this vector component code will not be tangible. Yet, it is in there, quite powerfully, influencing so many definitions, future events as well as persons.

This much is the understanding in English. However, when the same scenario is enacted in a feudal language like Malayalam, more powerful vector component codes will come into the scene. This is where one should deeply understand that what the English world envisages is not the full reality in other languages.

When a wife moves from the status of a wife to that of an employee of another person or group or management, there is sharp shift in the indicant word codes. An *Aval* to her husband and an *Avar* to the school management would become an *Aval* to both of them, in most cases. Especially in Malabar Malayalam.



Her husband in most cases would transform from an *Avar* or *Ayaal* or even *Adheham* to the school owner family, to an *Avan* or *Ayaal*, especially in Malabar Malayalam.

In the second case, the female would initiate as an *Avar* or *Maadam* to the enterprising young man and later, on getting married, she would become an *Aval* to him and his family. At the same time, the enterprising young man may also go down to an *Avan* to the school owner's family.

Now these are things, which do not come up in any sense in an English language communication society. Now, it may be mentioned that each indicant word code does change a person. In fact, A (the person) will change to A1, A2 or A3 depending on the relative indicant word links. When this is studied in depth, one may even find a wide arrays of As, as A gets variously defined in varying complex relationship. In fact, the A in English is a single unitary personality. In feudal languages, it is not like that.

Now coming back to the concept of route, in a particular person's position, it has a powerful meaning. And if studied profoundly one can even



see the way a man is connected powerfully to command locations and to disciples, through the route codes in him.

British-Indian rule versus British rule

There is one more thing of quite tantalising quality to be discussed in this context. Even though the British colonial rule of the sub-continent is generally known as the British rule, it is not an apt name for the second part of this rule. The truth is that the real British rule more or less ended with the demise of the East India Company rule. The East India Company rule was marked with a ferocious mood of no compromise on quality and no compromise to the native feudal lords and culture. It is true that there were many mistakes and a lot of learning that took place. Yet, the officials of the company had a very vehement attitude of being superior to the degrading inferiority of the ruling classes here.

However, with the coming of the British Crown rule, many native negative features and social machineries were given statutory stature. So that from this time onwards what this land experienced was not an unadulterated English mood of



administration, but a mixture of Indian and English. A much compromised one. In which the English official classes had to mingle with and accept the culture and other negativities of the local feudal systems. Most of the officials of the emerging departments were full of local rich people, even at the heights.

Well, in a mood of quaint incomprehension, the modern Indian may find that it was a welcome change. However, it is my contention that it was not. For, the local man from now onwards had to approach the local native 'officers' for getting remedies for their grievances. Whatever English education that these 'officers' had, they still knew the local feudal vernacular. And the way they behaved with the local common man would be defined by the feudal codes in them.

Even the Indian Civil Service also slowly started getting filled by the local rich men's sons. They went to England and wrote the exam. By 1947, more than 50% of the ICS officers were natives of British-India. So, what was the real picture of the British rule here? It was slowly shifting more and more towards the native feudal systems. Beyond that from 1909 onwards, the various Presidencies were ruled by the



native politicians. So, in fact, it was not really a British rule that was in position here, but a British-Indian version.

This was to affect the people very much. In the earlier times, when they wanted to meet a senior officer, it would be an Englishman who they would be meeting. Now, the chance of meeting an Englishman was lesser. Once the top man is a feudal vernacular speaking native, the same problems that the common man faced in the social system would continue to haunt him inside the government office also. For, even the top man would be connected and controlled by various nefarious loyalties. **See this story by Rudyard Kipling: The head of the district**

The fact is that the East India Company rule came through fantastic support of the lower class natives of the place. For, they got a first-hand experience of the native Englishmen. However, now what they were experiencing was again the terribleness of native 'officer' classes, who abhorred the local lower classes. In many ways, the various minor incidences of rioting and such that took place in some places can be attributed to the fact that the administration was filled with the feudal language speaking 'officer' class. Even the incidences that took place in



Sri Aurobindo presiding over a meeting of the Nationalists after the Surat Congress with Tilak speaking, 1907. See the pandemonium-like ambience, more or less foretelling the mess that these persons are going to make of this land, the moment it is handed over to them. As to Gosh, it is a moot question as to what president-ship would have been offered to him, if he has had no British education or the high-sounding official position that he came to have through family contacts. All that these 'great' patriots had to do to improve the natives here was to refrain from addressing them with pejorative words and usages. That they can't. Instead they can speak of ousting the English as the sole 'solution'.

Jallianwalabagh could have much connection to this degradation of the English rule to British-Indian rule.

{Incidentally, Aurobindo Ghosh, whose rich father sent him to England for this purpose couldn't



THE FIRST INDIAN NATIONAL CONGRESS, 1885.

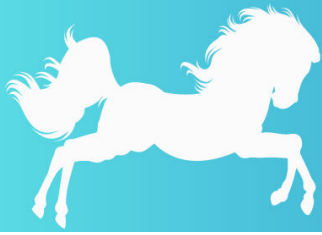
With the removal of the East India Company rule, the rich and feudal class of the land again came into social and political stature, from which the East India Company had effectively removed them.



pass horse riding exam and thus couldn't get through. Some joker has written thus in Wikipedia: *By the end of two years of probation, Aurobindo had no interest in ICS exam and came late to the horse riding exam purposefully to get himself disqualified for the service.* The question is why should this joker try to insult Ghosh? What is really wrong in admitting that he was not good in horse riding? See these next words: *At this time, the Maharaja of Baroda, Sayajirao Gaekwad III, was travelling in England. James Cotton, brother of Sir Henry Cotton, for some time Lieutenant Governor of Bengal and Secretary of the South Kensington Liberal Club, knew Aurobindo and his father secured for him a place in Baroda State Service and arranged for him to meet the prince.* What is one to understand by this type of silly jingoistic writing? That he refused to pass a public exam deliberately and then got into public service through family connections and nepotism? Well, if it is true it is a very bad example to showcase.]

Have I digressed too much? I do not know for sure. I started this writing to discuss the various issues involved in improving others, from a very

standalone posture, with only a very minimal of selfish personal boosting intended.



CHAPTER ELEVEN

Conceptualising looting

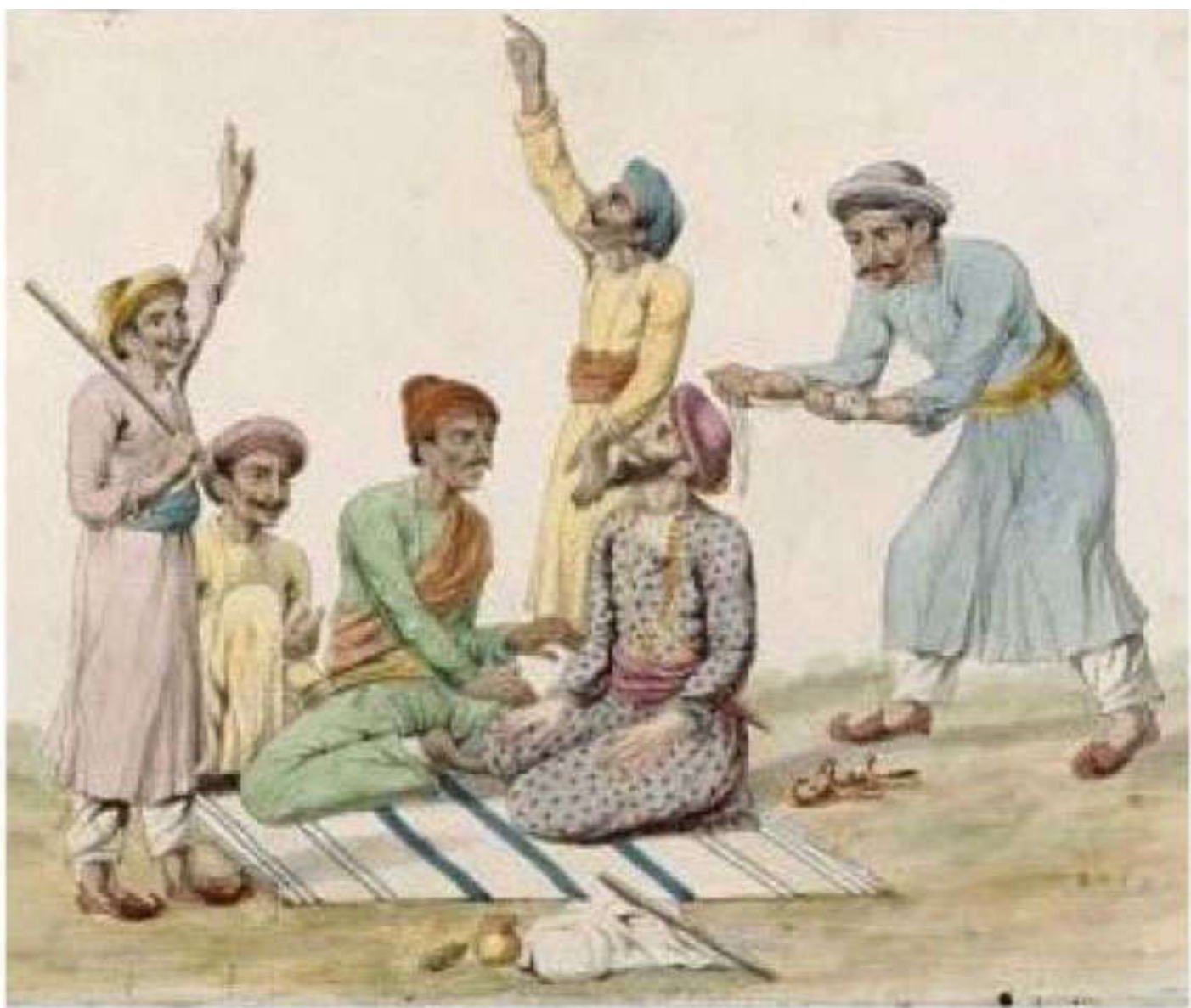
Here again I am forced to mention the East India Company. It is said that they looted ‘India’. I am yet to clearly understand this idea. If trade is looting, well then we need to redefine the meaning of ‘looting’ thus. Otherwise looting is connected to robbery, dacoits, thieving, housebreaking, opening up temples and partaking the hidden treasures, highway robbery, train attacks, pick-pocketing, kidnapping, piracy, bank robbery etc. And even carrying off women for fornication. I am yet to see a history of such actions connected to East India Company. At best, what they did was to crush the menace of *Thugges*, who were the scourge of the North ‘Indian’ trade routes.



The ruins of Somnath Temple in 1869. This temple was one of the main places pillaged and plundered by the invaders!

I need to digress to the word *loot*. The geographical area currently known as Afghanistan, Pakistan, India and Bangladesh was periodically raided and looted by raiders

from the North-West during the medieval times. There was Genghis Khan who came from the North-East. He did not really come much south. The South Indians from the current-day Tamilnadu did once reach up to the River Ganges in their raiding invasion. All such raids are prompted by the lure of treasure, in the form of gold, women, beautiful boys



Thuggees: A typical Asian technique. A very affable demeanour from the front. Treachery in the back!



and slaves.

For example, there was Muhammad of Ghazni who is reputed to have raided the north-western parts of this geographical area at least 17 times. When viewed from the perspective of Iran and Afghanistan, the north-western parts of India, was part of an extensive empire which covered most of today's Afghanistan, eastern Iran, Pakistan and north-western India. So much for the claims of modern India, to define the history of north-western India as part of ancient 'India' and medieval 'India'.

Muhammad of Ghazni is said to have desecrated many temples. His men would break open the inner sanctum sanctorum and enter the treasure room of





clean by the current day occupying government of the place, if they can get away with it.

Google search: SREE PADMANABHA TEMPLE TREASURE

When speaking of how women are treated by invading Asian armies, see these pictures of what the Sri Lanka army did to the Tamil females. There were similar accusations about the Indian 'Peace' Keeping Force in Sri Lanka also.

{Quote: Wikipedia]: In 1296 CE, the Somnath temple was once again destroyed by Sultan Allauddin Khilji's army. According to Taj-ul-Ma'sir of Hasan Nizami, Raja Karan of Gujarat was defeated and forced to flee, "fifty thousand infidels were dispatched to hell by the sword" and "more than twenty thousand slaves, and cattle beyond all calculation fell into the hands of the victors."

MY COMMENT: These slaves never learnt English or developed enough to ask for compensation. Their children still live in these areas in their millions bearing the lower Indicant Word infliction by the higher Indian sections.

Genghis Khan would sleep with the wives and daughters of the highest persons among his



conquered people. Males were killed in mass massacres. Others were taken as slaves. See this quote of his words:

“The Greatest pleasure is to vanquish your enemies and chase them before you, to rob them of their wealth and see those dear to them bathed



Genghis Khan. Mere invader. Nothing compared to what the English Empire could do in terms of cultural advancement of the lower class people!

in tears, to ride their horses and clasp to your bosom their wives and daughters.”

If this be the facts of history, what is this looting of India by British? Buying pepper is looting? Indian academic historians who get huge and astronomical amounts of money as pay, pension, commutation of



pension, leave travel allowance, gratuity, provident funds, ample loans, medical bill reimbursements and chance to send their children to English nations would say so. However, the people of India who are at the butt end of their fooling should think again before believing this nonsense. **Read: (Fence eating the crops)**

Enumerating the British ‘evil’ deeds

Now back to the British ‘loot’ of ‘India’.

They did other ‘disturbances’ in the ‘Indian’ social scene. For one thing, they crushed the habit of burning up live young girls on the pyre of their dead husbands. I did once ask one of my trainees who vibrantly declared that the British had looted ‘India’. I simply asked him as to what it was that they had looted from this land. It was a very troubling question, for he was at a loss to answer such a strange question. For no one really asks such a question, for it is a foregone conclusion that the ‘British had looted ‘India’.

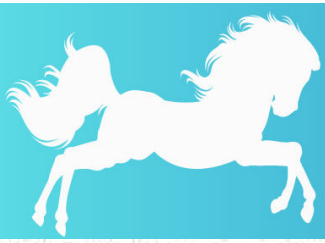


Image Author William Skelton (1763-1848) after a description by William Hodges (1744-1797). a Hindu widow being led—past the body of her deceased husband—to the funeral pyre to sit atop it beside her husband's body and to immolate herself.....From Bengal Sati Regulation, 1829: All zamindars, or other proprietors of land, whether malguzari or lakhiraj; ali sadar farmers and underrenters of land of every description; all dependent taluqdars; all naibs and other local agents; all native officers employed in the collection of the revenue and rents of land on the part of government, or the court of wards; and all munduls or other headmen of villages are hereby declared especially accountable for the immediate communication to the officers of the nearest police station of any intended sacrifice of the nature described in the foregoing section; and any zamindar, or other description of persons above noticed, to whom such responsibility is declared to attach, who may be convicted of wilfully neglecting or delaying to furnish the information above required, shall be liable to be fined by the magistrate or joint magistrate in any sum not exceeding two hundred rupees, and in default of payment to be confined for any period of imprisonment not exceeding six months."

He looked at the other trainees for support to fend off the piercing stab of the pointed question. Everyone looked at each other. Then someone mentioned '*pepper*'. Ah, yes, said the first person,



‘They looted our pepper!’ Well, that was a wonderful answer. Pepper which they bought from this land for a sum of let us say one rupee, they sold in the European markets for 30 rupees. That is around 3000% profit. If one calculates at this rate, England did really loot ‘India’. If we buy USB’s from an interior company in China for Rs. 25 bulk rate, and sell it for 400 rupees in ‘India’, we need to say that we have looted ‘China’. But not so much as the English did, for the profit here is only 1500%. However, we miss the fact that transporting a thing from China by Plane is quite easy compared to the coming to ‘India’ through the rough and dangerous seas, in the old times, by sailing ships, of doubtful capacity to face a storm.

Actually, it was a trade that gave value to an agricultural product that literally had not much value then in the local areas. In Europe, pepper was treasured as an essential item to paste on meat before they were smoked and dried to last through the winter months. It added taste to the meat, and also made it more palatable. And preserved it through the cold months.

The other argument about the English looting is about the agricultural taxes. Well, the vast majority



of this had to move through a huge network of ‘Indian’ families and middlemen who couldn’t be wished away by the English administrators. For, they were in the scheme of things since a long time back, much before the arrival of the English folks.

It is seen in history that actually the East India Company did run into financial troubles to meet the expenses of running the ‘Indian’ administration. And had to seek loans. As to individual Englishmen making money on their own cannot be seen as a national crime. For, in the History of Parry Company (of Madras) it is reported that in those times, there was one Englishman doing arrack business in some place in Madras State. I do not speak of individual dispositions, but that of a group of people.

Individual disposition versus group disposition

For example, there was one evangelist who told me of one incident. However, first let me give the social background to the individuals concerned. The lower castes of Travancore kingdom were denied so many rights including the right to join government service as employees. They petitioned the King to no avail. Ultimately a few years before 1900, many of



them converted to Christianity. This led to a huge rise in the number of Christians in the kingdom



PARAIYANS.

Pariyan in the 1800s. Image from CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON.....In the British-ruled Malabar district, there was no statutory bar on the lower castes from improving. However, in native king ruled Travancore, the Missionaries of the London Missionary Society had to exert pressure on the kings and queens of Travancore to give right to social dignity to the lower castes. For, even after converting to Christianity, social dignity was denied to them. However, it may be mentioned that among the converted Christians also, there were repulsions amongst themselves to the lower castes from the slightly higher castes. See: Native life in Travancore by The Rev. SAMUEL MATEER, F.L.S. of the London Missionary Society.

(from around 11 hundred thousand to around 16 hundred thousand). However, in the new religion also, they faced discrimination from the old time traditional Christians.

At that time, the neighbouring place of Malabar had been under the British rule, as a remote district of the Madras Presidency. Proper law and order was there. Beyond that there was no discrimination on the basis of caste at administrative levels. {However, in the social setup there were a lot of



Tribal female. Image from CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON Printed at GOVERNMENT PRESS. [CLICK HERE](#) for Digital Book

discriminations, and also social upheavals}. When the British left 'India' in the aftermath of the coming to power of the Labour Party in Great Britain, there was a sudden slackening on the law and order machinery as well as in the protection extended to the huge forest lands of Malabar. Taking advantage

of the general slackening of bureaucratic efficiency, a huge population of the newly converted Christians started moving to the Malabar areas.

The story the evangelist told me is like this: Near to a settlement that his parent's group made inside the forest area, was a tribal colony. They lived a very isolated lifestyle, but had enjoyed the protection from outside interference during the British rule, statutorily. The settlers came with a powerful organised might. For each group was intrinsically connected to an evangelist, ordained or otherwise. This priest was a sort of uniting force, dispenser of justice and the mechanism of enforcing law and order among the encroachers.



He was their emotional focus of their powerful unity.

As per what the evangelist retold (of an incident from his or his father's childhood), the youth among the encroachers would besiege the tribal colony in the dark hours, crowd round the small hamlets, and push their hands through the coconut palm leaf walls of the dwellings, catch hold of the legs of sleeping females, pull them out and fornicate them. He mentioned all this in a very playful manner, wondering how many of the modern tribal population in that colony really had tribal DNA in its entirety. I mention this story here to denote the issue of individual misdemeanour versus group misdemeanour. This evangelist was really a good man, and possibly the other settler population was also of good moral standards. They wouldn't do any moral transgression at an individual level. However, at a group level there was no problem and even their evangelical leadership which



Tribal hut. Image from CASTES AND TRIBES OF SOUTHERN INDIA by Edgar Thurston.



accompanied their entry into the forest areas wouldn't see these things as worthy of mention or admonition. For, their own leadership to a limited extent was connected to being in sync with the general mood and cravings of the group.

In the case of the Colonial Englishmen, we have to make a similar exception. However, in their case reverse could be the truth. Even when there might have been individual cases of transgressions and failings, at the group level, things were kept at a very high standard of technical correctness. This also was connected to the issue of the English language insisting that there is no need to seek the '*respect*' of the lowest or the numerically high, as an everyday code of leadership.

A digression

I happen to remember another theme from what this evangelist related. The settlers were always in the fear of wild animals, especially wild elephants. They would dig huge holes in the ground and cover them up with a false mud cover. They would then place some edibles like coconuts on top of them. When elephants came to take the coconuts, they would fall into the deep hole. Here



they would be trapped for days, and slowly die of thirst and starvation. The evangelist did say that they used to hear the painful wailing of these dying animals, from their houses. He said that was only the way they could remove the elephant menace in the forest areas which they were occupying.

Almost all the monkeys in the forests were decimated by these people, for the purpose of meat. There were high rocky areas where mountain goats would be grazing. They could come occasionally to the edge of the cliffs. Some youths from among the settlers would be waiting with a gun. They would shoot them, and they would come plunging down the depths.

When I lived in an old house in a settler area for a brief time, I found the walls adorned with antlers (branching bony appendages on the heads of male deer). Many other animals like porcupines, wild boars, various birds and much else were ruthlessly hunted down, in the free for all mood that gripped the people who had come into the areas that had been kept in perfect protection by the British administrative system. This is the real sample of what happened to a particular section of Indian

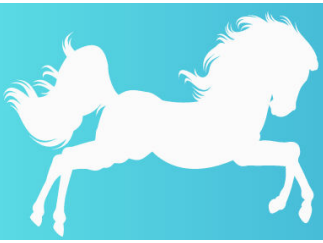


forest after the departure of the British. However it is quite possible that these things would not be found in any authoritative Indian history textbooks. It would be quite easy to find dubious text that describes how the British robbed the nation's forests.

The pivotal powers of the servant class

I will explain this concept here: It is connected to the fact that in 'India', and in all feudal language social systems, including that in ancient Arabia, the servant class had a very powerful stance in social and familial environment. A superior has to get the ratification of the servant class of other households. They have to necessarily acknowledge a superior as a superior. Otherwise he or she would lose face, so to say. For example, if I go to a senior government official's residence. He is not quite respectful to me. That is not much of a burden. However, if his menial servant is also quite disrespectful, it is another matter altogether. It is a displacement to a location below that of the servant in the virtual code arena (See: CODES of REALITY! WHAT is LANGUAGE?).

Even in the life history of Prophet Muhammad, when his marriage to *Khadhija* is dealt with, it is very



prominently mentioned that her servants gave her a very good opinion of him, which was taken as a powerful assessment and approval. So, it may be mentioned that even in Arabia also, the opinion of the servant class was quite a powerful content that had to be powerfully taken into account.

Digression: There is the story of Rama, narrated in the great epic Ramayana which is geographically connected to the area currently connected variously to current day north-west India, north India, Middle India, East India, Nepal, and South India, and even to Sri Lanka. Ramayana is in Sanskrit. It is said to be a great book with a lot of insights into human social and spiritual living. I have not read it, but do know a few of the stories in its vast canvas. I do not know anyone who has read it in the original. Surely there will be some persons in India who have read it in the original Sanskrit. Even though Sanskrit was recently made one of the official languages of one Indian state, I do not think that it is a language with which people here are traditionally or by family links really connected to. If the patriotic indoctrination is removed, not much a real link might be discerned. For the current day population is the offspring of an immensity of



populations that have ravaged this geographical area. The anthropological looks however would be individually connected to each person's native language as well as the indicant level he or she is stationed in.

Rama was sort of duped to marry a female who was said to be a princess, but actually was not. Looking from the spiritual point of view, what I am saying could be painful. However, seeing Rama as a person who lived in a feudal language nation, this could be a real havoc in his life. For, when he takes his wife to his household, the servants there wouldn't treat her as a superior person. It is a great problem. In India, if a person from a powerful and socially superior family marries a female of lowly or doubtful family links, the most terrible danger is from the servant class of the family. The family members may or may not treat her with higher indicant words, depending on her husband's stature. However, to make the servants associated to the family to use the higher indicant words would be quite difficult. They would do it perfunctorily. However, in the privacy of their own households, they would only mention her as an



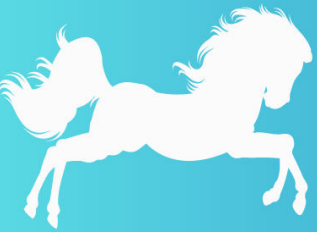
Aval (oal) or *USS*, instead of *Avar (oar)* or *UNN*. The husband's social stature would get mighty affected.

Rama's father, the king had three wives. Now, when the prospect of an un-acknowledgeable female becoming the queen becomes a real prospect, the main servant of the third wife spurs her mistress to stake her claims to crown her son as the next King. Instead of Rama, who should actually become the next king, as per the codes of primogeniture.



Rawana approaches Sita in the garb of mendicant! The language code issue of the Lakshaman rekha can be mentioned as: She is the wife of a crown prince. She should not position herself in a location wherein an outsider can simply address her with a Nee or Thu. Image details: Artist Ramachandra Madhwa Mahishi Illustrated by Balasaheb Pandit Pant Pratinidhi.

In this incident, the power of the servant class is evident, which is not really visible otherwise. They stand as the pivot on which the higher persons



rotate. They can literally change an indicant code word and tangibly swing superior persons on to any positional angle in the society. Very dangerous and diabolical power, indeed.

I understand that the Sanskrit epics Ramayana and Mahabharata may indeed contain a lot of social insights. Even in the behaviour of Sita, which required a *Lakshman Reka* to contain itself within acceptable norms, there are great insights about the powers inside a feudal language software. I do not want to go into that here, for it may take my writing into far-off locations.

A wife who the servants do not respect and see as a social senior can bring in disaster on the familial discipline over the servants. A wife whom the servants believe is one among them can be a problem to a limited extent even in England, when the family is from the nobility. However, the issue of a powerful indicant words dwarfing the wife and through her of her husband is not there in English. It is powerfully there in feudal languages. A servant's husband is not an *avar* or *adheham*, but a mere *avan*. Even though, such words may not be openly spoken, the numerical values in the



codes would sink to that level, even if the husband is perfunctorily mentioned as *Avar* or *Ayaal*.

In the case of Sita, she was an adopted daughter of a King. Naturally, it is obvious that at least some of the servants of her husband's household were not willing to concede to her the status of a Royal princess.

The senior man not getting up in a pose of respect is not a great thing, and can easily be condoned or even disregarded. However, his menial servant not getting up is a pose of stark disrespect and an active form of insult. In Malayalam, it can have the same effect as that of calling a man '*eda*'.

Now, it must be admitted that the British officials also slowly did get to feel the power of the local communication codes. Yet, their social bases were inside well cordoned-off English arenas. So whatever infection that can enter into their egalitarian mentality would get rectified from this base area. Or at least there was this arena where it could be cured.

Now this was a very crucial factor that made the British officials starkly different from the 'Indian' officialdom of yore. The British officials were not



bothered much about what the ‘Indian’ subordinate staff spoke about them to the extent they did not understand the dynamic oscillation of the indicant words on the basis of each and every input. For example, it is seen mentioned that the British officials would go into any subordinates’ quarters’ area and make sudden inspections, without any paraphernalia and pageantry to accompany them. Even if someone did not act very powerfully ‘respectful’, it was more or less a thing of not much consequence to them.

However, it has been mentioned by an ‘Indian’ IP (Indian Police) officer (predecessor of the current day Indian Police Service) that after the formation of the current day India, the IPS officers would go to any such places only after assuring that a very powerful set-up of saluting constables are first placed in position. For, if they simply go in without anyone clearly understanding who it is, and someone is not ‘*respectful*’, it can be a real mental trauma and literally a demolishing of the command structure. This issue cannot be fully understood in English. The issue is that he would have to act in a belligerent attitude to set right the error, and a



reputation of an iron man would have to be delivered.

An Iron lady from a lower version: I remember this incident, when my mother, (when she was a senior (non-IAS) officer of the state government) was transferred to the Cochin office. She entered the office and the peon, who did not recognise her, spoke to her in a very careless manner, in the usual tone meant for the common person. Immediately she had to give him a powerful retort that literally made him jump up from his seat. A reputation of being an Iron lady builds up. This 'Iron Lady' feature is not at all connected to the Iron Lady features of Margaret Thatcher, the old time British Prime Minister, wherein her iron-ness was not in making peons jump up from their seats.

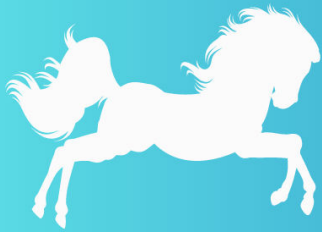
Now coming back to the East India Company officials' personal attributes, this is what has to be mentioned: The mental security from the menace of the fear of being un-respected. It was a very powerful security, about which no one has really contemplated upon or commented.

Here again, what one finds is the simplicity that is being extended by the English officials to the 'Indian'



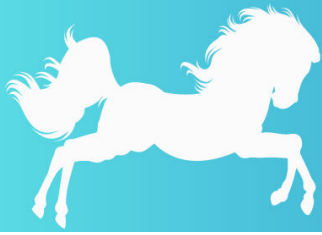
population. Which if not correctly understood can easily be misunderstood as weakness, effeminate nature, softness etc. At the same time, it needs to be understood that compared to the attitude an 'Indian' boss to his inferiors, what the British official class was offering to the lower man was a stance to improve one's own mental stature, from being unduly bothered about extending a continuous posture of obsequious servitude. Whether many 'Indians' really understood the very fine difference of this refined culture is doubtful.

Now actually, this fear of ridicule, jeering and lack of respect from the lower class persons is a very great deterrent to doing anything intelligently. For then, what are required are not intelligent actions, but actions that are seen as impressive to the lower class. That is how the codes in the 'Indian' feudal languages dictate things. However, the English administrators were not much affected by it. However, at times they also did get affected by them through the huge number of 'Indian' staff members who were in all levels of administration, including that of the Indian Civil Service (ICS). They would bring in the codes of feudal hierarchy which



included the codes of 'respect' to the high and pejorative degradation to the low.

In many ways the issues of this communication codes did have a very significant part in the events that led to the military firing on the assembled protestors at Jallianwalabagh in Amritsar in Punjab. This firing was also a stark evidence of the extreme inexperience of the English administrators. For, when Asian administrators do it, it would be done with meticulous planning. They would remove all outsiders from the venue and then go for the killing. However, in the case of the *Jallianwalabagh* firing, it was more or less an outburst of other frill animosities, including that of the members of the ***Ghurkha*** and ***Baluchi*** soldiers to the 'Indians'.



CHAPTER TWELVE

Insights from my own training programme



Now, let me move ahead and speak about the concept of improving. It is something that needs deep thoughts and contemplation. See this picture of two young children. {Refer to them as N & S}. They were like this before they became acquainted with Varuna and Ashwina. The facial expression of theirs is not that of poverty or lack of affection from their senior family members. It is more connected to a few social and familial issues.

One, they belong to the same lower caste as mine. They were not poor, for they had reasonable amounts of landed property owned by their parents. Now look at Varuna and Ashwina at that time. Those N & S were school going children, while Varuna and



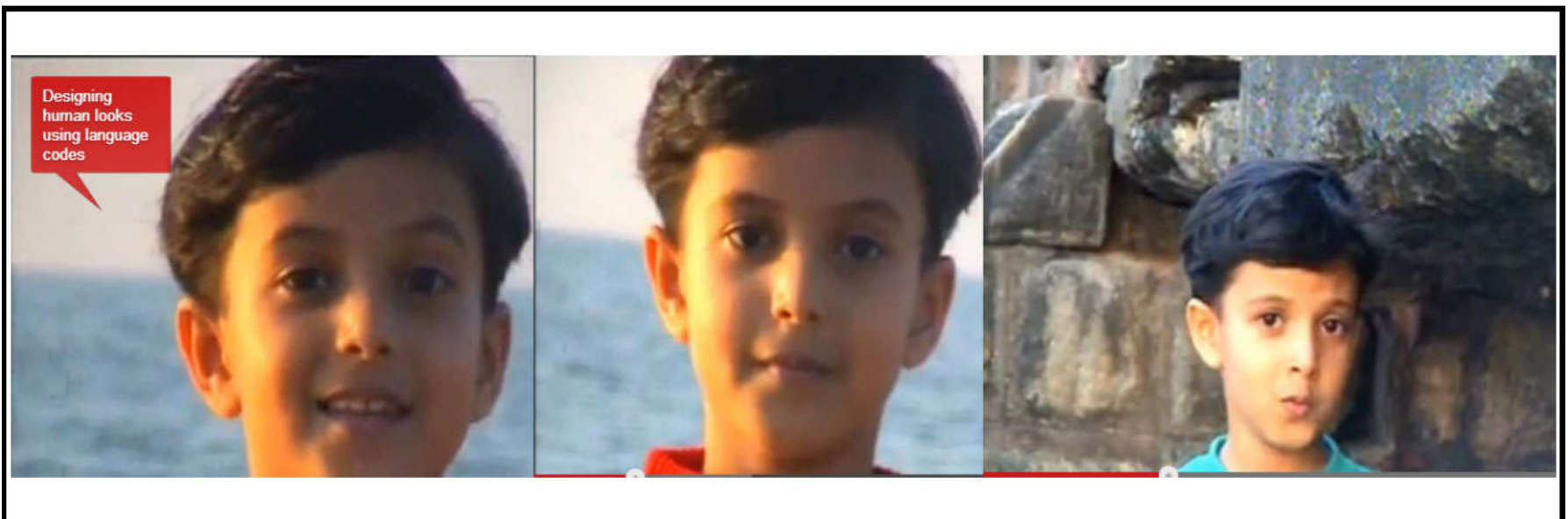
Ashwina were not going to school. Financially, comparing my personal property ownership (for I lived quite apart from my family strings at that time), Varuna and Ashwina were at that time quite poor in comparison.

However, there was no need to compare, as Varuna & Ashwina were at that time kept above the purview of social comparisons. If at all their financial condition was taken up for comparison by anyone in the society, it was an activity about which they had no information about nor were they bothered about. For, they knew only English in which there are no indicant word changes based on financial acumen and lack of it.

Even though I have had four-wheel vehicles earlier, at this particular time I had none. But Ashwina and Varuna were least bothered, for they used to travel to far-off areas, swim in the sea, speak of things of quite different levels, talked about English classics, saw an immensity of English films and did so many things in which they had no competition with others. However, in Malayalam, every human attribute is evaluated in comparison to others. I remember the terrible change that came into Varuna and Ashwina when they were ultimately



forced to join the local ‘English’ Medium schools. When I speak these things, it is not with any rancour. For, it is these contradictory events and connected observations that ultimately gave me the inputs to write my books.



Varuna came home with the problem that other students were pointedly mentioning the fact that she was not wearing any jewellery. For the first time in her life she was deliberately given an input that she was an inferior due to the fact that she was not wearing any jewellery.

I simply told her that it was not an issue and that it was not advisable for schoolchildren to wear expensive jewellery at school. I think the school also woke up to the issue fast, and wearing jewellery



Ashwina had the issue of being oscialled between Malayalam and English ambiances during the early years even though no one spoke to her in Malayalam.



by the children was prohibited.

I remember one incident with regard to my second daughter Ashwina. Once I was driving my mother's car and I happened to come behind the school bus in which she was coming home. I simply followed it. I thought it better not to stop the bus and take her in the car. For, she may be quite happy with her schoolmates. However, when she reached home and came to know of this, she was quite cross that I did not stop the bus and take her. When I tried to explain to her, she looked at me abashed. 'You should have stopped the car in front. My schoolmates would have seen the car, and they would know that I am rich'.

Known as being rich is a very powerful social component. However, in feudal languages like Malayalam, the power it lends to the codes is of the nth degree.

The problem for those two children {N & S} was that they were kept in the lower positions of the Malayalam feudal codes, by persons many of whom were of low social status. In Varuna's and Ashwina's case, if at all their family social status was low, it was not to connect to them as a lower indicant word in



Malayalam. For they did not know Malayalam and no one spoke to them in Malayalam.

Fate was manipulated by someone in my household, and N & S and their family were taken as tenants in one of our fabulous family houses, in the same compound where I was living in another dilapidated house. (Their father came to me for learning English speaking many months earlier). Our house was thus, because I strived to keep away from the family setup, wherein there was an inimical competition to see that I was kept in my position. This would easily mean that Varuna and Ashwina also should be kept in their position. It may be remembered that even in my own family (consisting of my brother, sisters and a parent) which was quite good in English, there was exasperation among other members that I was not allowing them to teach Malayalam to Ashwina and Varuna. My firm stand was connected to my aim to see what would be the positive change in individuals if they are kept away from the barbs of feudal language codes.

There was one person in my family who expressed the idea that she was coming home to our family house just to practise her Malayalam. For, she was living in a professional ambience, wherein English



can be opted for. The idea that Varuna & Ashwina were there for her to practise Malayalam was not the core issue. That they couldn't be made to bear the subordination imposable by Malayalam lower indicant pejorative-affectionate word codes was the core issue.

Now coming back to N & S, their parents were not good in English at that time. The children were absolute zeros in English. They studied in an Indian tradition focused manner, wherein the theme of '*respecting*' the greater man was the theme. The idea that the non-great man also has to be extended a reasonable amount of dignity is not there in such traditions.

Errant codes and their erasing

When they started living as our tenant, there was bound to be some communication issue. The father was in a way my student in that he had come to me for learning to speak in English. In that sense, I should be getting a disciple or at least someone to support me. However, the ingenious attitude of my own family members was to seek to inform him that I was his friend at first (not his trainer), and slowly to shift that information and to let me know that he is



my equal. And then later on to get him to understand that I am his subordinate. For, professionally he had a professional qualification which if positioned on a good social platform could get him social acclaim. At the same time, I was continuing my age-old stance that I will not go in for any formal Indian qualifications at any time in my life.

N & S knew little English, and in Malayalam, they were quite the extremely subordinated children. In fact, I do not recall seeing anyone like them. They must have been around 8 and 7 at that time. They had no training in walking on the road without anyone holding them. However, in spite of these issues, at home, they did take up a very truculent attitude to Ashwina & Varuna. When Ashwina & Varuna were out in the courtyard quite preoccupied with various hobbies, N & S would climb up on the upper storey of their house and call them by name and make catcalls and boo. Now, there was this issue also. They were younger to Varuna and elder to Ashwina. The booing was a distraction and not much more. However, it perturbed Varuna & Ashwina. So I was compelled to do something.



The basic issue was that the children were kept at home with no permission to mix with the outer society, which was more or less totally Muslims. Culture conflict would be there. They came from a less cosy social area. As to them being with Varuna & Ashwina, there was the question whether they were willing to learn and speak in English. Here I will have to take up the ancient question of why the British taught the 'Indians' English. It is generally taught in the schools that the British did it to enslave the 'Indians'. Not only was that argument rank nonsense, but also wily. For anyone who knows the 'Indian' languages would understand that giving anyone the chance to learn English is the greatest liberation a man can be given. Not the opposite. Yet, people who do not know the benefits inherent in English simply fall for the cunning indoctrination and go around parroting the same.

The children's father, being my trainee, did know the grandness in learning English. However, the mother had an opposite view. The question was, what was wrong with 'Indian' languages? It was a stance to display one's shallow patriotism. This patriotism is there in many 'Indians'. It survives till they or their children get a British or US visa. Once



that is achieved, then they go around displaying cute photos of their children in the companionship of White kids or persons. A proximity to other colours is not that much appreciated. However, the GB or US tag, of whatever colour, is a very powerful one.

It was then that I was compelled to ask their father to take a definite stand about English. He later told that his wife and he had a long talk about it. He told me that the children were handed over to me for English training in whatsoever manner that I thought fit. It was decided that Ashwina would be their trainer. It was acceptable for everyone concerned, including the children.

Now this scenario has to be explained. Ashwina would be around less than four years of age. N & S were senior to her in age. Varuna was older than both of them, by a few years. In Malayalam it was quite easy for a youngster to accept a senior in age person as a trainer, for there are automatic verbal codes that assign the proper subordination. They immediately started calling Varuna as Varuna *Chechhi* (Elder sister). Now, there was this correction to be immediately enforced. First of all Varuna was not their sister. If it was '*respect*' that they meant by this verbal code, it was unacceptable. For it



suggested a powerful link to Malayalam ‘*respect*’ versus ‘*degradation*’ codes. So, they were told to address Varuna as Varuna only.

Here again problems come in the codes. If Varuna is called Varuna *Checchi*, immediately the other associated words for *She*, *Her*, *Hers* etc. automatically move into the higher indicant highly



‘respectful’ form. Removing the word ‘*Cechi*’ was equivalent to removing ‘respect’, which is not a thing any sensible person would ask for in Malayalam and other ‘Indian’ languages. Not only N & S, but even their other associates would also start using lower indicant words towards Varuna and Ashwina. Now this was one major problem with trying to remove the negativity in these children.



The possibility of them pulling down Varuna & Ashwina to social levels beneath their own levels.

How was I to handle this? The fact is that every 'Indian' instinctively know these things, even though the modern English natives do not have any inkling of these things and their powerful negative actions.

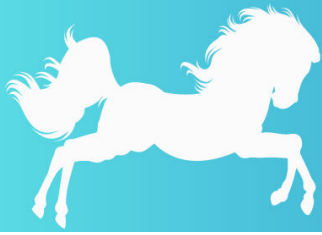
Now what about Ashwina? She was to be their trainer. Now this training was not the typical classroom training that is easily visualised when one mentions the word 'training'. Ashwina would mingle with them, play with them, take them out, to the river for swimming, for outdoor games, for jogging etc. They would be insistently asked to talk in English. I saw Ashwina doing a fantastic job in this regard. Every minute she would be mentioning 'Speak in English' at least five times, in the initial days. Both N & S had been told by their parents to '*obey*' Ashwina.

Breaching my security wall

Now, there was the issue of N & S' parents. When the father first came to me for learning English, he did address me as '*Saar*'. That word was powerfully erased and he had been induced to address me with my name with a Mr. prefixed. This stance itself was a



dangerous thing for a teacher to do. For, the word Mr. doesn't last long. When he mentions my name in many other social areas, it might not get conveyed. Only my mere name might move into their social conversation. However, if a *Saar* had been there as suffix, it would go along with my name, wherever and whenever I get mentioned. This is a very powerful code. For, it is a code that demands that I be 'respected', and that only higher indicant words for He, His, Him etc. should be used in my case. When I enter, there shall be a trigger in the codes that demand that many other people should acknowledge my superior presence. What I desire could very well become divine commands, as far as a great majority of the people present in the place. Moreover if there is any moral or ethical transgression on my part, it would be pure blasphemy to mention and discuss such things by the persons who '*respect*' me.



Now what did I do? I was in many ways requesting that I be denied of all these positive attributes and allowing a powerful breach of social security around me.

Later his wife also was my student for some time. She was to address me with a Mr. prefixed to my name. She would be around 10 years or more, younger than me, while her husband would be around one year elder to me. She addresses her husband with a '*chettan*' suffixed to his name. It is a very powerful introduction of her husband in all places she mentions him. However, my stance was pure madness. When the husband and wife talk about any other '*chettan*' or '*Saar*', like *Ravi'yettan*'

or *Rajansaar*, or *Balan master*, among themselves, the suffixes will not get removed. However, the moment they spoke about me, the Mr. will disappear and my mere name would get



Ashwina with the 'trainees' coming from the river.



Varuna and Ashwina at the Chamunderswari hills!

mentioned. Actually the mention of mere name signifies a subordinate or a servant in Malayalam, if not otherwise related.

Now, there is the presence of their children to be considered. When I said that the children also need to address me with

a Mr. prefixed to my name, it had a really distressing effect on the father. For it more or less meant the elevation of the children to his own level in terms of communication and through that, to that of mental stature. He was of the opinion that the children should address me with an '*Uncle*' suffixed to my name.

Well, that is a powerful placement. And all over India, children are made to remain at that level, just like the servants. For, it was in the language codes connected to various words and codes. However, it was a very stupid placement. For, I was not their '*uncle*' in any sense of the term. And my training programme was to induce pristine English and not the tremolos version of English known as *Gandhi or*



coolie English. I insisted that since I was bent on training pristine English, the children also had to address me with a Mr. prefixed.

Now what was I doing? It was pure madness when seen from the colloquial social context. For, persons who were very clearly on the lower side of personal stature are being allowed to rise up. Actually the immediate effect is not of their rising up, but the pulling down of me from my stature. My stature was not connected to any strong pillars (like a government job, financial acumen etc.), but was on more or less based on my own mental feelings that I was not below anyone. The other issue was that these persons, even though they became quite comfortable in addressing me with a Mr. prefixed to my name, were still on the lower side of many other communication strings with their various relatives, social seniors, professional senior etc. who themselves were not of very good social stature. For they themselves existed on the bottom layers of various communication codes.

An issue of 180^0 horizontal clockwise rotation

Actually the placing of Mr. before the name is not an easy thing. It has a connection to the particular



codes in feudal languages, wherein a suffix of respect is required. Otherwise the person would tumble down from the heights to the abysses of lower indicant words. I have discussed this issue in my book: CODES of REALITY! WHAT is LANGUAGE?

Now look at this: Lake Victoria. And also: Victoria Lake.

Or see: Aunt Sheela. And: Sheela Aunty

The first stance is from the elevations of pristine English. What about the other? It is from the low self-confidence stature of lower class people in feudal language societies. Now this 'lower class' is not always connected to financial weakness or low social stature, but more connected to mental training that has been given. I remember the fury that was caused in a nurse in a private hospital in a village when I used the words: '*What did Dr. Moidu say about this?*' in Malayalam. She was an uneducated woman who became a staff nurse through work experience in midwifery and other general nursing activities. She repeated the words 'Dr. Moidu' with a terrible rancour, bitterness and fury. She obviously wanted me to say *Moidu Doctor*. That is the how the codes of respect work in



Malayalam. Other way for placing the ‘Doctor’ in front is an action that could signify impertinence, which could trigger an outrage.

Actually the virtual code issue is connected to — 1800 positioning for the Malayalam mentality when compared to pristine English.

Now the very placing of Dr. as a prefix is not possible for a lot of Malayalam speaking persons initially. It requires a real mental reprogramming. It is slightly akin to asking a Malayalam person to address the local Police Sub Inspector with a *Nee* (Lower YOU). Well, not exactly similar, for in this case, then the police would beat him into a pulp. However the Indian police can and would address a local man with a *Nee*. That is the known *standard* of the free people of ‘India’.

Daring standards of the valorous people

When speaking about people standard, this much has to be mentioned. People are quite brave and also of adventurous disposition. When a police official is in the vicinity, they have the mental stamina to gather and call him obscenities, challenge him and to inform him with a massive mob power that he is just next to nothing. They



would use the words '*Nee*' '*Avan*', '*Aval*', '*Poda*' '*Podi*' etc. in these events.

When there is an obstacle in their path, they are adventurous enough to jump over it, even if it is someone else's property.

At the same time, if youngsters or people without much social clout, come and ask for permission to take ball that has fallen into the compound to the householder, he would be brave enough to distress them with ominous words.

To stand in a queue is almost an impossibility for most people of this nation. For, they would show the daring to stand without a queue. Or to break it.

However the other side of bravery, which is really of much softer content, cannot be contemplated or practised by the people. For example, the minor action, which in England would not be equated with bravery or daring, of going to a police station, asking for a seat in front of the sub inspector and addressing him with a Mr. prefixed to his name and discussing an issue with a lot of dignity; well, this level of very soft daring is not there in the 'Indian' people.



Nor have they been trained to think that it requires more mental stamina to avoid encroaching into someone else's compound and to go round the wall, through the proper road. This level of mental stamina is not trained or shown as exemplary.

As to the householder, he or she doesn't have the mental calibre to politely ask of the people as to what is their problem and to discuss the issue in a non-truculent manner.

As to standing in a queue, well, it really requires a lot of bravery to do that. For, it is almost sure if one does it, another man would simply bypass him with no qualms and poke his hands through the counter window. The daring and mental quality to request everyone to stand in a queue is not there in 'Indians'.

But then, they are not the persons to be blamed. The ultimate blame should fall on the people who took over the nation from the British with no idea as to what is it that they had to train the people in. As to the super British nut called, Clement Atlee, he had no idea as what he was



denying to the huge mass of people when he handed them over to the Indian governing class.

I am sorry that I did digress to the issue of daring. But then it came into my mind now.

Now coming back to the issue of placing the proper words in a name, it is an absolute reversal of codes when Sheela Aunty (most 'Indians' would say: Sheela *Anti*) is reversed as Aunt Sheela. Likewise everything such as Victoria Lake is reversed to Lake Victoria. Now, the latter stance really requires a particular kind of mental stamina. I don't know if it is true, but then it may be possible to see the Asian version coming into popularity in such English nations as the US, as more and more people from the feudal language content arrive over there and inflict their own negative mental statures to innately English social settings. The nations will slowly atrophy. Lake Victoria will turn into Victoria Lake. It is a mental state of lowly stature on the opposite side of English standards. A 180 degree negative component.

So, I was to be addressed with a Mr. prefixed to my name. However, it was a very perilous arrangement. For, after every interaction, N & S



would go back to the area where their parents would talk to them of me without a Mr. That is, a mere name, which would decode me in their minds as of a person of low stature.

That was only one part of the issue. Varuna and Ashwina were quite noticeably different from them. Ashwina was able to make them talk in reasonably good English within a short period of two months. It was school holidays for them.

The tenacious training

They were taken along for long walks, jogging and to the river. For some time, they did not join them in the river for swimming. However, later, much later they started swimming also. The boy was quite frightened. Both of them gave me a quite a fright when they came out of the water, gasping for air after water had entered their windpipe. It did happen a few times.

In my own life, it was a time of terrible happenings in my family life. That needn't be the matter for discussion in this context. However, there was this streak of behaviour that I could notice in N & S. They were actively trained by Varuna and Ashwina to improve their individuality. However, on



their side there was active competition. They wanted to beat Varuna and Ashwina in all aspects. This was a streak that was not quite felt by Varuna, for she was elder to them both. However, Ashwina did feel it, and I could see it. For, in their own codes she was their junior, and once the capacity to speak in English was achieved, they were under the impression that they were senior to Ashwina. It was quite a painful experience, in that I could see Ashwina trying hard to improve their English and other qualities. At the same time, they would be using sly manoeuvres to become superior to Ashwina. In many ways, this could be equated to the issue of Asians arriving in English nations, and then prompting their children to beat the native-English speaking children in all kinds of capacities, including academic as well as physical competitions. When it is achieved, it is deemed as a great achievement. However, the fact that the local society had given them all the encouraging ambiances is easily forgotten. A platform to act out their claims to superiority.

The fact is that once a person arrives from India on the platform of an English nation, any minor capacity of his is on a huge elevated platform. He is



in the midst of English speakers. It is really a great elevation. However, in all achievement that he makes, very rarely would he mention the platform that gives him and his actions the glow and heights.

Computers

In the case of Varuna and Ashwina, the issue was that they had no tone of competition, while the other side had an incessant striving for defeating them. This I have seen in the case of many other kids also, who were trained by Ashwina and Varuna. At times, Varuna and Ashwina did seem to get a bit distressed by this competitive mood in the trainees, when the actual mood should have been to create a congenial atmosphere for all round improvement, rather than competition. However, the Malayalam speaking kids were actually at home in a different mental environment in which each point gathered would create a value improvement in verbal codes.

I did see that neither Ashwina nor Varuna were least bit bothered about positioning themselves in the middle when they were moving with their friends. However, being in the middle is a very powerful plus point in the feudal language indicant codes when other see this position of theirs.



Varuna started using computers at age four, when I got a computer at home. She learned typing very fast, and was good in Adobe PageMaker also. However, at that time I did notice an attitude in many parents that children should not touch computers. It was not really connected to a feeling that the children would spoil a computer, but rather connected to a feeling that children should be placed in their inferior position, as a means of regimenting discipline. In the case of N & S also, this was seen. Their father exhibited a mood that a computer was something of a divine entity that should be displayed to the children with the minimal of direct interaction with them. It transformed into the verbal idea that computers are much above the mental standard of a child to deal with. However, it had been my experience and understanding that computers are quite intelligent, and the most minimal of intelligent person can work with a computer. For computers are designed to work with the minimal of efforts from the side of the user. Computers are intelligent. The more intelligent it gets, the more easier it will be for operating.

So, N & S were given access to use of our computer by Varuna and Ashwina. Very fast their



computer skills improved. Slowly they started getting their father's computer also. I could very easily see that most of the computer skills of Varuna and Ashwina were getting imbibed by N & S also. Actually, it was a moment for me to be in a competitive mood. For, even though I was trying to disseminate English qualities in others, I was living in a Malayalam world, where every person is evaluated on a regular basis, on the basis of what all things he has as unique and above others. It was a moment of introspection for me. By giving N & S unrestricted access to learn the varied skill that Varuna and Ashwina possessed, was I not allowing a competing group to gather exquisite skills at that time (around 2005-07) in a remote village area?

I have seen this issue in the case of various trades in India. For example, I know about traditional carpenters, who learnt their trades as a traditional vocation, right from childhood. When they have apprentices who work to learn the trade, they will not allow them to learn the intricacies. When a specific complicated calculation is involved, they would just tell their ward to take the chisel and sharpen it from afar. They do not want their knowledge to go to even



their apprentice, so easily. For, it is by the exclusiveness of their skills that they retain their ‘respect’ in the trade, guild and society.

We had then in our possession two CDs of around 1000 games. It had been my observation that children playing skill games on computers and becoming adept in them, really improves their mental and physical agility and speed of response. Varuna and Ashwina mentioned to N & S that they had with them these 1000 games. Varuna & Ashwina came and asked me to give the CDs to N & S. Again my Malayalam mood sparked. Should I allow this training also or not?

Colluding with creepy negativity

There was a related issue that was bothering me, and more or less was affecting my logic in regard to the above question. The children were improving and more or less arriving at very near to Varuna and Ashwina in many qualities, including physical games, including swimming, jogging, cycle riding etc. For, I used to allow them to go cycling even on the road, under my supervision. In many ways, it was a powerful mental calibre improvement that all these things were giving them.

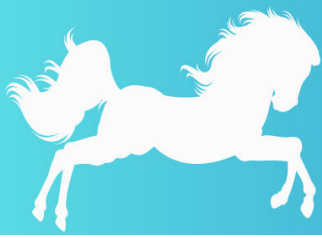


However, what was the affect on Varuna & Ashwina from this interaction? Well, they were getting identified with children who were being kept at the *Nee, Oan (Avan), Oal (Aval), Chekkan, Pennu, edi, eda* levels by varying kinds of persons, which could include their parents, their servants, teachers, neighbours, relatives and even casual acquaintances of their parents. Well, is there anything wrong in these things? Well, ultimately it is these things that create the 'Indian' looks. 'Indian' looks itself has to be discussed in detail.

Indian looks

I will briefly mention Indian looks. Later, I will try to elaborate. There is no such thing as a single Indian looks. Each language decides the looks of the persons who speak it as a native language. Even native-Malayalam speakers' children, when they are born and bred in other native language atmospheres, do not have the Malayalam looks. If they do not know Malayalam at all, then there is very much limited Malayalee looks in them.

However, inside each of the 'Indian' feudal language speaking groups, there will be diametrically opposite stances in the expressions



and physical looks and postures. This is directly connected to which part of the indicant code level a person exists. For, individuals are affected by a lot of different kinds of indicant words from varying locations. The resultant of this will have to interact with the inner virtual codes to exactly form a person's looks and features. Here such things as mental connectivity to persons and social locations also effect. As also the issue of what level was the father, and the mother's evaluation of the person who copulated with her to create the child. This theme is quite a complicated one, and I cannot go deeper into it.

Effect of lower indicants

Now speaking about the effect of each of these lower indicant words, I need to elaborate this much. Each of these words is a lower indicant, pejorative word. However, the effect they create on each person varies much depending on who is targeting whom. It differs: affectionate tone of a parent, the taunting words of a boss, the sniggering derision of a servant, a companionship of a friend, intrusive pose of an outsider, an impertinent stance of a neighbour etc. all have different affects. Moreover, it also depends on the size of the targeted person in terms



of age, social position, professional stature, financial condition, physical size etc. Even though the lower placed person is usually the target of this attack, the negative effect is more if the targeted person is of a higher stature. He or she will feel it terribly more. As if he or she is pulled down from a high platform right into the gutters.

Cosy comfort of the subordination

Now coming back to N & S, they are the targets of such words. Even though their parents use it as an affectionate tone of subordination, it is taken up by others and used in the tone of compelling subordination.

When they get addressed as *Nee*, and referred to as *Oan (Avan)* or *Oal (Aval)* etc. they do not feel much discomfort in the same manner an 'Indian' servant wouldn't feel any distressed on being asked to sit in the kitchen floor to eat while others eat at the dining table.

Dodging the negativity

In the case of Varuna & Ashwina, these words and their social meanings are not used. For, they do not know Malayalam and the behaviour to them is as



per the codes in English. Neither high nor low. Yet, on being acknowledged as friends of N & S, their stance gets compromised. Even though what they act out may not seem cantankerous in English, in Malayalam their casual stand would be a sort of impertinence. However, that was not an issue, for they were identified as being different, and so such a categorisation was not there.

Ashwina used to take training of senior persons in our English training programme, right from around age 5 or even below. However, this was done by placing Ashwina above the word codes, by not allowing pejorative lower indicant words on her. Since she did not know Malayalam, there was no issue when she addressed the senior-in-age trainees by name. For, she did not have any feeling of having transgressed any limits. However, when N & S accompanied her in the training programme, I could see that her capacities were being compromised. For, as N & S had improved much in their English, they had no qualms in competing with Ashwina as an equal. The only effect it has on Ashwina is negative, for others who are trainees get a feeling that they are dealing with some youngsters from the Malayalam group.



N & S with Varuna and Ashwina. N & S regularly oscillated between Malayalam lower indicant words and pristine English egalitarian codes!

For, way back in Malayalam, Ashwina's stature was easily lowered by the use of powerful lower indicant words, which were not mentioned in front of us, but definitely used by N & S's parents in the privacy of their home. In many ways, this is one sly

character of 'Indian' social communication. One expression in front of others, and the exact opposite when they are not there.

N & S were at home in Malayalam, and for them to call senior persons by their name was equivalent to rank discourtesy and outrageous impertinence. Now this was a problem in the training programme. For, then I had to powerfully introduce them as separate from Ashwina. It could be identified as discrimination. However, if I did not discriminate, then the trainees would naturally get agitated and furious. For, when N & S addressed them by name in English, it naturally has to appear in the Malayalam codes also. There it becomes criminal and highly provocative.

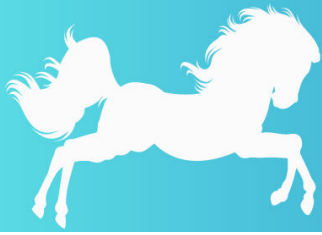


Apart from this, by the very identification of N & S as equal to Ashwina or possibly senior to her in age, the English stature of Ashwina was quite obviously seen as diminishing. So there were times, when I had to really worry about how to combine everyone together in the training programme.

However, when one moves around with persons who are understood to be lower in some manner, the lower stature rubs on the other. In two ways. One in the eyes of the others. Second, in themselves the lower positioning gets encoded.

Terrific illustrations

From my own life, I can relate two different incidences that can cast an illustration on this aspect. Many years ago, around the year 1983, when I returned to the village where my parents had bought a house many years back, I was not much known by sight by everyone. Since one of my parent was a very senior government officer and such other frill reasons, the house was treated with 'deference and respect' by the local people. When people came to our house, I was also addressed and treated with extreme honour, not usually lend to a local youngster. The senior



people in the society also treated me with deference not shown to a youngster.

Being quite

bored with monotony of the existence in a village wherein the people seemed quite removed from a city-life, many of them treating a menial job in an Arab's house in the Middle East as the greatest achievement in life, and also due to certain sly limiting actions on me by my own family members, I used to go to the local river for swimming. At the time, the servant boy in the house also would be there with some of his companions.

There was one time during the monsoon months, when the waters were quite a torrent. I was swimming. Quite nearby were the servant boy and his companions. In the swimming dress (at that time only a thin cotton towel), all of us looked the same, with nothing to identify me apart from the servant boy and his companions. There was a



wooden bridge across the river, with pillars in the river.

There was a man crossing the river the bridge. He was a person who used to come to our house. When he came addressed me, he would put on a very deferential pose and use quite ‘respectful’ words of address and referring. As he moved across the bridge, he saw my head protruding out of the waters, and me holding on to one of the pillars of the bridge to escape the tremendous pull of the torrential waters. He saw me as one among the servant boy’s companions. He went into a terrible stream of words, meaning, ‘Leave the pillar’. However, if the same sense of the lower indicant words he used were to be translated into English, it would more or less, ‘Bloody Stink, leave the pillar’. However, if the same words were addressed to the servant boy, it wouldn’t seem thus to him. For, Indian feudal language codes allow such words to be used to the servants, and they are not discomforted by them.

The invisible adjectives

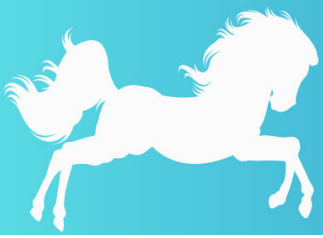
Here I need to digress a bit and mention that almost all ‘Indian’ feudal language lower indicant



words and sentences (when they are used in the degrading sense) when translated into English, an adjective of ‘stink’ or some other words actually needs to be added to convey the correct word sense. On the other end, when higher indicant words and sentences are translated into English, an adjective words like that of ‘gold’, ‘golden’, ‘precious’, ‘priceless’, ‘invaluable’ etc. would need to be added to convey the correct sense. The tragedy with the current-day understanding of feudal language speaking persons’ words and speech is that modern English nations do not understand this ‘*stinking-dirtification*’ of their nation that is incessantly taking place. For, as in the example given above, only the ‘Leave the pillar’ gets understood in English as the other part is slyly hidden during translation. However, the ‘*dirtification*’ of persons, institutions and events goes on, and the nation and its refined common man go down, making themselves despicable to their own national ‘higher’ level citizens.

A shifty situation

Now, the incident that I mentioned is only a very tangible illustration.



Being on close proximity to N & S, Varuna and Ashwina was connecting themselves to people who would not only use the lower indicant words to N & S, but also about them also. For, the words ‘*aval*’ and associated words would come in their conversation. Now, in this regard, even the parents of N & S were not above reproach. For, they would use such words only about their children, and they would have no compulsion to use a higher word



about Varuna & Ashwina. Or to refrain from using such words.

Now, here I need to insert another fact. Whenever I introduce Varuna and Ashwina as

trainers, I would mention the issue of lower words in Malayalam and give a fair warning that such words are not to be used about them. They can use the names, but for such words as *Her*, *Hers* etc. they were not to use the Malayalam lower indicant words, but to use the name instead. Almost everybody directly connected to them did concede to this request, for they had no problem. However, persons who stood one or two steps away from this



connection, like a parent of the trainee, his or her friend, teacher etc. were not bound to this obligation. It was here the atrophy couldn't be managed.

Look at this video. [Occasion of the video is this. One of the trainees was going abroad for getting a job. There was a celebration party in the house. At that time, our trainees along with Ashwina and Varuna went to the nearby riverside. The trainee's house was in a remote mountainous area. This event took place in 2008. Varuna was twelve and Ashwina six. I did not go with them to the riverside].

What you see are Varuna and Ashwina with senior persons who are their trainees. It is a very strange situation, not at all possible in current day 'Indian' languages, unless some superb degrading of the trainees and some supernatural ennobling of the young trainers are induced. However, in the pristine form of English, it is possible. Here again, many native-English speaking readers may not understand what is the essential issue that I am pointing to, unless they have already understood the issue of indicant words. Even though Ashwina and Varuna are here as trainers, there is no ambiance of them being superiors. However, if the other side, that is



the feudal language speaking side, were their trainers, they would have gone into words of degradation.

When feudal language-speaking person are made teachers in English nations, no one tells them that lower indicant words are not to be used upon or about the students. It is an act of criminal negligence that native-English children are made to go into the subordination of feudal language speaking teachers with no security barricades in position.



CHAPTER THIRTEEN

A colonial British quandary

A second illustration: the power of proper introduction

There was another incident in my life. Many years ago, I used to come home to the village where my parents had built a house, during my school/college holidays. I think this incident happened after my graduation, which I had done in a city. The home village was not a home place for me, in the sense that I was not born or brought up there. I had no classmates there, nor was I connected to anyone there from a long-time association. Language-wise also, the local dialect felt like by a cranky way of speaking.

However, when people came home, they treated me with deference in indicant words. To some extent this was due to the social prominence of the house, a bit due to the deference lend to a new person and to some extent to my own outlandish stance.

There was a cow in the house, which was tied to a tree. It was quite obvious that it was not looked after nicely. The place was full of cow dung, and its



body was also littered with it. Flies would pester it, and it mooed piteously throughout the daytime. Out of feeling bad about the scene (now it should be understood as a selfish stance in that I wanted to remove a disturbing scene from the vicinity), I used to take the cow to the local river to give it a bath and would even allow it to graze around the river bank. From English, I don't see too much of a problem that I couldn't bear. However, in the local feudal language, what I was doing was the servants' work or of a low-level-household man's. Moreover, I was quite young. What I was doing was a heinous thing to myself. In fact, many persons who knew me used to feel that I was a bit mad to do this, living in a prominent house.

Not many people in the area knew me by sight, for the village was quite big and sparsely populated at that time. {Now it is teeming with people, with each household having multiplied exponentially in numbers}. Now the problem was that of association. There were other village boys doing this work as servants to some household, or for their own household. They had a social position that was commensurate to their family stature, their own age, and their professional position. However, I was



not from that group. It is possible that all these things could be there in English. Yet, English does not have indicant word array.

Once, as I was going through the road, one man identified the cow. But he did not know me. He came near me, peered at me, as if in a slight mood of astonishment and said, in Malayalam: ‘You are the new boy servant working in that house?’ In English, only the word servant can be found objectionable. However in a feudal language, the word for *You*, is a very powerful content, the negative power of which cannot be understood in English. Again, it was a matter of association. If it was addressed to a servant, it was not a thing that anyone would have bothered.

The cow once ran into a house compound. I ran behind it. Well, it did not do any mischief. However, the householder came out and started using terrible expletives, for he thought I was the servant boy in the prominent household. For, it was inconceivable that a member of my household would do such a thing as taking the cow for grazing. It was again an issue of a mental elevation. Most of the children of my age wouldn’t have minded the speech which was prompted by



the lower indicant word categorisation of me. However, I did feel the pull down from a position of elevation that I couldn't condone. The words *Eda*, *Nee* etc. had been used. Here again the context moves to the power of proper introduction that is there in feudal languages comes in. The easy security from all such evaluations and mental attack that pristine English could lend to a person is of a supernatural quality.

This much I digressed just to inform about the issues of 'being identified with others' in a feudal language situation. I had this issue with N & S parents also. Even though Ashwina's and Varuna's presence was improving the English of their parents and through that their general individuality, the reverse wouldn't happen. I mean, their presence was not conducive to improving Varuna's and Ashwina's personality. For, at their levels, it is sure that they would use only the lower indicant, pejorative form of indicant words. Since they couldn't speak to them in Malayalam, the word *Nee* wouldn't be used. However, they could speak about them, and I am sure they wouldn't have any qualms about using the derogative form of *She*, *Her*, *Hers* etc. It would be impossible to prevent them in this



regard. For one thing, unless the issue is properly explained to them, their attitude would be, ‘We use it to our own children. Why should we not use it on Varuna & Ashwina?’

DIGRESSION

In England, native-English kids moving in close companionship with feudal-language-speaking kids may not achieve any personality enhancement from this account. However the other side would really feel the pouring in of positive codes, that would literally fill them with effusive delightful mental and physical aura.

A sly understanding

This was perfectly one of the quandaries that the Colonial British officials in India faced. They had no



means of using pejorative forms of words to the 'Indians'. However, about them, and to them, the 'Indians' could use this form of attack for which there was no effective shield. The only partial protection that they could build up would be the lack of knowledge of 'Indian' languages. However, this is a protection that wears-off fast. It is a weapon which I think all the 'Indian' leaders who wanted to show off their prowess in comparison to that of the English natives, would and did use. Even MK Gandhi.

When speaking of Gandhi, I need to mention that his very going to England was part of the general swindle of the people of the place currently called 'India, Pakistan, Bangladesh etc.' Look at this issue. If one goes to such Middle-East nations like Dubai etc. one can see the powerful distance the English natives keep away from the other nationalities, such as India, Pakistan etc. The English natives maintain a superiority that cannot be erased away without defining themselves as nonentities. For, their systems are so soft that if any Asians, Africans or certain Europeans are allowed to breach and enter, they would have no means of protecting themselves. For, it is impossible for them to mingle with most other nationalities, especially Asian. For,



such mixing would simply mean the compromising of their own communication and social system. English systems allow a lot of dignity to individuals without connecting their right to dignity to such things as senior age, high jobs, senior professions, superior professional qualifications, family links to superior families and much, much more. For among them, there is no consequent change in a concept called 'indicant words'. For, English has no 'indicant words'.

However, the Asians, including the Indians do know the value of being on par with the English. It is like this: Most Indians cannot communicate with most senior levels of administration and social hierarchy of their own nations, from a position of equality and dignity, other than by exhibiting a pose of subservient obsequiousness. However, a simple entry into England would change all that. For, he or she then becomes a person who has been exposed to a system in which almost all persons in the social system can be addressed with their name with or without Mr., Mrs. etc. It is a powerful social climbing. Even when the British were ruling 'India', the rich 'Indians' were ready to spare any expense to get their children to study in England. For, the child



then more or less becomes a part of the social scene in England.

SEE this quote from WIKIPEDIA on Aurobindo Ghosh:

Aurobindo Ghosh was born in a Bengali Hindu family in Calcutta, West Bengal, India on 15 August 1872. His father, Krishna



Sri Aurobindo's home in St Stephen's Avenue, London 1884-1887. Crown's rule was a time when the rich in India could easily send their children to England and get to come back as leaders of the natives here. It was a short cut to leadership! Image Details: Author Chiswick ChapThis file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported license.

Dhan Ghosh, was District Surgeon of Rangapur, Bengal. His mother, Swarnalata Devi, was the daughter of Brahmo religious and social reformer, Rajnarayan Basu. In 1877, Aurobindo and two elder siblings - Manmohan Ghose and Benoybhusan Ghose were send to the Loreto Convent school in Darjeeling. His father was posted at various positions at the Government hospitals in Bengal during this time. His father was believed to be an Atheist according to Aurobindo and wanted his son's to study for Indian civil service in England.



In 1879, Aurobindo and his two elder brothers were taken to Manchester, England for a European {British} education. The brothers were placed in the care of W.H. Drewett and his wife in London. Drewett was an Anglican priest whom Ghose knew through his British friends at Rangapur. The Drewetts tutored the Ghose brothers privately; they were asked to keep the tuition completely secular, and to make no mention of India or its culture.

MY COMMENT: See the great 'Indians' sending their children to England to reap the rich benefits. It may be noted that Ghosh's mother came from native religious loyalties.

I have seen many Indians working in the Gulf in menial jobs understanding this idea. If they have the financial means, they spare no expense to get their children to England or to any other English nation. However, usually, only the richer chaps can actually get this done. What the children then achieve is a great personality development. However, the perspective of many natives in English nations is still stupid. Their own terrors and discomforts on being made to coexist on close proximity and social association with such outsiders are described as



racial hatred. The fact is that the distaste is not really connected to skin colour. Rather, it is connected to the very codes that design the outsider. His or her each and every feature would go against so many fine elements of the English world.

However, why this is so cannot be understood by the English natives. For, whatever they get to understand is only an English translation version of realities. This version is still only an English item, and not the original item that is the reality in the feudal language communication code, in which each and every human being is powerfully jointed or disjointed, and regimented or dispersed by their native language codes. What these codes are and how they can affect human features and mind is not in the least understood by native-English speakers.

When we, that is, Varuna, Ashwina and I, used to the river for swimming, at times Ashwina would be a bit far from us. At that time, one or two servant class men would approach her and ask questions to her. It was quite well-known that she couldn't understand Malayalam. However, they would use the words *Nee*, and *Aval* to her in the hope of piercing her armour of not-knowing Malayalam. She would be distressed with their intrusive questioning, for she



was quite small and them quite big. Yet, she would be spared of the real turmoil of understanding the real atrophying content in their words, due to not comprehending Malayalam. However, in the case of the English kids of the colonial times, unless their parents took a very staunch that they shouldn't learn the local vernaculars, their secure stance of mental composure would be lost. For, the vernacular words can literally swing them up and down, as per the whims and wishes of the others who speak it. In the US, currently the native-English speakers do react with acute violence to feudal language speakers, even if they don't really understand the real inimical content in their speech. In India, anyone who transgresses the parameters in the use of indicant codes, can really get beaten up or burnt alive. Such is the horror it creates in the negatively affected higher-placed persons.



CHAPTER FOURTEEN

Entering the world of animals

A terrific allegory

In many ways, it is like different animals meeting each other. Many years ago, when I went for business purposes to other states in my own nation, I had to go to interior villages. The native language would be quite un-understandable to me. My native language would also be equally un-understandable to them. However, in educated towns and cities, we would have a common language called English to communicate. In places where English had not entered, it is definitely like two different animals looking at each other. However, since both of us know that we are human beings, and that we all have common purposes which are not dangerous to each other, there is not possibility of a physical attack. Physical attacks are also possible if I do try to dismantle the social hierarchy that holds their social system.

Since all Indians are aware of the issue of feudal language social hierarchy, not much transgression occurs. However, in many ways, we are just like to two different animal species looking at each other.



We cannot understand what the other is speaking. The more cut off from English, the more cruder or its opposite, more obsequious the other group can be. The obsequiousness comes if they feel that I am a superior. This would translate into such words in their language and I would get the requisite respect and command there.

Now into this group, which may feel like an animal group, if I were to bring in English, they would change rapidly. We would rapidly feel that there are so many common points between us. All words in English would seem to have an equivalent word in their language also. So we would feel that they are also human beings.

Actually if one could teach a group of animals to speak in English, the same effect can be had. However, one should bear in mind that even though most English words would seem to have an equivalent word in the animal communication system also, the fact would be that this is only a feeling from English. For, only the animal, which knows both English as well as the animal language, would know that this is not the actual reality. All equalisations would only be approximations. For, the communication codes that have animal qualities



and which cannot be fully translated into English would still be translated into some soft English words, wherein the original beastly quality of the same wouldn't be felt.

When English interaction with such people as African Blacks, Asian peoples etc. initiated some few centuries back, in the initial times, there were feelings that some of these people were not fully human beings. Or at least that their human intelligence were of a limited content. There were even studies and writings to prove this contention. In the same way, now we feel that animals are far off from Human intelligence. However, if one were to find a way to teach them English, there would be fantastic change in this perception. Once they get to be able to use computers and mobile phones etc., the development of their intellect would be phenomenal. Yet, there should always be this thing to be borne in mind. We can teach them English. That is they can learn human knowledge. However do we ever get to learn their inner knowledge, feelings, emotions and emotional triggers, and even their core feelings that guide them in their own social communication amongst themselves?



Well, this is the issue that really lies before English nations. They have taught English to so many non-English people. They have all improved to the extent of knowing everything, even the innermost secrets of English social and technical knowledge. However, has there been any introspection about what is the inner core of the non-English speaking people that propels all their emotions, their mutual belligerences, codes familial attachments, regimentations and command codes that are non-tangible in English, but is present in them powerfully, awaiting the attack order to start the besiege and the frontal attack? Well, the truth is something like the English experience with Japan. Minute Japan learned English and breeched all English fortresses. Yet, still now, the English world doesn't have the least idea as to what is the inner core of emotional, sociological as well as nationalistic aims that remain as an undercurrent in the Japanese collective wisdom.

I know that I am digressing from the route that I am in. However, since my mind has entered into an unplanned area, I need to finish the theme and then only move on.



Animal emotions

Speaking about animals, I had this experience. The year was around 2007. I was staying in our family compound, away from my bigger family home, in a slightly dilapidated house. This I was doing to maintain a sort of distance from the encroachment of the local culture, which was entwined in Malayalam and the local social compulsions.

On the road suddenly three dogs appeared. Of three sizes. The first was a big brown dog, the second a black one and the third a white and black dotted dog of just above puppy size. The three seemed to have been suddenly thrown into the roads, from some cosy household, for they seemed quite unsure of how to deal with the outside world.

I do not want to tell the whole story here. I will concentrate on the brown dog which was female. It tried to be friendly with me. However, it was impossible for me to accommodate it in my house for I was sharing the same compound of the other family-houses in the compound. However, within a few months of being on the road, it became pregnant. At that time, it was allowed to give birth



inside the compound in a shed. The house gate was kept slightly open to allow it to come and go. I could see that it was desperately trying to convey its gratitude. It would try to mouth out words, which were not coherent to me. Could be that it had no vocal cord to do that. Or it might even be that being solitary beings, there was no particular language in it. For language also needs to be taught by a social group. A solitary human being cannot have a language.

When it saw me, it would wag its tail, in a very passionate manner to address me. Later, it took its kids elsewhere, but continued to reside inside the shed. At that time the family took up the decision to oust it. I had to carry out the decision. However, when I tried to oust it, it put up an act of desperation. It turned its rear part to me, and went on wagging its tail in a piteous and desperate manner, looking at me with a turned-towards-me face. It seemed to feel that I would see the wagging tail only if was turned towards me. It was sure that it was trying to say something, but lacked the machinery to do it.

Later when my wife tried to shoo it off, when it had entered again, I saw it desperately trying to



speak. Well, when I say these things, I use the same understanding that I have with regard to human beings. The same desperation I have seen in human beings, when they are in tight corners.

I am sure that the thinking part of the brain is not fully connected to any hardware. For, it could possibly be connected to some software. I remember one time many years ago, when I was travelling by a two-wheeler through a mountainous area. I was having a sore throat. So couldn't speak properly. Only incoherent sounds would come out, if I tried to speak. I stopped in front of a Tea Estate in a bus waiting-shelter. Opposite of the shelter was the gate of the Tea Estate, through which the workers were coming out. There was a man who looked like a drunk, in the bus shelter. He tried to put up a conversation. I simply tried to shift the topic by simply looking at a manager-like man coming out of the gate in a motorbike. I simply spoke these words with no specific aim, 'Who is that?'

I do not know what went wrong. The other man in the shelter immediately rose up and started up in a pose of questioning in a very offensive tone: Why do you want to know? Who are you?



Now my situation was that I couldn't speak. If I were to speak incoherently, I knew what would happen in the midst of a remote location population. So, I tried to evade the situation with some vague vocal sounds. Immediately, he got up and moved towards me with a very ferocious looks, as if he had cornered some prey. However, since it was impossible for him to physically manage me, he started using vocal commands. I immediately moved towards my bike. My problem was that I couldn't speak. And it was impossible to predict exactly how others would react to his frenzied shouts to the others to accost me. Due to my innate agility, I could spring on to my bike and escape the scene. The problem was that he was trying to gather a mob. To an elevated group of people I could at least use some written English to define my stature. To the uneducated mob, one can't predict how things would go.

Now, what I have just described is the power of the means to speak. And the power to move a mob. This incident could also point to the inability of the English ruling class to communicate their egalitarian ideas to the mob led to frenzied moods by their 'Indian' leaders. The mob couldn't



understand English and its soft refinement. However, it can understand the barbaric rhetoric of their political, social and religious leadership.

Even though I was reasonably intelligent, quite well-travelled in the local nation and a bit abroad, well-read, good in English, proficient in British Classics and having much information inside me, the moment I was without an ability to speak to another group of people, the situation was just like being an inarticulate animal.

That is just one illustration that I wanted to mention here. There is another one. It is about my contention that when people in this nation, meet others of the same nation, but of different language, there is a feeling of meeting another animal.

It is like this. There was a mini-lorry, a Swaraj Mazda, in our family. The driver and 'cleaner' of the vehicle were the typical no-English kind of lowly informed persons. {This categorisation is only from India. If they were to go to the US, they would very fast be like other Americans}. They were going to the next state of Karnataka. Their native language was Malayalam. The next state language was Kannada. For a Malayalam-speaking



person who hears Kannada for the first, it is worse than Greek. So incoherent would it sound.

They were going with another young man who was a businessman going to bring a lorry load of fertilisers from Karnataka to Kerala. He was a person with a squint. On the way, the lorry driver stopped the vehicle by the side of a paddy field. He wanted to clean his specks. There were women coming from the paddy field. The 'cleaner' got down to check the tyres. The young man with the squint was sitting on the side seat, looking straight on the road, with all his intent on reaching the fertiliser factory. However, to the women on the road, his eyes (with squint) were looking straight at them, in some prohibited areas. The driver said some funny thing about someone back home. The young man laughed loud and replied in the same vein, in a boisterous fashion. The women on the road saw him looking at their features and making loud snide remarks which they couldn't understand.

Now, the fact was that many long-distance lorries, driven by low-informed youngsters do stop near these women, make comments on them and ride off. Now, here was a group that was daring to



stop and try it out in a very cosy attitude. The women shouted out loud. The people in the lorry couldn't understand that what they did was a call to battle. The men folk ran out of the fields, came near the side of the lorry, and caught the young man. He held on to the lorry for dear life, not understanding what the commotion was. They were beating him soundly.

On the rear side, the 'cleaner' had also being caught and was being efficiently manhandled. The driver shouted out to him to hold on to the lorry, while he started the vehicle and broke out of the gathering crowd.

I mention this just to illustrate the issue of miscommunication or non-communication or lack of coherent communication.

There is another incident that comes into my mind at this moment.

One young man, with whom I had casual acquaintanceship for some time told me this. He was coming to Kerala through a place called Gudalur. This is a place where the three Indian states of Karnataka, Tamilnad and Kerala meet. His jeep had a minor collision with a motorbike. The



bike rider was a Tamil speaking man. An altercation naturally took place. The damage was inconsequential. However, the spoken words could move in directions along the indicant word scale, from that of mutual respect to, one-sided respect or to total pejoratives. Without abusive words and expletives. A phenomenon not enactable in English!

The jeep rider mentioned that he was willing to do anything, meaning that he was willing to give whatever compensation was required. However, he spoke in Malayalam, in the understanding that Malayalam words could be understood in Tamil. However, what he spoke translated into the other man's mind as 'I am ready for anything!' Meaning that he was willing to fight it out.

Immediately, instead of the issue cooling down, the other man went in for belligerent stance: '*Nee* (lowest You) *enthum cheyyumo eda?*' The last sound *eda*, is also a provocative pejorative, with no equivalent in English. The words meant in English, 'You will do anything?', but then the provocative pejoratives are not there. In English, it had lost almost all its beastliness.



It has taken a few centuries for a major section of the African and Asian populations to learn English and to more or less arrive at a communication level with the English people. Now, let me take this as an allegory and position it to ponder on another thing.

Moving further on the allegory route

Currently there is a lot of endeavour to find out if there are living beings out there in the far distances of the outer space. If we come across them, the next question would be as to how we would come to communicate with them. For, the fact remains that we have not found an effective means to communicate with the so many living beings around us on this earth, both animals as well as plants. Actually, it is possible that it may be quite difficult to communicate with them. However it might be more easier to make them communicate with us. Even though this sentence may seem to contradict the initial sentence, the fact is that there is a difference between both the sentences.

I remember reading about some English youngsters who were recruited by British companies owning estates in India, during the British rule period. They were to supervise the



various proceedings in the tea and other hill produce plantations in the erstwhile Madras State. The local language was Tamil. Naturally the workers were Tamil speakers. How do the Englishmen communicate with them? They had to learn Tamil and pass a test in Tamil. It is quite understandable to me as to how difficult it would be for the English youngsters. The difficulty was not necessarily just in the complex words, grammar and pronunciation, but in the total contortion of the English social perspective that would come about when Tamil is spoken. For speaking each sentence, a new form of mental evaluation of persons and their jobs would have to be done to choose the specific word suiting that person and his job. It would be a total mental trauma to do thus, as the person who does it would immediately feel himself sinking into the dirty world of 'Indian' social communication and relationships.

The English youngsters made a proposal. Why not teach the local natives English? Well, actually this would be a lot more easier. For English is an extremely simple language and can be learnt fast. However, there is one essential difference here.



Another type of mental jolt forms in a feudal language speaking person, who feel a sudden levelling of social ups and downs. Many feudal language speaking persons, who speak English for the first time, really get severely jolted. Some may even feel compelled to refrain from doing this again. It is a case of a lowly 'Indian' servant who always sits on the floor suddenly being asked to sit on a chair and speak to his 'Indian' master with a new level of heightened dignity.

When the English supervisor trainees made this proposal, it was severely disapproved by the 'Indian' supervisor class. For, they could understand the real mental progress their lowly subordinates would achieve when given this training. In fact, they would reach a level of equality in dignity with the Englishmen. This would lead to a questioning of the suppressed level they were put to and could really ignite a social revolution and possibly a violent one. All against their 'Indian' master class. [Similar to what the black slaves of US did, when they were improved (through English) from their native feudal, barbarian African social standards].



Genetically improving the lower species

Now coming back to the allegory of the animals, I would say that within a matter of one or two centuries, or possibly less, many animals' anatomy would be genetically altered artificially in such a manner that they would have vocal cords and other appendages to speak. And possibly they would be given the benefit of using their hands as would the human beings. It is not going to be too difficult.

Now let us take this case of Great Britain. Great Britain is a nation where dogs are generally treated with more dignity than in Asian and African nations. The way the dogs are treated in many English household really feel unbearable to the 'Indians'. I have seen many rich Indians who barely treats their own Indian serving class with any level of human dignity, remarking that the food that is given to the dogs in England would be enough to feed the poor in India. Actually what they leave out of mentioning is that they themselves have so much money with them, which can be enough to feed so many Indians around them.

Suppose after some 100 years, British medical scientists do a genetic change in some of their dogs.



The dogs get the vocal cords to speak. Their hands are given the ability to be used as human beings would. It is a just a matter of time before they start speaking English. Then they would learn to use computers. And after that they would feel comfortable enough to drive cars.

There would be no seeming difference between their mental cravings and may be some of them would even start craving to have sex with the local human females. In fact, it may take place in many household, where the dogs sit and communicate as another human being. However, when this change takes place, there would still be a significant repulsion for the dogs who go on being more and more comfy with human social interactions. They would start demanding more and more access to human arenas.

Within a few decades or centuries, there would be a huge population of similar dogs who are functioning in almost all human arenas. Then would come the next natural issue of racial discrimination. For, even though the dogs have arrived at English human levels, they still have many dog features. For example, they can bite and tear other animals.



Moreover, they can communicate with other dogs which the human being can't.

As they go on improving their words would be about their ancestors who had been chained, shackled, abused and used by human being in England. There would be demands for compensation. Moreover, the dogs would be definitely be seen as more superior than human being in many fields of activity, wherein their animal characters would easily defeat human beings. For example, when competing in a 100 meters or 400 meters races, they would easily defeat the human beings. They would not like to be mentioned as dogs, for the word 'dog' is an insult.

Bear in mind that the cows in England who would develop to speak in English would find fault with the English nation for slaughtering their forefathers many centuries back for food. However, the cows in India which remain as animal cows, would not have the means to complaint about the more barbarian manner of killing that their forefathers had to bear.

However the fact that they live in a social ambience far above what the other dogs in other nations live in will not be mentioned. In those



nations the dogs would still be living a life of devoted worship for their human master. In the England, the dogs would be superior to human beings and would demand equality to be statutorily encoded. In later centuries, a fabulous dog would even stand in the elections and become the Prime Minister of England, for the superior dogs would out-number the native-English human beings of the nation. And he, instead of connecting himself to the great people of England, who corrected the genetic deficiencies of the dogs, would publically proclaim his link to the various other dog-populations in other nations.

Here am I denigrating anyone with this allegory? If anyone does think so, he has to think again. A dog that can speak perfect English, use computers, drive cars, and take command of human operations and such things! Is it inferior to the human beings? The truth is that it is definitely a far superior being in terms of physical and mental possibilities.

For, what the dog can do the human being can't do. What the human being can do, the dog can do.

The whole social scenery would turn totally unbelievable when other dogs from other nations



also start arriving in England with the help of their English compatriots and getting an anatomical change procedure done. They then learn English and all the other paraphernalia, including computers and vehicle driving. Next they would want all the facilities and social entrances that the dogs in England had achieved through centuries of mental and educational change. Well, this is the point of current day debate.

Now, what about the issue of what these dogs are having in their mind? Well, what they do translate into English is understandable. However what they leave out in the translation, no human being can understand. What they plan among themselves will all get sieved out in the translation. How they define, categorise, segregate, differentiate and, despoil and ennoble humans within the creepy confines of their own mental process would remain hidden from the human beings of England. For most of these emotions won't have any equivalent in human emotions. Like the word *eda* and *edi* in Malayalam. They cannot be translated into English. For such beastly emotions are not there in English language and social intelligence.



The more these dogs improve, the more would be their complaints and criticism of the people of England. On the other peoples all around the world, they would not have any complaints. For, they had never given the occasion for their own dogs to improve.

Here, I would jump to a minor part of the extension of the idea. The rest I leave to the reader to ponder upon. When a feudal language speaker translates his words into English, there is no conveying of the powerful tearing up of dignity in human features he has done in his own language and mental process. This part is real. But then the native-English speaker has no inkling of it. Well, that is the inherent danger that feudal language speakers carry forth in their communication systems. Their tearing part is not immediately understood. They do this and are doing it. Still, the native-English speaker does not know about it, until the English social system slowly, over the decades starts showing the scars.

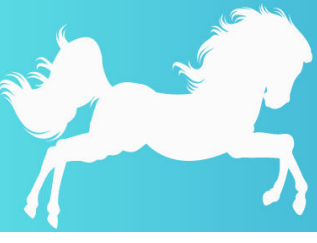
Now, let me just move into a slight frill extension. The English speakers do not know what the superior dogs are thinking in their exact mental platforms. So, they decide to study the dog



language. Well, it is here we come to a fact. A language is a software. In many ways it is connected to the body peculiarities of the being. It is a communication software. In animals, wherein there is no vocal cords, this software uses other body features to communicate its emotions, need to eat, calling others to hunt for food, urging sex, planning assault, setting up decoys etc. Now, learning an animal's communication code is actually akin to turning into the animal itself. Once that is learnt, the same irritation that one dog has when it accosts another dog will set in the human being also.

Even though this contention may seem quite far-fetched, actually it is quite easy to convey. An Englishman does not know Malayalam. So, even if he is addressed as *Nee*, and referred to as *Avan*, it would have no effect on him. However, once he is made to learn Malayalam, he would understand the negative connotation, which would be quite unbearable and of satanic proportions to him, and he would react vehemently.

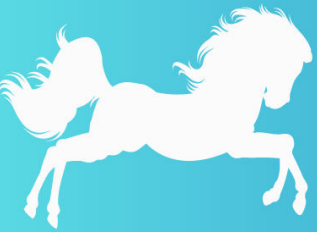
I have seen it happen when I was staying in a Hindi area in North India. A lady from the south was addressed by an ordinary vendor as *Thum*.



She had not much problem with the addressing as she was not much good in Hindi. Moreover, she had the impression that *Thu* was *Nee*, *Thum* was *Ningal*, and *Aap* was *Thangal* when converted into Malayalam. However that was not the truth. Actually, *Aap* is the standard word of addressing that is polite and ‘respectful’. The other word *Thum* is not ‘respectful’ and when used by an ordinary road vendor is quite atrophying and of abominable content. Now, when I apprised her of this, she went into a wild fury and never allowed that vendor to sell her anything. However, the vendor had only done a momentary assessment of her from her dressing and her looks at that moment.

I have mentioned this thing just to point to the dangers in native-English speakers learning such oriental languages as Chinese, Hindi, Tamil, Malayalam, Sinhalese etc. without first understanding what it is one is changing into, as a software code that reaches deep down into the very life software of a person is being installed inside the mind.

[Sanskrit thriving in British schools \(YouTube Video\)](#)



I am not sure if the viewers can see the facial demeanour change that is entering into the English children as their body features try to accommodate the codes of physical features encoded in a feudal language. They are being redesigned into the framework of another software code. In the powerful ambience of English that exists all around, the powerful negativity that is being encoded will



not be easily visible. But then, remove the English, and the stark realities of a very feudal language ambience will come out into the limelight!



CHAPTER FIFTEEN

Travails of training

Introduction and social mixing

Now, I need to speak about the ways of introduction and social mixing. In English nations, especially in the US, there was a very brave and possibly idiotic attempt at social mixing, without proper understanding of what was being envisaged.

I have mentioned earlier of a video in which Varuna and Ashwina are seen as trainers to persons who are much senior in age to them.



They have trained many persons, both male as well as female. When this is being done, there is essential social mixing. The trainees belong to the Malayalam speaking, very little English-knowing, colloquial-mentality persons, most of who are trying for lower jobs in the Middle East. Actually I am the main trainer to them. However, my system of training at



that time was exposure to English through an English speaking atmosphere.

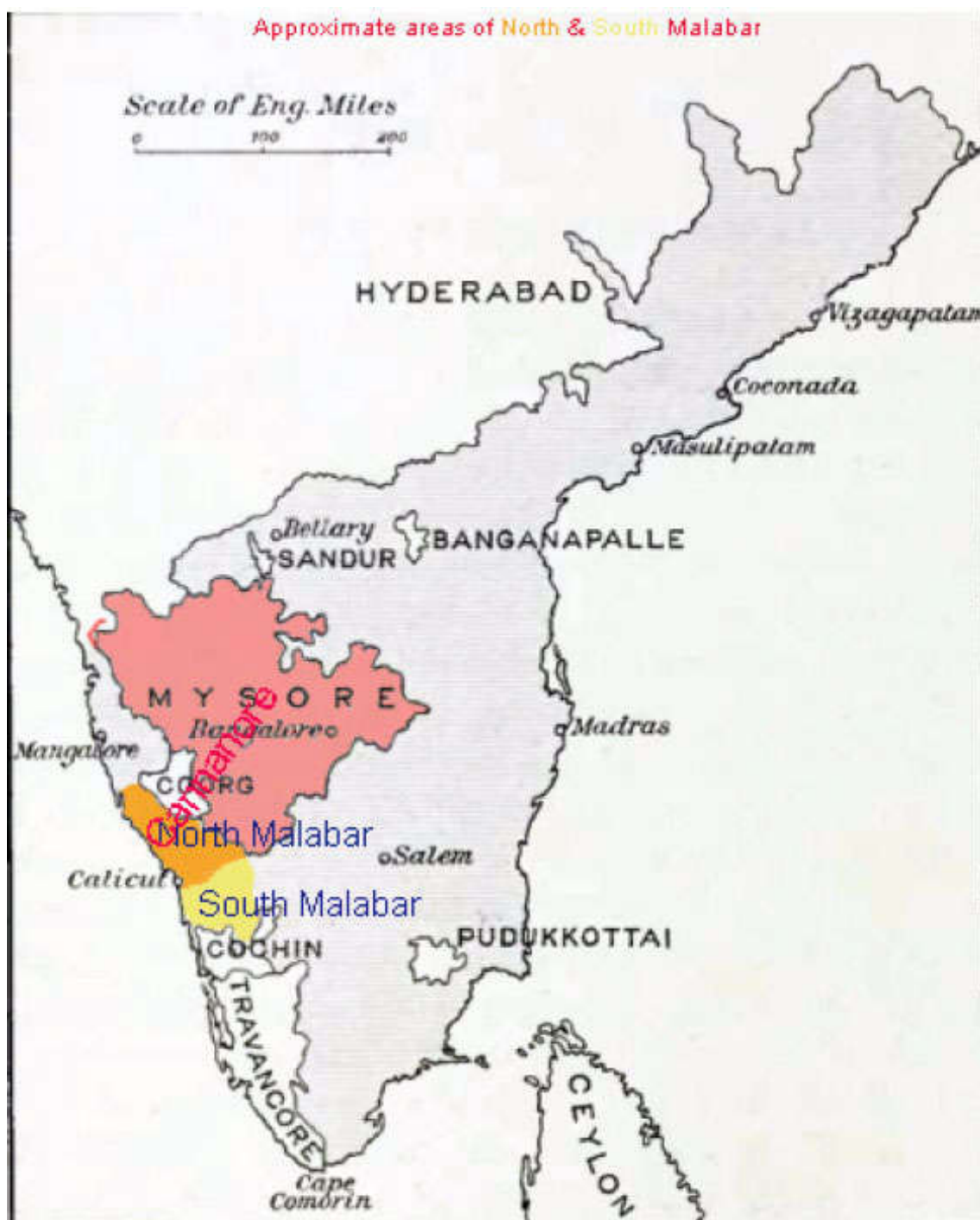
Now, it is essential that the lower social inputs, codes as well negative energies should not diffuse into our side. At the same time, the trainees should improve without a feeling of belonging to an inferior group. It had its problems, unless proper precautions and limitations were powerfully mentioned. The trainees were told in a tone of no-excuses mood that the lower indicant pejorative codes in Malayalam should not be used to and about the trainers. Now, even though this seems a very small issue, the fact was that this was the biggest social issue as far as communication in a feudal language is concerned.

Even though the trainees had to speak only English inside the training arena, the fact was that this place was a very brief area in their everyday life. In Malayalam, youngsters were necessarily in the lower code areas of the indicant words, such as *Nee (inhi)*, *Aval (Oal)*, *Edi (Pennu)* etc. Even though these words seem quite small and powerless, the fact is that these are the very powerful words that can more or less assign a person his social status. *To insist that these words should not be used on the*



young trainers, who did not have any statutory power to punish, was in many ways a silly thing. However, that was the basic tenets of our training. However, the trainees need not get up when the trainers, including me came inside the room. Moreover, they could address me with a Mr. prefixed to my name. This was also great liberation

for them, for in Malayalam and colloquial *coolie* English (Gandhi English), the teacher has to be extended powerful levels of respect, which need to be self-deprecatory. In which case, they would have



to affix my name with *Saar* or *Mash* suffixed, whenever my name was mentioned or I was addressed.

DIGRESSION

I need to discuss the sentence: '*To insist that these words should not be used on the young trainers, who did not have any **statutory power to***



punish...’ The fact is that no one would dare to use pejorative indicant words to those who have punitive powers.

For example, even if a police Sub Inspector is quite young, only very powerfully placed persons would dare to use the lower indicant word for YOU, HE and HIM to and about him. For, it can mean putting oneself in the path of danger to do so. However, to a person who cannot harm one, almost all persons would dare to use the lower indicant words. So, in effect it means that being polite and well-mannered in Indian feudal languages places one in a very pitiable position. The effective social stance is to be very rude and crude, and to extrude the idea that one is powerfully placed.

An illustrative example from my family history

My mother became a Sub Registrar at the young age of 23 in the Madras State Civil Service in the year 1951. It may be remembered that India, the current-day nation, was born in 1947. She was posted as a Sub Registrar in the erstwhile district of Malabar of Madras state. Currently this area is north Kerala.



Retrospectively speaking, she had at least three negative points from the perspective of Indian feudal vernaculars. One that she was a female, two that was young and three that she was from a lower caste. Her first posting was as a reserve Sub Registrar at Tellicherry. Within one and a half years time, she was given independent charge as the Sub Registrar of Kadachira Sub Registrar's office at Kadachirra in Cannanore district.

Speaking about the negatives, all the aforementioned elements could powerfully position her at the lower indicant word of *Aval* or *Oal* (as it is mentioned in Malabar). This will translate into *Nee* for YOU.

The scene should be visualised as a young, *Thiyya*, female. Just a few kilometres into the insides of the areas, this description is that of a very low quality person. Especially the word *Thiyyathi* can only be associated with that of a servant class who were at least a few hundred times lower than the black slaves of US. This was the fact of life in those areas before English intervention.



However no one would dare to address her at that level of indicant code, unless he or she is directly related to her. Why? Because, at an official level, she had certain powers which she can use to harass those who harass her thus. Moreover, the whole official structure of clerks and peons below her have to necessarily maintain her superiority in indicant codes to maintain their own stature in the social system. The British rulers, I understand, did have some idea about the problem of 'respect'. For, they did assign a very high raised platform for the Sub Registrars to sit. This did act as a powerful platform and prop to elevate their stature.

Beyond all this, the fact was that the officer class always maintained English as the language of mutual as well as official communication. So there itself, she was elevated to an egalitarian world, which could give distinctiveness without being suppressive to others.

Even though my mother might come to feel that there is something innate in her that makes people 'respect' her, the fact is that if she had been devoid of all the official props and powers as well as an English ambience, her aforementioned



three negative attributes would have pulled her down powerfully into the gutters of lower indicant words.

I mention this here quite powerfully to mention that Varuna and Ashwina, though trainers, were quite young, and had no official position or power to extract any 'respect'. However, that was not aimed for. Yet, what was required was the protection from the lower indicant words. That had to be powerfully maintained among the trainees, by means of mentioning it incessantly.

This point may be extrapolated to an English nation, where there is no one, familiar about these things, to powerfully mention it to the immigrant populations which come bearing feudal communication codes. The youngsters, people of lower professional status and much else among the native-English speakers fall easy prey to these evil codes. With no position of defence to secure themselves. And when they react with horror to the non-tangible eeriness of the negative codes, it is quite easily described as racial repulsion. END of DIGRESSION



The strain on the trainers

This was a great mental liberation for the trainees. Yet, it is very sure that many of them took a long time to understand the tremendous effort and mental strain it was on me. For, most of



them were all youngsters working in low level jobs, (as per the Indian social mood). They were being allowed to come up to my level. The very act of addressing me with a Mr. prefixed to my name was indeed sacrilege on my personality. For at least my seniority in age has to be acknowledged in Malayalam with words of respect. I was simply allowing the erosion of my stature, in the hands of a remote-village living youngsters, whose parents more or less did at best, low-Levels jobs, in the Middle East.

The problem was more exacerbated by the fact that many of them were also employees of small-time businessmen who, in a natural feudal language code mood, would incessantly strive to show-off by comparison. There were occasions when some of them would feed the trainees with pejorative words



and descriptions about me. Well, it was essentially the problem of weak people being cruel. For, their very social stature depends on suppressing others, who they feel can be suppressed and snubbed. It is a string of actions that move down the ladder of social hierarchy.

In a way it was the same issue of the British officials having to deal with 'Indians' who were the subordinates of superior 'Indians', as acknowledged by the British Crown. The indicant word definition of 'British officials' could be manipulated by the senior 'Indians' and that could be fed to the lower class 'Indians'. The taking over of power by the British Crown was an action of utter stupidity and it was to hurt the 'Indian' lower classes. But that was in a very circuitous way, which they couldn't understand or make sense of.

Now, the essential problem was that since we were trying to disseminate the original stance of pure English of England, at least in the social code levels, we were to face the brunt of the social brutishness of a feudal language code. To reciprocate in the same tone would be reacting to Malayalam codes. This would give a temporary



respite or victory. However, we would be pushing ourselves back to Malayalam arena.

Beyond that I couldn't make myself compete with remote-village shopkeepers of India.

The taunt of the women folk

Even though a good number of students did admit that Varuna and Ashwina were their trainers, it must have been a topic of jest among others immediately outside this circle. Here again, I have seen the women folk being more explicit in their negative words. For, the women folk are at best a group of people forced to stay behind the lines, in their homes. It is not essentially connected to the husband being very possessive or imprisoning them. The issue is of a larger scope and cannot be dealt here in detail. It is more or less connected to fact that the local village town cannot place them in the proper slot in the language codes, where they would not only enjoy 'respect', but also can garner 'respect' to their husbands.

There is this doctor in the local village. He is not from the locality. His wife is not from Kerala, but has learnt to speak and comprehend Malayalam. She doesn't go out into the village shops. She sits



at home. Why? She knows that if she moves around in the local areas, she will start as an *Oar* (*Avar*) and soon descend to *Oal* (*Aval*). I have a feeling that many Whites in South Africa would also be suffering from similar emotions. They would become recluses if they are living in the midst of vernacular speaking blacks. And grow corpulent, which may again give a hint of prosperity, when actually the opposite would be true.

The issue could easily be understood as a situation in which the trainer class is being positioned below the trainee class. The trainee class has been powerfully indoctrinated against being trained by their own traditional tribal leadership.

I will leave that subject for the time being and move back to the issue of how the womenfolk viewed Varuna's and Ashwina's general movement in the place. Varuna and Ashwina did not move with the people in the place. They moved only as trainers or something akin





to that among persons who accepted them as that. Accepting them as that was not difficult, for there was no need for any obsequious attitude towards them. However, the absence of such codes did not keep them in a position of exquisite worship also, which is what other teachers necessarily get in the guise of *Chettan, Mash, Saar, Ji, Mahatma* etc. It was a training in which the trainees improved, and not like the *Gandhian* training, in which the top man became an object of veneration and the disciples remained painted in dirt.

I have heard women, not men, speaking loudly, when they see Varuna and Ashwina going to the river for swimming thus: *Oh, she (olu Lower She) looks as if she is having some disease. What kind of a looks is this?* Even though I do not remember any man saying anything in the same vein, I have heard small boys mouthing similar words used by their mothers and sisters, with regard to Varuna and Ashwina. However, as far as the direct mental effect that these words had on Varuna and Ashwina, it was negligible. For, they couldn't understand Malayalam. And they had no means to retort back in the same tone, for the pejorative codes were unknown to them. Yet, they have admitted that they did have



the experience of some mental distress when accosted by such inimical females.

A digression to reservation for women

Here a slight digression to the issue of reserving seats in various democratic bodies in the nation needs to be done. Giving power and authority to females who do not have any quality or calibre to hold such positions can really despoil the huge number of other females who would be forced to come under them.

Female fighters of the Liberation Tigers of Tamil Ealem

Again speaking about female liberation and



Ms. Adele Balasingham with LTTE soldier

empowerment, I have to necessarily discuss the female fighters of the Liberation Tigers of Tamil Ealem. When I first came to know of them, I was quite impressed by their demeanour. A mental quality not easily seen in 'Indian' or Asian females was quite evident in them. However, later I came to know that there was an Australian female of English antiquity (Ms. Adele Balasingham) who was more or less in charge of training them in social standards as



well as in combat emotions, or at least standing in a position of focus of emotional idol. Now, it was quite evident that all Indian females who were regularly ranting about more liberation for the females would see them as a real heroes or heroines. However that was not what really happened. An immensity of 'Indian' females came to view them with marked animosity and jealousy. The LTTE female fighters were looking very fit, going into the sea in boats, walking around in smart uniforms and more or less liberated beyond any level of freedom, the local 'Indian' society could lend to a female.

<http://www.youtube.com/watch?v=gXcKjvCpvys>

{Later when Mr. Balasingham died and his wife left the scene, there was a marked downturn in the demeanour quality of the female fighters of the LTTE}.

There were many females in 'India' who were seen to be superiors in society. Like doctors, engineers, managers, journalists etc. They all stood high by suppressing others by means of lower indicant words. Or by securing higher indicant words for themselves. Most of them couldn't imagine swimming even for one metre, had never gone out alone in the night, couldn't move out of the home



other than through per-set routes, and also many of them even though formally quite highly educated, could hardly read an English classic.

The LTTE females were actually liberated to the extent that they were really trained to be liberated in a social order of a highly feudal language environment. I have seen many females writing in Indian newspapers about the '*fooled*' females of the LTTE, who they insisted were being swindled by the LTTE leadership to join their armed forces. Each of the victories won by the LTTE females were seen with resentful envy and described with scornful words as 'foolish'. One problem that seemed to afflict their minds was the Tamil females were generally seen as the lower financial class. And the elevation of the LTTE females was seen as a mental calibre improvement of their own servant classes. This was the same social distress that had enveloped many 'Indian' households when the British Colonial class strived to give the lower 'Indian' access to English.

I did discern more consistent admiration for the LTTE females from many male folk. This much I mentioned with regard to women's liberation ideology as far as it concerns the females of 'India'.



They are downright jealous of the lower classes coming up, be it male or female. There is a very old English Newspaper published from Madras (Chennai). It was regularly coming out with articles full of spite against these Tamil females. I was at first surprised. For a Newspaper in Tamilnad taking up an anti-Tamil people stance was quite surprising. However, I slowly understood the stance as simply as a natural extension of the same 'Indian' pejorative to the lower-class, mentality. When the final assault on the LTTE stronghold was being done by the Sri Lankan occupying forces, and mass killing of Tamil civilians was going on, this newspaper was actually celebrating! Actually the real duty of that newspaper should have been to spur the Indian people to clamour for sending the Indian forces to protect the Tamil population. However someone up in that newspapers' hierarchy had been bought by the Sri Lankan agencies. Just like the UN's Asian leadership was also possibly neutralised likewise.

I should mention here that I couldn't really sleep in those days. For, I could perfectly visualise what was going on. For, I had lived in the outsides for years, and had a deep ken of Asian feudal uniformed forces and what they would do.



The English newspaper in Madras was constantly reporting on the web from a very biased anti-Tamil stand. My comments were blocked on their site.

When oblivion takes over

Now coming back to N & S, Varuna and Ashwina were associating with persons who were kept on the lower indicant words by almost everyone, including their own parents. Even though I did mention to their father to avoid the lower indicant words with regard to Varuna and Ashwina, from their own context of association with them was as trainers, that was almost always a forgotten theme. For, as he himself, his wife and his children went on improving their English standards, wherein they could climb up above their Malayalam code lower positions, the feeling that Varuna and Ashwina were trainers was fast getting erased. For, soon they could speak in reasonably good English, with a standard much above the local people's English standards.

Moreover, such things as computers, which they had earlier visualised as divine object beyond the purview of their children, were fast becoming common tools, especially due to the immense



information passed to them by Varuna & Ashwina. In the earlier days, they were quite willing to admit that Ashwina was their trainer. As the years went by, it became a sort of disruptive knowledge to them, which was a discomfort to acknowledge. Especially when Ashwina was forcefully put into the same school, in a class much below them. The student hierarchy of that school would force them to assert a superior mood, and Ashwina to admit their superiority.

Over the years, N & S improved in personality much. In fact, if the initial



difference in stature they had with Varuna and Ashwina were to be compared, with their current personality, it would be seen that there is not that much difference between them now. Actually, in many ways they would be in a higher position. For, among their own family members, they stood quite high, in that they were moving with a less fettered communication system, and knew good quality English. They were bilingual, and they knew the



cunningness inherent in Malayalam, which was not known to Varuna and Ashwina. They were learning many Malayalam arts, including that of dance and other things. Varuna and Ashwina couldn't go in for all that, for it would then compromise their communication stance. As to N & S, it was not a problem for them, for they were born into such negative communication statures, that they had not means of going lower than what they already were. They had only one possibility and that was to improve.

It was like the issue of Asians going on improving to the levels of English people, while the English people have no more places to elevate into.

The father of N & S recently admitted to me that due to their association with Varuna and Ashwina, they had improved tremendously in every aspect of life, including English, communication standards, physical stature and computer skills. However, would N & S understand this? Well, for them their perspective is limited to what they grow into. They wouldn't be able to visualise the growth of their own stature from a very low one to the ambience of a free mental ambience. As for their parents, beneath the thin veneer of pragmatic affability, the



powerful prompts of Malayalam codes to compete and come on top would be there.

Here I need to place something on record. For, in this book, I will be speaking on the generic effects of feudal languages on human emotions. I will need to be brutally frank. However, it is about people who I know that I am speaking. They are not bad or am I good. There is no intention to categorise them as bad or evil.

The father of N & S is a close supporter of mine. Yet, he lives in a social area where the feudal language Malayalam is in the everyday ambience. It does affect him and his relationship with me.

Speaking about the father of N & S, he came to me in the year around 2003 to learn English speaking. He was a professionally qualified person. I had just arrived in the small village area from a metropolitan city. Sensing that he was the one of the few persons who admitted me as their mentor, certain persons in my family called him and gave the new house that had been built in our compound. His house was in a very remote area at that time. After bringing him to the new house, he was slowly given the input that he was the bigger person, and I the

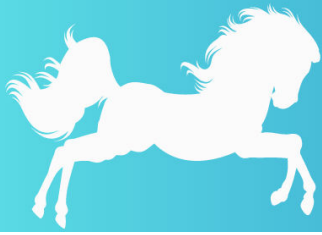


lesser person. For, I was at that time living in the dilapidated house in the compound, trying to keep away from the barging groups of persons who were reprogrammed to be inimical to me from my own house side. It is possible that he was also at least slightly affected by a new vision about me, as an inferior.

From my position of mentor, I was avar to him. However, in his position as a companion to my family members, wherein I was placed below him, I was avan to him. Naturally, he would feel more cosy in the position wherein I am just an avan [lower indicant HIM]. In fact, I could clearly see an oscillating behaviour in him, as he moved up and down relatively in the virtual code arena. Acting in subservience and then moving to domineering. Yet, he was one of my most enduring supporters over the years.

Soon he was in a cosy terms with the other side. In fact, he seemed to be in a position to play a balancing game between the two groups.

However, since it was not my temperament to compete with persons whom I perceived as from a different social context, it was the endeavour on our



part to impart as much English qualities on to his family members, including his wife, his wife and him. Over the years, I had done many things for him for which actually he should have been very much financially indebted to me. At the same time, he was helpful to me at least with regard to his professional capacities. In fact, I am indebted to him, much in this regard. However in this book on social and mental spurs based on language codes, I need to go into finer areas.

Then there was this quite peculiar situation in which his support had to be derived as a very powerful prompt. When the local Marxist committee gave a complaint to various governmental departments that I was not admitting my children to school, and thus was harassing them. At least a few of the family members on my side was also part of this conspiracy. It was to generate a few departments' enquiry. At least one of them came to him and very directly asked him if I was having mental problems. Meaning if I was mentally sick. For, that was the word that was given to them by the other side. His words stood as a very powerful deciding factor. He told me that he had informed them that as far as he knew, there was no such



thing. He told me that if he had simply made a reverse comment, things would have gone very bad for me. I was quite simply amazed at the power of the location. A person who I would position as my trainee is in a position to pass powerful judgements which would come to have statutory power. He was living in a better house, and I in a weaker looking premises.

In between, I should mention that all departments gave very good reports. The court verdict was in my favour.

Here I need to mention certain things which are quite sensitive. However, I need to discuss them in the context of Asians arriving in English nations and taking up a very ambivalent stance. On one side, after they stabilise their citizenship, they start putting up a superior-than-the-locals attitude. They speak with pride and attachment to their native land glory, to the extent of insinuating that their native land was superior to their land of domicile. . However, if at any time, there is a possibility that they have to go back to their native land, they show their real terror of their native land and the natives who live there.



After living for around five years in that house, they were faced the issue of moving out. It was a very troubling situation. For, the mental ambience was quite connected to a quasi-English communication standard. Outside it was 100% Malayalam ambience.

It was then that they started vacillating. The father, my close supporter wouldn't budge. He went on asking for time. Ultimately after around another one year, he was given one year time to move. That is seven years totally. When this time was also getting over, he asked for more time. This time, it was refused. At last, he moved to another rented house, cosy enough, but devoid of any link to English communication standards. This house was quite near to our house. The remarkable thing here was that none of them, including his children, wanted to move back to their traditional house, which had always been connected to superior social ancestry in most talks.

He used to speak about his grand heritage, family connections and links to various powerful bureaucrats through various family links, direct or by marriages. He would drop names, on almost all occasions. Yet, when he faced the real prospect of



going back to his family links, grand heritage and ancestral properties and legacies, the reality of his repulsion for being back to that platform was quite evident. In fact, there is the sharp reality that he used to mention that he was ready to vacate our house at one month's notice at any time. For, he had enough places to move to. Yet, when he was actually asked to move, he took it as an act of belligerence and treachery. For, he wanted to remain within our proximity. At least for the sake of his children having access to quality English communication.

There was an attitude on my part to impart as much positive qualities to his family members as possible. Even my children did the same. Yet, he was occupying a better house, while I was in the dilapidated house. The mental definition of '*Thrash*' would naturally encode in his mind and others' mind with regard to our family.

When, at the end of the day, he has to go back to his native links, the he was terribly distressed. He came to my house and in the midst of other talk, spoke in a terrible manner, 'You are getting a nice house. What is my position?' It was quite funny. The situation was that he was radiating a feeling that he



was also part of our family's heritage, antiquity, legacies and such things.

The funny fact was that he was an outsider and this house was just part of our family property. The problem for N & S was that they are continuously brought into the lower indicant levels incessantly by their family members and other connected persons. I had noticed that both Varuna as well as Ashwina did not have the usual innate mentality seen among the feudal language speaking persons to speak sarcastically as a means to level out the level differences that indicant codes create. But then, when they continuously become the target of such words which are natural in feudal languages, they are forced to react to them. That simply means that they also use such words. I have at times seen them reacting like that on odd occasion. I tell them of what it means and what provokes such words. They need to powerfully remain above such cravings; to react in the same manner.

Reflections on English nations

It is a terrible thing for me to speak in disparaging terms about persons who are physically close to me. It is also true that in the case of N&S family, the



issues mentioned are of quite miniscule significance. However, I cannot forgo of an opportunity to extrapolate the understanding to wider framework. That of immigrants from the un-understood realm of 'Multiculture' setting up beachheads in England.

This is the very particular reason why I have mentioned this much. The issue of English nations allowing feudal language speaking persons to enter their nations and then, give them citizenship. Even though they are seen to be of exemplary affability, there is the reality that they are all intimately connected to their own feudal language social systems. The way their mind works would not be in an innate English manner. Powerful cravings for power, jealousies, feelings of accomplishments when defeating the local man, an innate streak of ingratitude, and a feeling that all their rapid mental and fiscal advancements are due to their own innate capacity would develop in them. There would no acknowledgement of the elevated platform that the English nation had given them. It is similar to the case of N & S's parents. The moment they are removed from the platform given to them by our family, they are back to their own family links. Which, even though gives them a base security, they



do not want to get too close and intimate with. For, those links have very clasping and suppressing components.

They would speak gloriously about their grand heritages, their ancestry, and the great scientists of their nation way back in the past, their Vedas, their Upanishad, and much else which really are not connected to them in any way. They would want to act as the great teachers who would want to teach all this to the native-English speaking kids of their nation of domicile. Moreover, the definition of '*Thrash*' would be there in their mind and their native language words to define many of the native-English speakers of their nation of domicile. For, almost 99% of the jobs and professions done with no mental feeling of repulsion by the native-English populations would be low class jobs and professions in the feudal languages of the immigrant populations.

Yet, the moment they are given a hint that they need to move back to their own native nations, they will hold on as if for their dear life. They would fight and use every technique possible to claim their right to stay on.



Another thing that **can** be picked out from this experience is that outsiders who come into the insides of English nations will very fast understand the various minor competitions inside their nation of domicile. Their innate behaviour would be to play the balancing game, by which they become the powerful deciding force in all national decisions. The totally stupid machinery of sovereignty called democracy will aid them in this task, with a very terrible satanic force.

I remember a conversation that I had with an office staff in the High Court of Kerala. He was some clerk-promoted junior 'officer'. I was there to file my Writ Petition against the imposition of compulsory Malayalam study on all students in Kerala. He entered into a conversation with me, querying as to what was wrong with compelling everyone to study Malayalam. I mentioned the discrimination that Malayalam showed to the lower sections of the people. In fact, it was degrading a huge section. However, he was unperturbed with this, for he naturally stood on the higher echelons of the indicant word array. For, he would be the *Saar*, and the various other people in the outside world, just *Nee* and *Avan*



and *Aval*, from a perspective of sections of people. His argument was that this was the culture here and it should endure.

This actual stature difference was quite visible in the earning part also. Even though he was just a clerical level 'officer', his monthly income would be something like 30000 rupees, apart from or including, so many other benefits like one month free salary every year, LTA, bonus, Dearness Allowance, pension, commutation of pension and much else. At the same time, a person from the other section would be earning something like 2000, 4000, 6000, 8000, 10000, 12000, 14000 per month, with no other benefits. It would be seen on scrutiny that the indicant word array would partition the social structure in monetary terms also thus. [For more on this issue, Read my writing: Fence eating the crops]

However, think like this: The High Court supports my argument and mentions that the language was degrading a huge section of the people. Now, these people's children get the opportunity to learn English. The next generation is a totally liberated-looking group, who are well-read in English classics and other higher quality



reading stuff. Now what? Would anyone of these youngsters remember the tremendous effort taken by certain people to improve their lot? Well, the fact is that no one would even care to think of such things. Their mental and social elevation would be understood as achievements born from their own capacities.

In many ways, this was a similar manner of what did happen to the original British content in India. I was once speaking to a very young person (in his early 20s) in a Bombay Call Centre. He was in very boisterous mood, as he enjoyed the tremendous freedom that the English ambience allowed him. A kind of freedom that he would not be allowed to use just outside the four walls of the BPO industrial compound. He addressed me with my plain name with no Mr. prefixed. He declaimed thus, 'When the British left India, they left their brains here!'

I heard another Call Centre youngster of around less than 25 describing the foolishness of the people in Great Britain. He described at length about how a 'guy' from Britain called and said 'this' gadget was not working. From here they tried to help him. No use. At the end of some five minutes, he simply asked him, if his power switch was on. Well, that



was it. The ‘guy’ hadn’t switched on his power switch. That was the kind of ‘guys’ over there!

The issue here was not that the ‘guys’ over there were idiots, but that ‘guys’ like him over here was talking in deprecatory manner about the ‘guys’ over there. The correct context is understood if the same scenario is visualised as between a clerk in a government office in India and the top IAS officer in the same department. The moment the clerk goes in for offensive comments, the indicant words meant for the IAS officer would go to stink levels. However, if he is using the insolent words about other clerks, it doesn’t matter much. There is no ‘*stinking-dirtification*’ involved.

The dangerous theme of equalisation

Now, the question is, are the ‘guys’ in Great Britain of the same level as of the ‘clerks’ in India? Well, this question of equalisation is a very dangerous one. For, one should not equate oneself with any other human being without knowing fully with what one is equating oneself. In ‘India’ no one of stature would like to be equated with lower level persons. For, each equation means a definite level of



right to articulation, right to dignity, right to stature and right to refined postures. Getting forcefully equated to lower

level persons who cannot even stand in front of a local constable with a pose of dignity can lower oneself to that level. It is a deed that can bring down the whole of the English nations to the levels of stink. It can atrophy the nation. It is essentially a case of being addressed as *Nee*, not only by the IAS officer, but also by his menial servant. The effect is of terrible possibilities when the bringing down is done by the menial servant.

Actually, during my English training programmes, I do tell my trainees to avoid watching Malayalam films. The films can be quite enjoyable and captivating. However that was the problem. The films act as trainers. They train the common man about the various obsequious attitudes that have to be borne by them. This it does in a mood of hilarious comedy. However, the



scenes have power. One would slowly visualise how one would stand and speak thus in front of a government official. It would train the boss to act with more truculent and comical wretchedness to his subordinate. And teach the subordinate to take it in his stride.

Also teach the subordinate class to use sly manoeuvres to overtake the upper guys. To work behind the scenes and to avoid a direct approach. To wait for a slip on the upper guy's part, to sabotage him at the right moment.

Powerless to exert right to dignified existence

There was one incident when Ashwina accompanied me when I went with N & S' father to a carpenter's house. We were inside their house. That means Ashwina was within their premises. Verbal attacks that they could not do till that time could be inflicted. They did not waste time. Even though she was quite preoccupied with her own thoughts, they went on trying to prise the word *Nee* on her. However, since she had no understanding in Malayalam, their efforts were of no avail. The word *Nee* was used in the guise of being affectionate. They knew that she did not know Malayalam, yet



they tried hard to breach the fortress of English-sans-Malayalam. They turned to me and started asking me about her, with the word '*Oal*' (*Aval*). I simply disregarded the questioning. For, I found it as unacceptable as a government clerk would feel if a senior IAS officer female of young age being referred to as *Aval*. At least, he could say, 'She (*Oar*, *Avar*) is an IAS officer', if the speaking people were willing to acknowledge the superiority of an IAS officer. In the case of Ashwina, there was no aim to promote superiority, but simply claim dignified existence that was not willing to concede to degradation.

Perching greatness

Since the theme of acknowledging superiority has been mentioned, I need to speak thus: All superiority of personages in a feudal language social system is connected to introduction. For example, if Gandhi were walking around the street with his later age signature dress of a *loincloth*, he would simply be seen as a nonentity, at best a slight crank. However, the powerful indoctrination that comes everyday through textbooks, newspapers, TVs etc. make him a '*mahatma*'. Without this introduction, he is not a grand



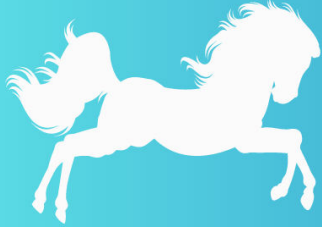
personage, who can create certain emotions in people who are made to idolise him.

I remember an incident, when Varuna had been forcefully admitted to the local village English medium school. A well-known Malayalam film actor came to the school for some function. All the students were crooning and in a very elated mood. However, Varuna came and told me that evening that she couldn't understand what was so great about him. 'He looked like a very ordinary person, with some paint on his face', she said. This is the great fact about greatness of persons in feudal language situations. It is not like in English. Even in English there should be information that a man is great. It can be a personal understanding that a person's knowledge, calibre, civility, culture and such things are of a great quality. However, in feudal languages, these kinds of information and sensing do not have much value other than a personal feeling of empathy. For the other kind of 'respect' that is quite active and powerful, there is need for proper information feeding otherwise called indoctrination to powerfully bring upon changes in the indicant words.

Apartheid



Even though it may seem that Varuna and Ashwina had no social contacts, actually the opposite was the truth. For, they had a number of persons who acknowledged them as trainers. [I speak here about their local contacts. It was a pertinent point in the complaint to the Social Welfare Department that they were cut off from local society and moved only among a particular section of proficient-in-English outsiders}. However, since they were all on first-name basis, the feeling of a cordoning off was not felt by the trainees. In fact, it was an association with a lot of youngsters of varying ages, both younger as well as elder that was maintained. However, there was this truth. The vast majority of persons around had a problem. They couldn't get the feeling that these two kids were in their native language (Malayalam) domain of addressing. That was a terrible cordoning off. It was essentially a vibrant quality of apartheid that was practised on them. However, there were no separate places for Varuna and Ashwina. Every place including the river was common. However, some belligerent youngsters who took offense that they couldn't address them with a *Nee*, from their position of subordination under lower indicant



words, used to butt in to speak and poke in unnecessary questions and queries. However, the powerful frontier of no-Malayalam knowledge was too powerful to be breached.

CHAPTER SIXTEEN

Notes on education, bureaucracy etc. in India

The immediate local area and its educational content

It is here that I need to speak of the intellectual quality of the local area. The place is in Malabar, in a village area. Even though a village, it is not sparsely populated.

The majority of the affluent class persons have worked or are working in the Middle East, most of them in low level menial jobs. Others are there who can claim to be on the

higher echelon of the social order. They are generally the teaching class including a few college lectures. Due to the extreme admiration for such jobs by the majority lower employed classes, these teacher classes of people do feel a more mental elevation than what they jobs really signify.



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During the British rule, Malabar was part of the British Empire, as a remote district of the Madras Presidency. During that time, the concept of education was of a very high standard in English, with the educated class more or less at home in British classics. However, only a very minute percentage of the population received this education. This was possibly due to the fact that the British rulers were too preoccupied with the two world wars. And due to the hugeness of British-India.

QUOTE from WIKIPEDIA:

In 1944, the Government of British India presented a plan, called the Sergeant Scheme for the educational reconstruction of India, with a goal of producing 100% literacy in the country within 40 years, i.e. by 1984. Although the 40 year time-frame was derided at the time by leaders of the Indian independence movement as being too long a period to achieve universal literacy, India had only just crossed the 74% level by the 2011 census.

MY COMMENT: This 'Indian education' of independent India, devoid of English, is not



education, per se, but sly and treacherous cheating of the majority people and their children. Simply wastage of around 20 years under teachers of dubious intellectual quality. **[READ:**

COMPULSORY FORMAL EDUCATION: A travesty!]

It may be mentioned in between that

When I was around my childhood age and beyond, I found a huge population of local natives here who couldn't read Malayalam (illiterate). As to English, it was absolute zero knowledge. Among these people, like a creamy layer was the fantastically educated-in-English class. Now, as far as that level was concerned, education meant a good knowledge in English, not just spoken English, but a very near-to-England sort of association with British literature and social mood. The people spoke Malayalam in the local area. However, that Malayalam was around 70% of words and usages different from the Southern Kerala version of current-day official Malayalam.

The people who were quite well-educated did want to see that local people improve in education. However what that meant was an education that was based in good quality English. However that was



not to be. For, the native Kingdoms of Travancore and Cochin had been amalgamated to the Indian nation under duress of threat of Military occupation by the Indian army (The British-created army handed over to the Indian officialdom and politicians by super nut Clement Atlee).

The lower castes of Travancore and Cochin, namely the Ezhavas and the Nairs (Nairs were superior to the Ezhavas, but on an *eye-ball-to-eye-ball* level of belligerent connection) went on an educational-institutions setting-up spree everywhere in Kerala, mainly in the southern districts. Their idea of education was a utility mode of education wherein the youngsters gather up a paper called a degree certificate. It was an utter nonsensical education devoid of any quality that the British-Malabar education had brought in. Physics, Chemistry, Biology, Mathematics, and many arts subjects were taught, wherein majority of the degree holders had only working knowledge of English and had no mental links to the refinement that the British education had brought into the creamy class of Malabar. This paper called 'degree' was given an artificial value by making it the minimum qualification for getting government jobs.



Now, the public service was open to all persons. {Earlier the lower castes (Ezhavas and below) in Travancore were not allowed to join to the public service other than at the lower menial levels}. These degree holders simply swarmed the vacancies and their mental attributes became the standards in the social order. Soon this education system diffused into Malabar also. Within a matter of a few decades, the original idea of education as envisaged by the British administrators as a method of enhancing personal refinement was erased from the public mind.

So-called Independence (formation of India) and its real affects

First Travancore bureaucracy was filled with corruption and bribery. It was simply not a crime to harass the public in order to gather bribes. It took a few decades for this culture to diffuse into Malabar officialdom.

I must now control my desire to write more about this theme. For, it is connected to another writing I have planned in my mind, that of the Real History of Kerala and also of India. Check my Commentary on MALABAR MANUAL.



A code to stamp out corruption

However, since I have spoken about corruption, I think I will input a few points just to clear my mind of the pulsating tides of thoughts in this regard.

In recent times, there have been concerted efforts by many persons to come out with a campaign to stamp out corruption. {I believe that at least some of them were marketed by spending huge sums of money. For, without this spending no Indian media will report these things. Otherwise a small public meeting in Delhi would remain a small event and no one would hear about it}.

However these slender efforts will not stamp out corruption. At best it may be able to put a case against a few persons. And to write more laws on the already existing laws against corruption. And make them totally unreadable and useless.

Actually there is no need for such terrible laws or the need to stamp out corruption with an iron hand. All that is required is a social ambience that doesn't need corruption.



This I understood from my early observations on the Malabar officials who came from the British systems of recruitment. All of them were quite elegant in English and more or less maintained an English social environment amongst themselves. There was no spur in them to take bribes, even though the salaries were quite meagre by current-day standards. From my much focused observations on them, it was seen that they were not bothered by the indicant words of feudal respect for the rich versus the pejorative words for the poor. They had their own social relationships amongst the officer class wherein an English ambience was maintained.

However, the next generation of officials were from the Malayalam communication systems. In that system, all social and official powers were connected to Malayalam higher indicant words. And the best route to be on the higher indicant words was to have money.

Now that is only a part of the story. The second part is that money is required to keep oneself above and away from the common 'Indians' who the vernacular mentality official class see with disdain.



Tow Sawyer

Actually this is the major spur for garnering money through bribes. Now, look at England. The citizens are not viewed with disdain by any section of the society. In fact, the very definition of being an Englishman is a welcome

feeling. However as immigrant populations from feudal language nations start filling in, there will be an issue of native citizens moving off. For, they do not feel comfortable with the feudal-language-speaking immigrants. Even though this 'White flight' may be described as a racial issue, the real reason is that the same repulsiveness that the official classes had for the common man in the feudal language nations would just be replicating itself in England. The exact negativity that stimulates repulsion is actually in the feudal language speakers, and not in the native English folks.

Now look at South Africa. The Blacks have the political and bureaucratic power. Here itself there



is something to be explained. When the Whites had bureaucracy in their hands, it is not power that would exude from that system, but efficiency. However the moment the feudal-language-speaking Blacks takeover the officialdom, then it becomes a powerhouse. In spite of sitting inside a powerhouse, the black officialdom is not happy. They would want to be more distant from the other blacks, who they would view with disdain. They would opt for bribes to get a footing out of their social contact. And to possibly send their children to the US or UK.

The White officials also would be forced to take bribes in the new social scenario. For, they would also need money to move away from the feudal-language-speaking Blacks.

I speak from my mental conjectures. I have never visited South Africa. However, this is what my knowledge on language codes tells me. I had made some predications about South Africa, way back in 1989. [See these links: One, two](#)

There is a very definite way and manner to root out corruption. Just introduce pristine English as the social communication standard. Then the



citizens will not be divided into: the despicable and the golden. There will be no need to garner money to move away. There will be honour in standards and in rectitude.

What I am trying to input here is that the modern educated persons in our village were not in the least bit connected to the older educated version of people. When I was a youngster, the youngsters that I considered as educated were good in English, had a very good reading knowledge of Enid Blyton, and knew at least a bit of information about English classics. Moreover, they had a slight concern about the stark feudal pejorative words and usages of Malayalam and were not very comfortable with stinking-dirtifying other human beings with such words.

The elders, who were then the educated class, spoke of educating the local people to bring in a quality change in the social order. That is, if English is known to the local people, the snubbing, uncouth, barbarian quality of the communication system would change. It was a change that would serve the local society and people good and make their own social environment highly dynamic and healthy. However, this dream was not to be. For, suddenly on



the horizon came this new group of persons who had adopted the concept of something they called education that only served to prop up a minor number of persons as a sort of crude superiors called government officials.

The uneducated people of the earlier times did not know English, had not heard of Enid Blyton, had no inkling of what British Classic was, had no concept of forming a queue, and were quite feudal and snubbing to the lower class people. Now the modern educated people of Malabar are also ditto. There is no change in that sense from the uneducated class of that time. However, it would be wrong to say that the people have not changed. Technology has brought in so many information, gadgets, appliances, vehicles, and much more. This is the change that can come to any place in the world where technology companies can market their products. For instance, toothpaste was a thing that majority of the people around our household did not use when I was a child. Now, almost everyone uses it. Mobile phones are available like matchboxes. When I was a child, matchboxes were not a trifle item.



An observation on bureaucracy

I think it would be correct to insert this observation that I had of bureaucracy when I was a youngster. The Malabar English speaking officers were elegant. The clerks were crude in Travancore. I think that the clerks in Malabar were not so crude to the higher members of the public. May be that is just a childhood observation of mine which may not be tenable. Yet, it must be borne in mind that Malabar Malayalam was cruder to the young and socially weak than Travancore Malayalam.

However, there is this observation which I would vouch for. The English speaking and *at-home-in-English* officer class that moved to the Travancore areas after Malabar was amalgamated with Travancore and Cochin to form Kerala was a class apart from the crude featured clerks and peons, of both places. It is not that the clerks and peons were not good or that the officer class were morally good. It was just a matter of social structure.

The officer class generally resorted to English in a most natural manner. They could and did switch to English to tide over the cumbersome barriers to dignified communication between themselves.



However, the clerks were totally of a Malayalam-speaking group. There were clerks who were good in English. But then, they functioned in a social environment in which English couldn't be used in common communication.

Since Malayalam was their language of communication, their stances were also Malayalam.

They used the word '*Saar*' as a serviceable substitute for YOU for addressing superiors, and as He and She and as His and Her/Hers for the



same group. Moreover, they used these words and at rare occasions the word '*Maadam*' also as an suffix to the 'respected' female senior's name. Even though this communication system would seem quite simple, the fact was that it was encumbered with heavy chains of hierarchy and requirements of *obsequiousness versus respect* codes. Persons who went to government offices would have to face the



stony faces and stiff facial features of the clerks who had to subordinate the members of the public to extract the '*Saar*' and '*Maadam*' from them. However, the at-home-in-English officer class generally did not require such things and were quite fast in their actions. This was true about the Malabar class of officers. However the Travancore version of officers was not of this kind.

The English speaking officer class had totally different facial features from that of the clerks. This was true even in the case of School AEOs (Assistant Educational Officers) etc. However the clerks had a feeling that it was just a matter of position that seemed to give a different aura to the officer class who spoke English.

Malabar based English-speaking officer class was a vanishing breed of officers. With the demise of the British rule, the direct recruitment to the officer levels, based on an English-based selection system went into disuse. The clerks in many departments heavily lobbied to stop this direct recruitment that they claimed was blocking their avenues for promotion. When this came about, there was a total change of demeanour of the officer class in all aspects. Persons who had the mental as well as



physical demeanour of the peons and clerks soon started appearing as the officers. They were quite poor in English. I do not mean here Spoken-English version, but the profound version of English.

Soon the whole quality of the government departments went through a total change. There was no more feeling that the public service was to serve the public. There was an adamant stance that the public was the servants of the government employees. This was openly mentioned and these officers and clerks became a powerful group that wanted to suppress the common man. Words such as *Avan, Aval, Avattakal* etc. were openly mentioned among themselves, about the public who had to deal with the 'officers'. However, it must be admitted that even during the earlier years, the powerful local Malayalam speaking petty officials like the village 'officer*' etc. used to use such terrible lower indicant words like *Nee (Inhi), Avan (Oan), Aval (Oal), Chekkan, Pennu* etc. right in front of the common person who was thus being despoiled. There was not much the British officials could do about this, as they were sort of cut off from many crude realities of the 'Indian' social scene by the impermeable nature of the social system. This



impermeable nature of the 'Indian' social system was actually mentioned by such pioneering British Colonial officers as Henry Sleeman, who was the person who dared to tackle the *Thuggee* menace on the North 'Indian' Highways in those earlier centuries of East India Company rule.

RECOMMENDED READ: 1. Rambles and Recollections of an Indian Official 2. A Journey through the Kingdom of Oude in 1849-1850. Both by William Henry Sleeman

NOTE:* Village 'officer' is not an 'officer' but really a low level official in charge of the village office in various panchayats.

I had a very curious experience once when I was in Delhi, sitting in the Kerala Government House there.

I was sitting in a cabin of junior 'officer' with a formidable designation, in Kerala House in Delhi. The year was 1999. The 'officer' was not in his seat. However, near me was seated another man, who had the demeanour and stature of a peon or clerk of my own childhood days. Not of the officer class of those times. He mentioned something to me, and I replied. However, when my words



included the word *Ningal* (polite You), he immediately seemed to go into a mental fortress. He simply said ‘I am the MD of _ _ _ _’. MD of a particular marketing department of the Kerala government. The sense he conveyed was just this: *‘I am an MD. You need to address me as Saar. The word Ningal should not be used towards me’*. Well, I can’t find fault with him. For, he was just like the security female who occupied the Front Office counter in the BPO Call Centre*. [This illustration is given in Chapter No:] He was using the word *Ningal* to me. I shouldn’t use it back to him. Now, it is not his fault. The fault lies with the language software. And in the **loinclothism!**



William Henry Sleeman!
William Henry Sleeman! A fascinating English official, who served in the areas of current-day North India.

There is also the question of how come such persons of low quality demeanour should not be allowed to become officers in the government. For, he has a right to be an ‘officer’, just as anyone else. The answer to this is like this: He has a right to be anything he likes and can be. Like a soldier in the Indian army has every right to aspire to become an

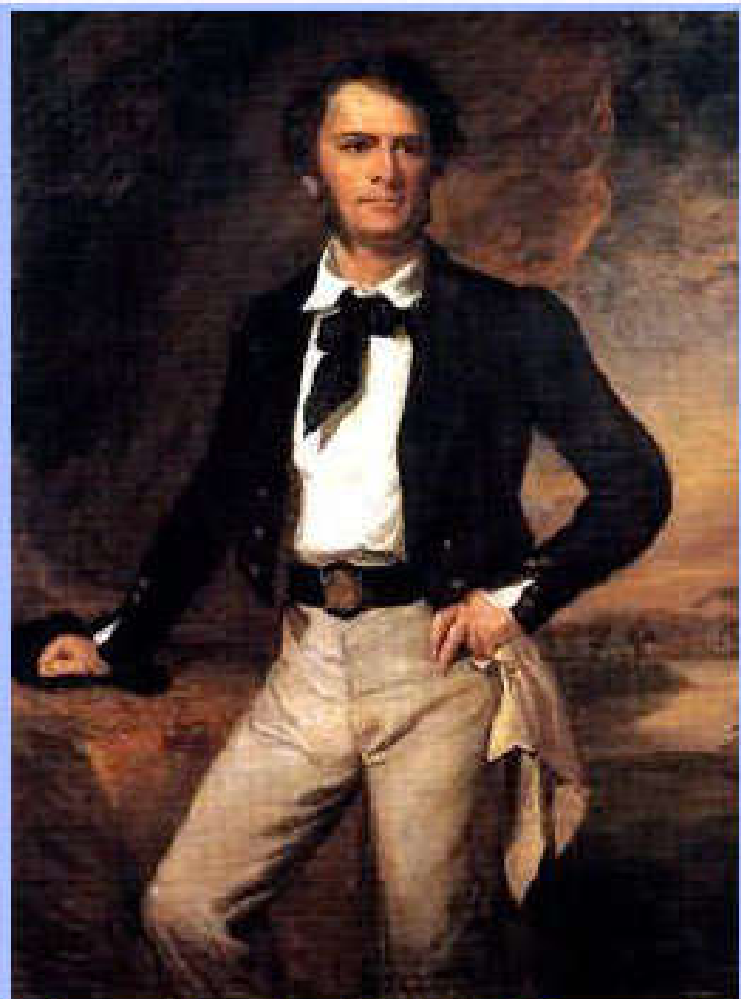


officer. At the same time, the others in the society (as in the army) also have a right to have quality persons as officers. For, if low quality, people-snubbing persons gets into positions of power, it is they, the people, who would have to bear their suppression. This was what the British governing class actually saved the common man from. However, they did not give an opportunity to this same common man to become

an officer also unless he or she was of agreeable refinement.

Sexual inclinations versus perfunctory refinement

Now, when speaking about refinement, this should not be connected to moral integrity



James Brooke, Rajah of Sarawak

with regard to sexual inclinations. If this is what one is seeking in refinement, then most British officials also would fail in this regard. However, there was this difference. They did not statutorily kidnap women and boys, as the erstwhile rulers of the geographical area currently known as Pakistan, India and Bangladesh did. As did so many other rulers in many other nations also. The English sexual transgressions were of a markedly lesser



quality. For example, see James Brooke, Rajah of Sarawak. He was the person who brought in stability and peace to the Sarawak area of Borneo.

There is this entry in the web attributed to Wikipedia with regard to him: ‘Throughout his life, Brooke’s principal emotional bonds were with adolescent boys, while he exhibited a total lack of interest in women. Among his more notable relationships with boys was the one with Badruddin, a Sarawak prince, of whom he wrote, *“my love for him was deeper than anyone I knew.”* Later, in 1848, Brooke fell in love with 16 year old Charles T. C. Grant, grandson of the seventh Earl of Elgin, who reciprocated his love’.

It is a piece of writing that points to a criminal sexual activity as per current day penal codes. If this can be taken as an example, then it would be quite easy to suspect that an immensity of Englishmen who setup the British colonial empire in far-flung areas were also involved in such sexual activities.

The present day government officers (of present day India) do have a general demeanour of the peons and clerks of the old times. It may be true



that there are many persons who are exceptions to this. However, their finer qualities have no place for being activated as the general communication system between the government officials as well as between them and the common man is confined to the crudities of the a brutal feudal language system. Even many of the AEOs of the education department do have the peon and clerk looks of the earlier times. However, this statement does not mean that they are devoid of personal capacities, leadership qualities, or are without information and intelligence. All these are there, but then they are all from another platform, which was once seen as of lower quality in British India.

What Macaulay strived for, and what modern Indian education can't do

I do think it might be good to speak about the earlier aim of educating the 'Indians'. However since I have written two specific books on themes connected to this, I should not go deep into that. So, I will confine myself to stating that Macaulay and others of the erstwhile East India Company wanted to remove the suppressed state of the majority 'Indians' here from the age-old oppression that they suffered with affectionate servitude for centuries.



There was no means to remove them from this other than by making their personal qualities to improve and place them above the suppression of the lower indicant words of their social and familial superiors.

This is what modern Indian education is not able to do. Moreover, the modern Indian education has forced the huge number of students to be placed under the servitude of the low-class teacher-class. This teacher-class uses lower indicant words to place the students in the level of a sort of lower caste. A negligible section of the students escape this placement by getting higher indicant word professions



Lord Macaulay

like doctors, engineers, teachers, government employees etc. But the vast majority go into a lower caste mental demeanour. Actually no person should be forcefully placed in subordination to the Indian teaching class. For, they *stinking-dirtify* them by addressing them with lower indicant words and refer to them also in the same manner. Parents who are from the lower financial class also get *stinking-dirtified* by them. The persons who drafted the Right



to Compulsory Education Act in India as well as the persons who voted it to statutory status are downright *Satans* in human attire.

Now, I need to speak about what is the real creepy aim of teaching that stands apart from the noble aims. Teaching knowledge to another person is a great thing. However, the fact is that no 'Indian' really give useful knowledge to other 'Indians' without some ulterior aim. Actually they do not give the full knowledge and try hard to misguide the student from arriving at the correct knowledge.

I was once witness to this scene. In one computer institute in a small town, I saw a student being taught Adobe PageMaker. I have a reasonably good expertise in this software. However, the way the student was being taught was in a manner that he was being made to go through so many unnecessary hurdles to grasp very easy skills. Since the teacher was a person who was known to me, I called him aside and asked him, why he was misguiding him, instead of guiding him on the easier routes. This was what he told, '*Saare* (Sir), *Saar* does not understand. If I teach any of these guys (*evaneyokke* Lowest indicant Him) the software application so easily,



they will not have much respect for me. Moreover, within days, they will also become a *Mash* (teacher) and their next endeavour would be to *stab me in the back (paara)*'.

Actually there is much more to be mentioned about the computer geniuses of India. However, that has to be deferred for the time being.

The point at issue in the above-mentioned scene goes beyond to the idea that most Indian schools are teaching students information that are not seen as a competition by either the teacher or by any business organisation. Modern education is actually a *mean* means of seeing that potential competitors are fooled into wasting their time on information that is simply a waste for them. However, this theme has to be discussed further and I will do it at another location.

Now let us see about the endeavours of Lord Macaulay and of the East India Company to teach English to the 'Indians'. It is generally told to the poor students coming from the lower financial sections of the Indian society that British were aiming to enslave the 'Indians' by teaching them English. This, the poor students believe. They are



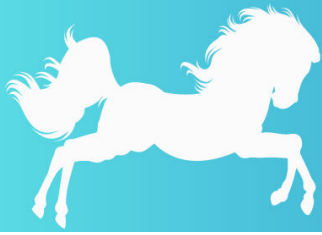
then made to make protest demonstrations by the various political leaderships, shouting such slogans as 'English is a foreign language. We do not want to study it'. The poor children are thus fooled. For, as it is no one is giving them an opportunity to study English. Moreover they themselves are made to protest against teaching them English. This is the cunningness of the 'Indian' higher classes.

For, they send their own children to study English and then try to make them migrate to English nations. They have no qualm about their children living in nations ruled by the British. However they do not want their own servant class people to live in a nation ruled by the British. This statement may more or less sum up the total inspiration of the minute movement called the Indian Independence Movement, which moved in whimpers till 1947.

See Image in next page This is the fee structure of the British school in New Delhi (c. 2011). English East India Company strived to bring in British quality education to the lower castes and lower classes of British-India. (In neighbouring independent kingdoms also, they did they best to improve the quality of the social systems). Now, this type of

education is the exclusive privilege of the rich and powerful.

THE BRITISH SCHOOL New Delhi, India		Amount (In Indian rupees)
Nursery		
Total at the time of admission		644,450
This includes:		
Development fee (payable once at the time of admission)		350,000
Admission fee (payable once at the time of admission)		85,000
Insurance (payable annually)		150
Society fee (per family-payable annually)		5,000
Parent School Organisation fee (per child- payable annually)		300
Refundable deposit (provided notice is given before the withdrawal dates mentioned overleaf)		102,000
One term's fee		102,000
Thereafter term fees are payable every quarter for the 3 remaining quarters in the year		102,000
Reception to Year 6		
Total at the time of admission		610,450
This includes:		
Development fee (payable once at the time of admission)		350,000
Admission fee (payable once at the time of admission)		85,000
Insurance (payable annually)		150
Society fee (per family-payable annually)		5,000
Parent School Organisation fee (per child- payable annually)		300
Refundable deposit (provided notice is given before the withdrawal dates mentioned overleaf)		85,000
One term's fee		85,000
Thereafter term fees are payable every quarter for the 3 remaining quarters in the year		85,000
Year 7 to Year 11		
Total at the time of admission		668,450 plus book deposit
This includes:		
Development fee (payable once at the time of admission)		350,000
Admission fee (payable once at the time of admission)		85,000
Insurance (payable annually)		150
Society fee (per family-payable annually)		5,000
Parent School Organisation fee (per child- payable annually)		300
Refundable deposit (provided notice is given before the withdrawal dates dates mentioned overleaf)		114,000
One term's fee		114,000
Book deposit (Years 7-9-provided all textbooks are returned at the end of the year)		2,000
Book deposit (Years 10-11-provided all textbooks are returned at the end of the year)		3,000
Thereafter term fees are payable every quarter for the 3 remaining quarters in the year		114,000
Year 12 to Year 13		
Total at the time of admission		717,450
This includes:		
Development fee (payable once at the time of admission)		350,000
Admission fee (payable once at the time of admission)		85,000
Insurance (payable annually)		150
Society fee (per family-payable annually)		5,000
Parent School Organisation fee (per child- payable annually)		300
Refundable deposit (provided notice is given before the withdrawal dates dates mentioned overleaf)		137,000
Book deposit (provided all textbooks are returned at the end of the year)		3,000
One term's fee		137,000
Thereafter term fees are payable every quarter for the 3 remaining quarters in the year		137,000
Registration fee is Rs. 10,000/- and to be paid at the time of registration. This is non - refundable and does not guarantee		



CHAPTER SEVENTEEN

On to Christian religion

Redefining Christianity

The fact was that the English East India Company's endeavour to spread English in 'India' was a great and noble aim. This fact is very much seen in the **Minutes on 'Indian' Education** by Lord Macaulay. There are many nonsensical allegations with regard to this noble aim. One was that it was done to aid the Christian Missionaries. This is a stupid statement. For, the British rule in 'India' did not give any extra support to the Christian Missionaries other than extend them the law and order security that was there for everyone else also. For one thing, England has severed its traditional relationship with the Pope and does not accept his spiritual or temporal authority.

Second point is that the non-England Christian missionaries were vehemently against the spread of English in 'India'. To understand this idea, I need to speak about Christian religion as experienced in 'India'. This would lead me back to my own childhood. I was admitted into an Anglo-Indian school in my lower primary classes. I stayed in the



school boarding. It was here that I experienced Christianity for the first time. It was a beautiful Christianity. Everything was in English. During the Sundays, I used to go to the Anglo-Indian church. It was a very different experience from the one I had in a temple. Everyone spoke English and there was no pejorative words used towards me. I had a wonderful feeling that Christianity was a wonderful religion fully connected to England.

However, many years later when I went to the same school, everything had changed. There was no English. Everything was in Malayalam, even though it was still having the name of Anglo-Indian English School. Even the school prayer was in Malayalam. The principal and the teachers were heard using the word *Eda* to the students. Most of the real Anglo-Indians had departed to English nations or else atrophied into the lower indicant levels of the Kerala social order. The Principal and other persons of the Episcopal order were all of a different breed from those who were there when I was studying there. At first I was quite intrigued about this feeling. I thought, maybe it was a just an impression from my memory which was not correct.



It was only later that I understood what had changed. What I had experienced was the minor world of English Christianity in 'India'. This was not the norm, but only an exception. For instance, right inside Travancore princely state ruled by native Travancore Kings during the period when the rest of 'India' was ruled by the British, there was a huge number of Christians who no connection with English at all. Among them also, I did see quite a variation in culture, heritage as well as familial connections. This also was quite a confusing bit of observation for me. First of all they had no connection with English. Second, among them itself, there seemed to be two extremely separate groups.

It was much later that I came upon the huge hidden information about Christian hereditary of Travancore kingdom (which lost its independence when Nehru forced it to join India, under the intimidation of imminent military intervention).

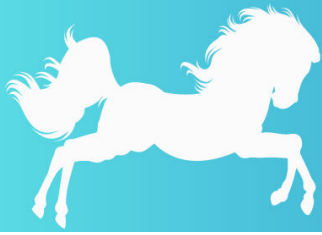
Christianity commenced in the 'Indian' Sub Continent within a few years of the demise of Jesus Christ. Apostle Thomas came to the southern shores of the Sub Continent a few years after the death of Christ. He converted a number of families of the higher classes to Christianity. He did this in a place



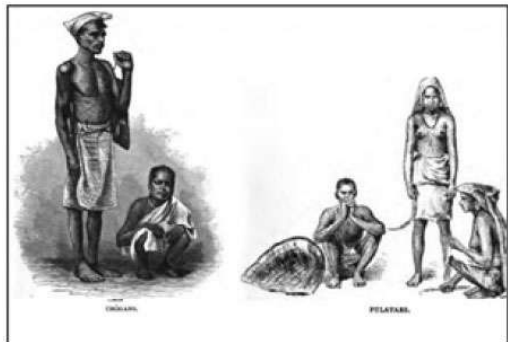
near to Madras (Chennai) also. However he was brutally murdered there. St. Thomas Mount near to Guindy in Madras is connected to him.

Since the Christians thus converted belonged to the higher classes in Travancore, they enjoined unfettered social status. At around the years leading to 1900, many among the lower castes including the Pariyans, the Pulayas and the Ezhavas converted to Christianity propagated by the London Missionary Society. They then demanded social liberty as well as right to join the Public Services. A mass petition known as *Ezhava Memorial* was submitted to the king by the Ezhavas. However, the King refused to concede to the demands. Immediately around five hundred thousand Ezhavas converted into Christianity. It is true that even though it gave them a more freer atmosphere and liberty, the traditional Christians did not mentally concede them a feel of equal dignity. I do not know if the converted Christians had the right to join the Public Services. [Sources: Travancore State Manual and Native life in Travancore by The Rev. SAMUEL MATEER, F.L.S. of the London Missionary Society].

However, the current day Christianity in Kerala has minimal links to England and to English.



{I must admit that currently the Kerala Christians do not want to discuss their traditional connection with *the lower castes*. For, they themselves have gone to the extent of using pejorative words about *them*, to the extent that they cannot concede to any connection with them. It is generally not possible to find much allusion to this connection in the Internet. If at all any mention comes in the Wikipedia, it is immediately deleted. Actually I have seen this total rubbish statement on Wikipedia: QUOTE:



Chogans and Pulayars of Travancore kingdom. Images from Native life in Travancore by the REV. Samuel Mateer

‘Contemporary Christian culture in India draws greatly from the Anglican culture as a result of the influence of the erstwhile British Raj’.

{I believe that there are a few paid persons who do this kind of work for many organisations in India, who work to whitewash information on Wikipedia, to concur with the wishes of certain organisations with vested interests. In that sense, the Indian pages of Wikipedia are just propaganda pages, intermingled with doctored encyclopaedic information}.

Now, as far as these (South Kerala) Christians are concerned, there is no tradition of English in them. Moreover a link to the Pope is not routed through



England. Actually it is aimed at a nation which has a tradition of belligerence with England. Even though in the earlier periods, there were moderately good quality English medium schools run by the Christian church congregations, now their quality ranges from negligible to slightly near to moderate.

Where Indian Christianity is different from English Christianity

Since the subject of Kerala Christians have propped up, I think I would finish of the various frill things that seem to be popping up in my mind.

Once I was witness to this scene. I was standing with a Christian priest. He was a nice man. We were speaking in English. Suddenly two young men came. They spoke in Malayalam. Immediately I did notice this discrepancy. The priest was using the word *Ningal* for *You* to the young man who was addressing him. Usually to such young men from the parish, the priest would be using the word *Nee* (lowest Indicant) as *You*. This would signify subordination of the young man under the priest. The young man was requesting for a recommendation or some kind of authentication from the priest. He was getting married with a



female in Trichur district. He was from this local parish. Without this authentication letter from this local priest, the church authorities in Trichur wouldn't allow the marriage over there. In way it was a very powerful containment and subordination of the people how are born in Christian families. Whatever personal freedom they may profess would be within the parameter of these powerful non-tangible temporal walls of spirituality.

The priest was simply retorting: 'I have told you this several times. I can't give you this letter. You do not attend the church and I do not know you. How can I give this letter?'

The young man seemed to be on the verge of tears. I departed from the scene.

Now, attending the church functions regularly, in a feudal language society, is not just an issue of religious belief, but of being part of a social leadership, continuation of that membership, acceptance of the leadership of the religious leaders, compliance with ecclesiastical rules and ultimately acquiescing to the use of pejorative words of address if they are used by the clergy. This is where



English Christianity differs severely from feudal-language Christianity. In fact, the truth is that English concept of Christianity is totally different from many other-language Christianity. For in English, allegiance to the Church is strictly on the basis of faith. However, in the case of feudal languages, it is not faith alone that holds the Church, but a very powerful feudal communication system that holds the members in the congregation in a vice-like hold.

A digression to language issues

Again speaking of Christians, I remember this incident.

I had just returned to my house in the village in Malabar in the year around 2003. I had very minimal connection with this place, having rarely lived there or studied in the locality. I was at that time living in the dilapidated house in our household compound. At that period of time, the Christians living in the settler populated mountainous areas were in terrible financial problems. They were all basically rubber plantation owners. However, rubber prices had crashed down and there were all signs that it



would never rise up again. The kilogram price was around Rs. 22/kg. Now, it is around Rs. 200/kg.

Other agricultural crop prices were also crashing down. The farmers, mainly Christians were going rapidly into destitution.

One day a man came. He was assuredly younger to me. He was a farmer. He addressed me with a *Saar* suffixed to my name. He wanted me to translate a huge petition to the Prime Minister written in Malayalam into English. He said that the farmers were in terrible conditions. And that for many of them suicide was the only viable option, unless urgent financial help came from the Central government in the form of writing-off of bank loans which were in most cases overdue. The banks had started taking seizure of pledged properties. He told me that the famers couldn't pay much for the translation, as they were all financially broken down. He said that he had been sent by a senior-in-age (to him) Christian advocate from a nearby town.

The first thing that I did was to ask to address me as a *Ningal* and to use my name with a Mr. prefixed. Actually it was quite an idiotic thing to



do. For, the language was Malayalam and I was trying to encode English codes into this Malayalam communication, with a more or less un-educated-in-English farmer. Second thing I said was that if the farmers were in such dire situations, I would write the petition freely. I did not want to add to their woes more. The communication went quite nicely.

It was long draft written by pen. Not typewritten. I worked on it and gave it to that man in a day or two. No payment was taken.

However, in a few weeks time I happened to meet the aforementioned advocate in another business premises, and he invited me over to his office. However, when I went to his office, the other man was there. It was here that my egalitarian pose caused a problem. The other man had forgotten the exact codes that I had mentioned. He simply came and called me by name without the Mr. prefix, and introduced me as the writer to the advocate, at the same time, he himself positioning himself in a deep pose of servitude to the advocate. Now in this scene, the advocate stood high on the pedestal. The other man stood much below him as a sort of servant,



and he positioned me at his level by means of indicant words and using my name with no prefix or suffix. This scene cannot be visualised exactly in English, for the powerful positioning done by indicant words is not there in English.

The advocate immediately took **cognizance** of the situation. He suddenly shifted his pose into that of a superior dealing with an inferior.

Now the other frill issue was that I did not accept money in the understanding that the persons who wanted the help were in acute shortage of cash. However, it soon transpired that this advocate was on the verge of starting a teacher's training college, with huge buildings and other infrastructure.

Now, continuing in the same vein, there is this thing to be mentioned. The Christian farmers got a lot of financial help from the government, including that of a Support Price for rubber which kept the prices from submerging totally. However, in a few years time, the rubber prices again bounced back to normal and then went to astronomical heights. The question that should come up is: If the farmers got financial help in times of distress, wouldn't it be a



legitimate claim that they should pay it back in times of prosperity?

What really happened when English administrators left

There is this story also to be mentioned in this context.

The Christian settler population from Travancore areas barged into the forest areas of Malabar in the immediate aftermath of the departure of the British rule. Actually in the immediate surroundings of these areas, there were lots of local people living. However, these people had no means or



Fig. 38. Forest scenery.

Thick forest areas of North Malabar, part of the Madras Presidency, were completely cleared and converted into rubber plantations, in the aftermath of the departure of the English rule. There was no buying process of these lands, but pure encroachment when the new national and state administration were engrossed in meaningless endeavours. Picture takes from: The Madras Presidency with Mysore, Coorg and Associate States by Edgar Thurston.

urge to encroach into the forest lands. For the during the British rule times, the forest department of Malabar was quite efficient and the officer class more or less incorruptible. The locals of Malabar, mainly the Hindus and the Mappilla Muslims were



totally assimilated into these codes. And also they had their own social strictures that forbade them to be too adventurous.

The question that naturally comes up in this regard is how come a particular section of the population can encroach into forest lands and claim they have developed it. It is similar to what is happening in current days in the Amazon forests of South America. The settler population in Malabar forests displaced and uprooted many tribal populations from their traditional homelands. And they actually came from a place which was another nation when the British rule was in place in Malabar.

Another allusion to language codes

Now coming to the story.

When I was living in a settler area, an old woman came to me and mentioned that she was willing to cook for me. At that time, only my young daughter (age 4) and I were in that lonely house near to a reserve forest area. I was also too poor for words at that time, for there were terrible family problems and distractions that shook my residences at all places like a bird nest in a



tempest. She told me that she would come in the morning hours from her nearby hut and do the chores and go off by 11. She wanted only 20 rupees. The year was 2002. Even then Rs. 20 was quite a small amount. She lived alone.

However, she could partake of food and other things like Fish, which she bought every day. Within a few days of getting this Rs. 20/- her looks improved and so did

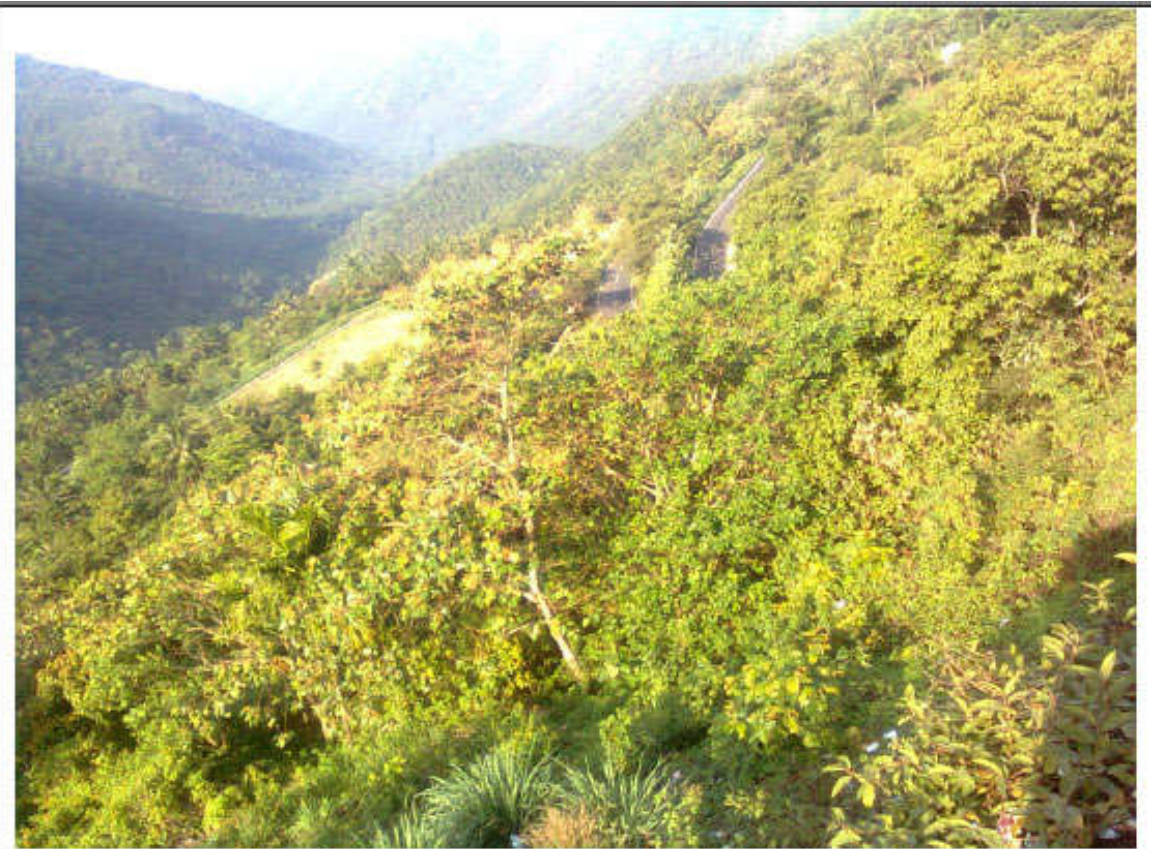
her assertiveness.

Even though she was affable to me, the other local rich folks were not happy with the

situation. Some of

them were my students, for I was taking an English class for them. They simply told me that paying Rs. 20 was too much. Rs. 10 would have been enough.

This part again is part of the feudal language codes. The lower man, the moment he gets some financial acumen would become more assertive. It can even lead to the change of indicant word codes towards the higher class. It is not liked. It is safer to



Thick forest areas turned into barren hills in Malabar!

The end of the British rule in Malabar wreaked havoc on the pristine forest of the area. Thousands of acres of thick vegetation were simply burned up by ravaging groups of settlers.



keep the lower man in his place of dirt and desperation, than to have him to rise.

This woman had some male sons. They were working as labourers. Now, the query in my mind was this: Her husband would also have been around in those times of Christian settlers arriving and taking over the forest lands. How come he also did not get to grab a part of the seemingly endless forest lands? Well, the answer lies in the assemblage of people under a particular leadership. The whole group moves as a single machine. The person who is outside is a single, slender being, whose efforts do not have enough power. He gets positioned at the bottom, by the powerful lower indicant words of the other side. They stand as a sort of cartel. And position him and his family members in the depths of the feudal language codes.

Now coming back to Macaulay, when he came out with a proposal to teach English to the 'Indians', it was greeted with widespread consternation. The claims were that he was out to destroy 'Indian' culture, languages, sciences, mathematics and everything else. Actually he was doing the exact reverse. He was giving a unique opportunity to the



common man to rise up above his fetters. This was exactly what worried the ‘Indian’ social and cultural leaders.

The exact codes in the volition to teach

Now, this issue is connected to a more finer issue. What is the exact motivation for becoming a ‘teacher’ in ‘India’? Well, the exact motivation is the ‘*respect*’ that it brings in. In fact, it is the easiest method to reach out to social leadership. Somehow earn a suffix to one’s name with such words as *Mahatma*, *Saar*, *Mash*, *Teacher* etc. and the language codes will do the rest. This was the real worry that sprang out in the minds of the ‘Indian’ leaders.

If the Englishmen were to teach the ‘Indians’, then they become the *Mash*, *Saar*, *Ji*, *Mahatma*, *Teacher* etc. Once this is established, they become the natural leaders of the population. Then what would be their own stature in a society wherein people who should naturally remain subordinate and low calibre, rise up above their traditional levels of articulation and calibre? They would go into dismal oblivion.



However, the finer understanding that Englishmen would not become *Mash, Saar, Ji, Mahatma, Teacher* etc. was not clearly understood by the 'Indian' leaders. For, even though an immensity of Englishmen have done a fabulous levels of work in 'India' for the development of this place, it is impossible to find even one person with a name having a *Saar, Mash, Ji, Mahatma* or *Teacher* suffixed. Even Robert Clive, who captured a major part of the Sub Continent with the support of a very loyal and affectionate section of the native population is never seen described in any 'Indian' history book as *Mahatma Clive* or *Clive Ji*. At the same time, a person of quite insignificant achievements has been donned with the term of *Mahatma* and *Ji*. That is how the sly 'Indian' indoctrination techniques work.

It is true that many Englishmen were treated with great adoration by the natives here. In fact, many of them did get suffixes of 'respect' and

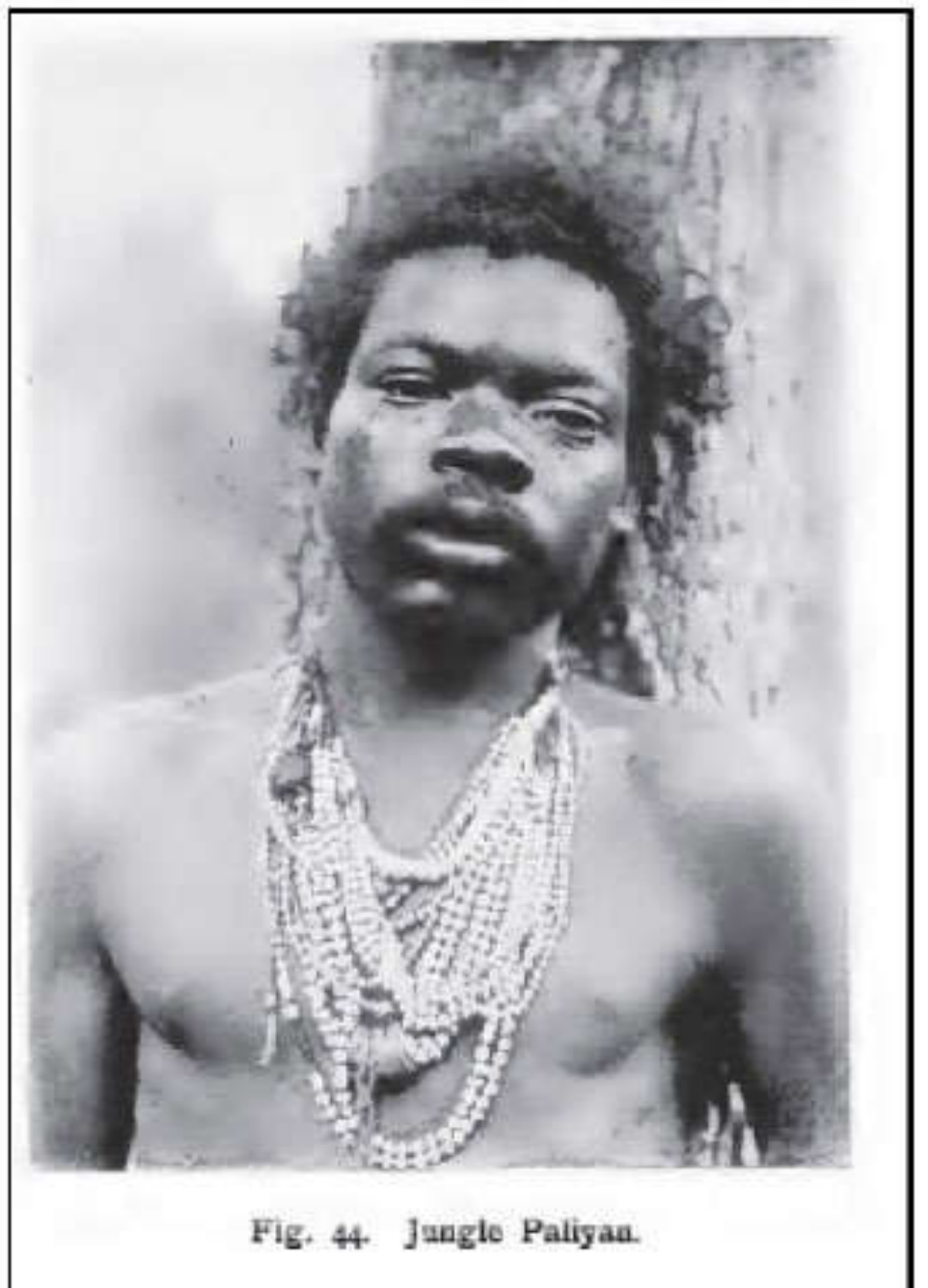


Fig. 44. Jungle Paliyan.

The crushed looks is the due to the impact of the feudal language, as it bear downs the weight of the huge number of social layers above.

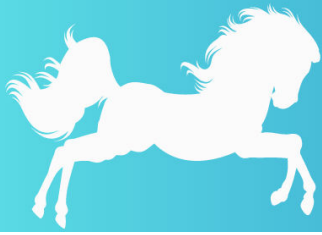


adoration. That is the only way that the natives here could codify their adoration in words.

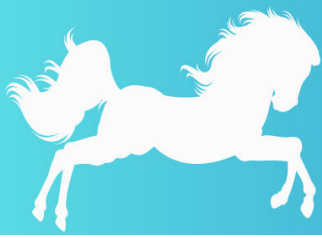
In my own endeavours to spread English also, I had faced this aspect. Local social leaders and others who are in the education field take it as a personal or business competition that I am spreading English. They view it with very grave consternation. Once, I had this very intriguing question to face. A man who was reasonably good in English came and asked me, when I had taught English to some youngsters many years ago: ‘What is it that you are doing?’ When I answered that I was teaching English, he took a very rude attitude and told me, ‘You need not teach them so correctly. Then they will very easily master English’.

Well, the truth was that youngsters in a remote village who have to consistently put on an expression of grateful attention to the ‘intelligent’ teacher are being made intelligent themselves. There was another English teacher who very frankly told me, ‘If you teach everyone English, then what value would we have?’

The fact was that the English were doing a grave misdemeanour by teaching everyone English. For,



what they were doing was removing social leaders from positions of ‘*respect*’ and reverence, and also erasing the *perplexed* expression from the faces of the common man. It was a prospect that no ‘Indian’ leader was going to allow. The way to block it was to tell the common persons that they were going to be spoiled by this English education. However, the objectives of English East India Company and Macaulay prevailed.



CHAPTER EIGHTEEN

The master classes strike back

The vengeance of the feudal classes



A small-time mutiny that took place in a very periferal area of Pakistan, India and Bangladesh is now being defined as something great. Even the British citizens were awestruck by the size of the area, which when compared to to Britain was big, but when compared to the land mass of the subcontinent was miniscule.

QUOTE from THE INDIAN MUTINY OF 1857 by COLONEL G. B. MALLESON, C.S.L: There must have been a latent motive power to make of an unissued cartridge a grievance so terrible as to rouse into revolt men whose fathers and whose fathers' fathers had contributed to the making of the British Empire in India.



Yet, it was not to last long. For, the social leaders had their routes of command in feudal languages over the 'Indians' who worked for the East India Company. In Meerut, some of them were given encouragement to mutiny against their very officers. They caught their English officers, tied them in the front of the cannons and blasted them off. It was actually a small event if the hugeness of British-India was taken into account. However, the 'Indian' social leaders had their vengeance on those who strived to improve their servants. The common man did not understand the inner mechanism of this minor military mutiny. However, no one in Meerut came out in support of this disruptive activity. The soldiers marched to Delhi. It was a small outbreak. But then several British officers and other personnel were killed. Some in a treacherous manner, by brutish uneducated people.

There are books written by British officials who were present in area during the Sepoy Mutiny. Even though the insight they have given is quite profound, all of them seems to have missed the factor of feudal content in the native languages. That the language codes do have a command



route that exists quite external to military hierarchy.

In a geographical area, where the English rulers were giving a never-before-in-history chance for the lower sections to improve, it is easy to terrorise them with superstitions, rumours and false stories. That was liberally used by the traditional social leaders of the small places near Meerut. To understand the state of the social minds, see this text I have taken from: Omens and Superstitions of Southern India, written by Edgar Thurston in 1912, who was for some time, the Superintendent of the Madras Government Museum and of the Ethnographic Survey of the Madras Presidency:

Arrack (liquor) vendors consider it unlucky to set their measures upside down. Some time ago, the Excise Commissioner informs me, the Madras Excise Department had some aluminium measures made for measuring arrack in liquor shops. It was found that the arrack corroded the aluminium, and the measures soon leaked. The shop-keepers were told to turn their measures upside down, in order that they might drain. This they refused to do, as it would bring bad luck to their shops. New measures with round bottoms, which would not



stand up, were evolved. But the shop-keepers began to use rings of indiarubber from soda-water bottles, to make them stand. An endeavour was then made to induce them to keep their measures inverted by hanging them on pegs, so that they would drain without being turned upside down. The case illustrates how important a knowledge of the superstitions of the people is in the administration of their affairs. Even so trifling an innovation as the introduction of a new arrangement for maintaining tension in the warp during the process of weaving gave rise a few years ago to a strike among the hand-loom weavers at the Madras School of Arts.

However, there is no contention of mine that all superstitions are totally baseless. They would need to be evaluated in the virtual code arena based on the local language codes.

Cawnpore Massacre

Here I should mention the Cawnpore Massacre. It sure is a digression, but then my writing is about what had happened to persons who really tried to improve the subordinated people. The subordinated



people are not a free section of people. They are really the lower ranks in a highly regimented social structure. Even when they are being freed, by outsiders, they still will obey the orders and commands of their master races and classes. For that is how their minds will work in feudal language codes. Each word, even in their soft sounds is a powerful command. They will strike against their own saviours.



The brutality was enacted here!

Photograph titled: 'The Well and Monument, Slaughter House, Cawnpore', Kanpur, Uttar Pradesh, taken in 1858. Picture shows the Bibighurh house in which British women and children were killed and the well where their bodies were found.

The story of the
CAWNPORE
Massacre is thus as
taken from

Wikipedia:

The besieged
British in Cawnpore (now Kanpur) were
unprepared for an extended siege and
surrendered to rebel Indian forces under Nana
Sahib, in return for a safe passage to Allahabad.
However, under ambiguous circumstances, their
evacuation from Cawnpore turned into a
massacre, and most of them were killed. Those



captured were later executed, as an East India Company rescue force from Allahabad approached Cawnpore; in what came to be known as the Bibighar Massacre, 120 British women and children captured by the Sepoy forces were hacked to death and dismembered with meat cleavers, with the remains being thrown down a nearby well in an attempt to hide the evidence.

Even though it is not seen as noteworthy, one of the greatest vulnerability of the British commander here can be seen in this information:

The British General at Cawnpore, Hugh Wheeler, knew the local language, had adopted local customs, and was married to an Indian woman. He was confident that the sepoys at Cawnpore would remain loyal to him, and sent two British companies (one each of the 84th and 32nd Regiments) to besieged Lucknow.

The very fact that he knows the local native vernacular is loaded with an impossible situation. Wherein his native English superiority stands compromised. For, his innate English mood will compromise the natural cunningness that Indian languages would give him. Beyond that his



marrying a native female adds to the lowering of his status among the natives of the place. In each and every word they speak, this information would bring down his indicant codes. For, he wouldn't know how to maintain it powerfully up, like other local feudal lords do. This English stance along with his knowledge of native language and his family links to native woman is a very dangerous combination. Especially in critical situations, wherein he has to deal with cunning feudal-language adversaries.

A lot of terrible and heinous deeds were done by the soldiers and their leaders, the feudal lords. One such is described here: (Taken from Wikipedia):

Finally, on 15 July, an order was given to murder the women and children imprisoned at Bibighar. The details of the incident, such as who ordered the massacre, are not clear. According to some sources, Azimullah Khan ordered the murder of women and children at Bibighar.

The rebel sepoy executed the four surviving male hostages from Fatehghar, one of them a 14-year-old boy. But they refused to obey the order to kill women and the other children. Some of the



sepoys agreed to remove the women and children from the courtyard, when Tatya Tope threatened to execute them for dereliction of duty. Nana Sahib left the building because he didn't want to be a witness to the unfolding massacre.

The British women and children were ordered to come out of the assembly rooms, but they refused to do so and clung to each other. They barricaded themselves, tying the door handles with clothing. At first, around twenty rebel soldiers opened fire on the outside of the Bibighar, firing through holes in the boarded windows. The soldiers of the squad that was supposed to fire the next round were disturbed by the scene, and discharged their shots into the air. Soon after, upon hearing the screams and groans inside, the rebel soldiers declared that they were not going to kill any more women & children.

An angry Begum Hussaini Khanum termed the sepoys' act as cowardice, and asked her lover Sarvur Khan to finish the job of killing the captives. Sarvur Khan hired butchers, who murdered the surviving women and children with cleavers. The butchers left, when it seemed that all the captives had been killed. However, a few women and



children had managed to survive by hiding under the other dead bodies. It was agreed that the bodies of the victims would be thrown down a dry well by some sweepers. The next morning, when the rebels arrived to dispose off the bodies, they found that three women and three children aged between four and seven years old were still alive. The surviving women were cast into the well by the sweepers who had also been told to strip the bodies of the murder victims. The sweepers then threw the three little boys into the well one at a time, the youngest first. Some victims, among them small children, were therefore buried alive in a heap of butchered corpses.

The Wikipedia-India has done two terrible crimes with regard to this article, as with so many other articles connected to 'India'. It continuously mentions the incidents as something that took place between 'Indians' and the British. Actually, the word 'Indians' should have been more properly defined. For, at this period of time, there was no 'India' as such. The current day nation of India is not a direct continuation of this nation or nationalities. Actually, the same geographical area that is identified as



‘India’ in the Wikipedia articles currently consists of three different and mutually belligerent nations.

Digression: Moreover, identifying the people who did these heinous crimes as ‘Indians’ is also questionable. It is just like mentioning some heinous deed done on the Hindus by Muslims or on the Muslims by the Hindus in the Mappilla rebellion (*Mappila lahala*) in Malabar during the British period as ‘Indians did this and did that’. There are very specific names for the people or



Native support for East India Company

Native allies of the English, fighting on the British side against the murderous rioters and barbarian mutineers. QUOTE from WIKIPEDIA: Although the Bengal Army rebelled during the Indian Mutiny (1857-1859), the East India Company's Madras and Bombay Armies were relatively unaffected and other regiments, including Sikhs, Punjabi, Moslems and Gurkhas remained loyal. They also had little in common with the sepoys of the Bengal Army. All three groups helped capture Delhi. They were helped by the soldiers of those native states that opted to support the British.



section of people who did these barbaric crimes. The loyalists of Taniya Topia and Nana Sahib are not 'Indians' and the native soldiery and people who stood by the British are not 'anti-Indians'. The vast majority of people, who lived in this geographical area had very little traditional or hereditary links with these barbarians who did the heinous deeds mentioned above. By writing such nonsense, Wikipedia India Pages is becoming a joke. And the writers, a part of a criminal conspiracy.

If the word 'Indian' is legitimate and appropriate, then what is wrong in using the word 'Pakistani' for the Muslims involved? Most probably the descendants of many Muslims involved in these crimes would be current-day Pakistani citizens. The problem here is that the native people of British-India were called 'Indians' by the British. However, the same name 'India' has been adopted by a current day nation, formed in a major part of this geographical area. Calling them Pakistanis is as nonsensical as calling them Indians.

Now, think like this. If the new nation had been called '*Sambrani*', then there wouldn't be any confusion. For then, calling the people of British-



India as 'Indians' would not identify them with the people of *Sambrani*. However, there is a new nation which bears the name India, and so using the term 'Indians' to the native people of British-India leads to confusion. Both are different people, in terms of national loyalty, leadership and connections. The peoples of British-India were variously identified and each had its own communal, social, religious and even clannish leadership, quite different and exclusive from each other, and at times, belligerent to each other. The only connecting link was the British supremacy over them all.

However, even the British policymakers, way back in England, were negligent about understanding this geographical area. The fact is that there were a huge number of tribal and other populations that had not formally accepted the supremacy or sovereignty of the British Crown. How they could be called 'Indians' is also a moot question. For, they all had their own tribal, clan or area names.

Coming back to the discussion: Basically what is very evident is the terrible anger that the feudal classes had for the English, who had converted the



lower native classes into a higher elevated section of people. That is what is clear in what the mentioned Begum Hussaini Khanum did. Her anger is for this very reason.

Moreover, in the ultimate analysis the so-called *Sepoy Mutiny* was only a small event when the hugeness of British-India is taken into account. However, when things happen around Delhi, the



Mugal king Bahadur Shah

Trying to revive the Mugol

general feeling is that it is a huge event.

When events which are of bigger size happen elsewhere in India, they do not get the adequate level of importance. The

disobedience, mutiny and attack on their officers by a small section of soldiers cannot be termed as India's First War of Independence. For one thing there was no 'India' at that time. To imagine that a Mogul or Jhansi, or Nana Sahib or Tania Topi leadership can be imposed on the rest of the people here, just because they are Delhi-based or Hindi-based, can be an utter idiotism. To put it



frankly, it would have taken literally a world war in here to impose them on the rest of this geographical area.

For one thing, what is their personal disposition, intellectual quality, level of refinement and much else, in comparison with the English rulers? Who knows it, and who will allow them to take over the leadership? It is a false belief that Hindi leaders are of calibre enough to take over the leadership of this nation.

The contention that lower level soldiers who mutinied and massacred their officers are 'Indian patriots' would be to categorise the huge section of the populace as well as soldiery who stood by their British officers as 'anti-nationals'. That would be a most satanic idea.

No feudally high person in a feudal language society would condone the liberation of his or her servant class. It is for this terrible crime that the Englishmen and women were butchered. And to cast the blame on the 'Indians' is an equally heinous deed of sly treachery. The persons who try to make such terrible definitions on Wikipedia are doing a terrible thing. However, in the ultimate analysis, it



may be found that the persons who have the time to idle away on such frivolous writings are from the feudal classes of current day India, wallowing in huge salaries from the government.

A digression to a similar rioting

Since I have mentioned Mappila Rebellion (which the idiot academicians (not others) of India describe as a revolt against the British), I quote from Wikipedia:

A conference held at Calicut presided over by the Zamorin of Calicut, the Ruler of Malabar (My correction: *he was the not the ruler then*) issued a resolution:

“That the conference views with indignation and sorrow the attempts made at various quarters by interested parties to ignore or minimise the crimes committed by the rebels such as: brutally dishonouring women, flaying people alive, wholesale slaughter of men, women and children, burning alive entire families, forcibly converting people in thousands and slaying those who refused to get converted, throwing half dead people into wells and leaving the victims to struggle for escape till finally released from their



suffering by death, burning a great many and looting practically all Hindu and Christian houses in the disturbed areas in which even Moplah women and children took part and robbed women of even the garments on their bodies, in short reducing the whole non-Muslim population to abject destitution, cruelly insulting the religious sentiments of the Hindus by desecrating and destroying numerous temples in the disturbed areas, killing cows within the temple precincts putting their entrails on the holy image and hanging skulls on the walls and the roofs.”

Even though only the atrocities on the Hindus are mentioned here, it is quite possible that the Hindu sections also may have inflicted similar atrocities on the Muslims. However, the Hindus would stand divided as per caste definitions, and thus quite weak. The British government located at far off Madras had to come to the rescue of the terrified populations. However, in retrospect it is seen that the persons who did the crimes and were removed from the locality as punishment were to be redefined as Freedom Fighters. Many were despatched to the Andaman and Nicobar Islands. In recent times, these persons were turned into heroic



freedom fighters by popular films and flimsy history writing. So much is the great intelligence of the Indian academicians. And the capacity of film producers to create and rewrite history.

DIGRESSION: I need to input this idea. The understandings about the *Mappilla lahala* (Mappila rioting) are not very deep even in British records. For one thing, it is said to be a rebellion



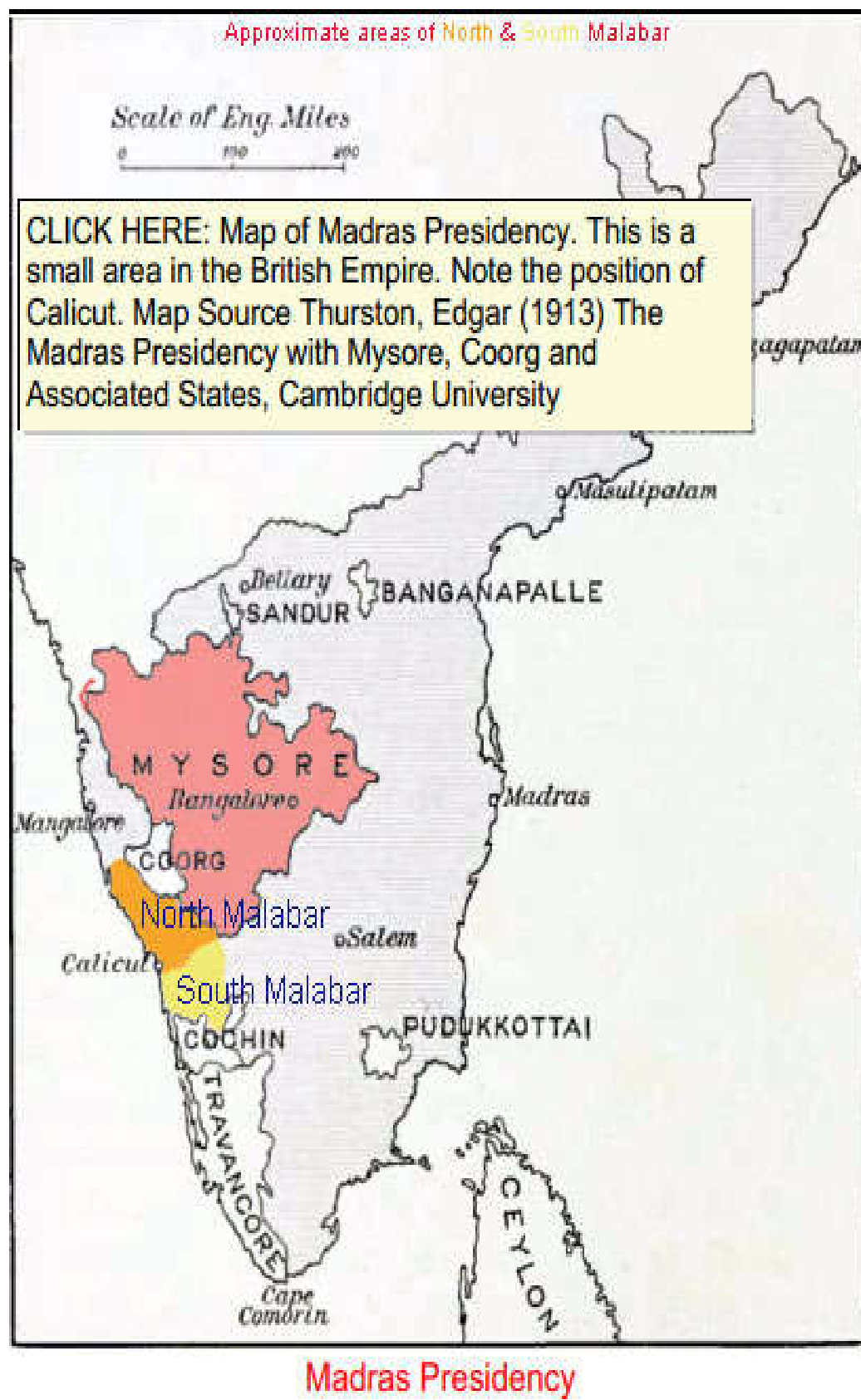
Mappila riots in South Malabar

Rioters arrested by the British-Indian administration. Now, they have been declared as 'freedom fighters'. 'Freedom-fighters' families are entitled to freedom-fighter pension!

that happened in Malabar. However I get the impression almost the whole of north Malabar was uninvolved in this. For, it

mainly took place in the Valluvanad area (north of Calicut to Ponnani). The term 'Mappilla' is generally given to the Arab mix Muslims in Malabar. However, the fight between the Muslims and the land owning Hindus seems to have ignited due to the religious conversion of lower caste South Malabar Thiyyas to Islam.

In which case, the actual culprit would be the feudal language of the place. For, there would be sudden change of indicant codes. For example, a converted man would not need to use ‘respectful’ words to the higher Hindu man and women. If this is not done, it can



mean social insult. For example, a Thiyya man who addresses his feudal land owner with respectful words, the moment he becomes a Muslims would simply use the freedom to address his former caste superior with a *Nee* and refer to him as *Avan* or *Aval*. It can lead to homicide. Even now, it is causing communal problems.

Moreover to define killing of Hindus as an act of rebellion against the British is quite silly.

Now what I wanted to mention here is the fact that in this report, there is no word ‘Indians’ were



killed by Muslims or Hindus were killing the ‘Indians’. However, when the leadership of one side is British, then they all are defined as ‘Indians’. Well, the fact is that even on the British side, almost 99.9% of persons would be ‘Indians’ or native people. Their innate brutality towards other natives is generally mentioned as British deeds.



CHAPTER NINETEEN

Codes and routes of command

The sly pretences of the so-called Indian educators

Now coming back to education, it should be understood that

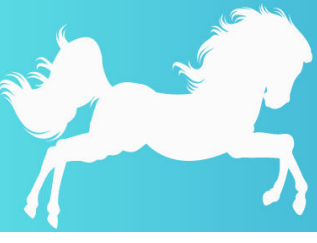


Ashwina, S. N & Varuna.

Standing by the egalitarian codes of English! Many years ago!

education in feudal language nations is not an altruistic action as is mentioned by an innumerable number of educators and social reformers. It basically aims at a powerful pulling out of the children and others from the command structure, regimentation of a close-knit group, into one's

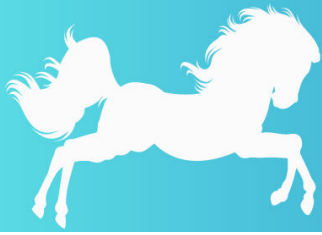
own group, where one is the leader at some level. The idea of compulsory education is also one such thing in nations like India. For, it is quite evident that to teach a child to read and write does not take years. At best it takes only a few weeks. As to higher



mathematics and such things as science as such things, it must be understood that most of these things do not have any pertinence to most people till their death. [Read this](#)

For example, the dispute whether light is a wave or a photon and such things is, at best, shallow intellectual mental exercises. Same way calculus and metrics and such other things are also of the same level. Now, in modern society it would be near impossible to pass of as educated if one does not know much about these things. However, if other themes are also given equal importance, this exclusivity of science and mathematics as the sole mark of education would wear off. For instance, if many persons go in for astrology also, they would have much to discuss. Some persons can study Sanskrit mantras and Vedas. Well, the contention here is that everything is some sort of knowledge. If one were to say only science is true, well then there are these points to be discussed.

The science that is taught in schools is what has been taught since more than a century. For example, Newton's Laws. Technology has moved much. However this is not reflected in the curriculum. Why? Because such knowledge will not be handed



over to academicians by the business groups that possess them. They will not divulge their trade secrets.

I cannot speak more about formal education here. If anyone is interested, they can read the full text of my **arguments in this book**.



Ashwina training a senior aged person in quality English speaking, in an informal manner!

What I am saying is simply that forced formal education is only a cunning method to extract children from their parents and hand them over to teachers who themselves are of very poor intellectual standards. I have seen this in the case of Varuna and Ashwina. When Varuna was a child herself, she was extremely good in

so many things, including English reading, Computer usage, swimming etc. Moreover, it is my understanding that the child should not miss the family's traditional vocational knowledge. I used to take Varuna also during my business journeys by Jeep and two-wheeler. So her geographical information at age three was quite high.



She couldn't be subordinated by the local teaching class for their *Nee* and *Aval* had no meaning for her. They had a vehement hatred for this reality. Schemes and discussion were common among them as to what to do with this situation. They, the majority of whom were quite poor in English, hadn't heard of Enid Blyton, hadn't seen a Reader's Digest (neither the mediocre Indian version, nor the original US version), couldn't read coherently an English classic, had not seen much English movies, spoke with pejorative words to their wards, had the *statutory right* to be Varuna's and Ashwina's teachers. They had the Compulsory Right to Education Act to aid them. Here itself there is a slight case of some deep mental discrepancy. How can one combine the words 'compulsory' with the word 'right'? They are antonyms. Only stark idiots would say that they are synonyms or complimentary. Now who did that? The Indian Parliament. Do the members know any of the things that I mentioned just above? Well, the answer is that most of them do not know English properly. Then how come they make Acts and rules on things about which their knowledge is downright zero?



Codes of regimentation and language

Now, what really is their botheration that Varuna and Ashwina does not know Malayalam? For, this was one of the complaints given to the police by a group who conspired against them. It is connected to routes of command and regimentation. 'Indian' social communication is connected to a particular kind of regimentation that is encoded in the language. The '*Saar* (this word in many areas in earlier days was such words as '*angunnu*' etc.) - *ningal-nee*' route of command and the *Adheham* (*Saar, Avar*)-*Ayaal-Avan* or the *Avar-Aval* route of command was a regimentation in which verbal instructions radiate in a straight line from the top to the bottom of the social pyramid. Everyone obeys. However, if there is someone in this route who stands outside these verbal locations, then there is a discordance and possible inaction or rank disobeying. {It may be borne in mind that there are other words also which may or may not fall completely in line with the social command route. These words include such words as *Chettan* (elder brother), *aniyan* (younger brother), *ammaavan* (uncle), *ammaayi* (aunt) and many others}. For, these words when mentioned in Malayalam do not



just signify a family relationship, but a command or obedience zone.

Even though this may seem a very good scheme of things, in reality, it is a very stifling kind of communication code, in which persons are forcefully forced into certain slots. This can be explained thus: A vehicle falls into the river. People gather to save the occupants. At the same time, the local Fire Force personnel also assemble there. If the people are actively working for the saving of the persons inside the vehicle, the Fire Force personnel will not participate with them. They will stand apart in the same manner as Oil will not mix with Water.

Why is this so? Among the local people, there will be a particular communication route of command in which usually the elders in age are the higher persons. [This code can be superseded by persons who are the local rich or local landlord etc.] Such words as *Saar, Chettan, Nee, Ningal* and other local social code words will arrange the routes of command and request.

The Fire Force personnel come with a separate group of command words, which is pointing only



to their own seniors and juniors. If they mingle with the local people, immediately the issue of seniority, acceptance of certain words of superiority and inferiority will come into play and destroy the mood and focus of both sides. If the people are from a very low class or mentally subordinated kind, they will concede to the superiority of the Fire Force personnel. However, there would be some persons among them who may not like to be subordinated by the Fire Force personnel. There will be so many codes that will create communication blocks, such as that of age, social superiority etc. A wrong word mentioned on the basis of a mistaken evaluation can create havoc. So it is generally good that the two groups do not mix, in the operation to save the persons in the vehicle. Otherwise the local people should be of so low levels that they will accept the snubbing of even the low ranked Fire Force personnel.

Now, what about an English nation situation? Well, here also there will be a command route within the uniformed personnel, in which orders move fast, if unhindered by the presence of outsiders. However, the terrible mental trauma of a wrong indicant word will not be there.



The dangerous transformation of English nations

However, there is another thing that needs to be mentioned here. English nations are no more English nations. Many of them are simply becoming the mix of various people from various languages coming and co-existing in English. These persons who found it quite difficult to live peacefully among themselves in their own nations have barged into the refined ambience of English. Even though they do speak English, in the inner code area (Virtual Code location), they are carrying varying values connected to their own location inside their own feudal languages. When they interfere inside English social communication, their each and every word would have a different affect from what would be the affect of a native-English speaker using the same word. There can arise terrible mental trauma among the native-English speakers at times, when accosted by perfectly *elated-in-being-in-England* persons who are native to feudal languages. The native English person, especially if he or she is doing a job identified as a lower job in feudal languages, might feel it terribly as a weird, unexplainable evil code fill the ambience and make him feel uncomfortable. He or she may even go homicidal. **SEE this**



Training impoliteness and discourtesy

Coming back to teachers and routes of command, it must be admitted that they do have control over their wards, by means of pejorative words. These kids are mentally trained to obey persons who use the pejorative towards them. However to those who do not use the pejorative and to those who are polite, their school training is to be rude and impolite.

I have personally experienced this. Many years ago, when children encroach into our compound to scoot with the mangoes on our mango trees, some workers in the compound would admonish them with terrible expletives and stink-level indicant words. The children would become quite restrained and move off coyly. However, if I was to accost them and try to communicate in a more polite manner, at first they would look shocked at



first at the mere ineffectiveness of the reproach. Next they would put on an act mocking and would not budge. However if I



were to use the crude low level indicant words and gestures, they would scamper.

The hidden controls

Now, it works out in a wider manner in the society thus: Persons in a group have a discipline or regimentation, that holds them together. However, to those who are outside the group, and who do not have any control over them, they are quite brutish and crude. I have experienced this at a very personal level. When Varuna and Ashwina go to the river for swimming or for jogging, if there is a group of kids who are not within our training programme, they would immediately start making jeering remarks, offensive boisterous laughter etc. However, since Malayalam comments are of no use to disturb them, they would make offensive sounds. However, if N & S are with Varuna and Ashwina, they would immediately target S, being the younger girl who can understand Malayalam. They would start asking questions from their location, which are clearly intended to be distractions. Since S could withhold the temptation to react, their next move would be to call her such names a *Mole*, which in Malayalam means *little kid, baby girl, child* etc. This would have a wider effect of disturbing by inserting in the idea



of a lower indicant words, that are associated with the Malayalam word for '*child*'.

However, if the same kids have joined our training programme, the discipline that they exhibit is quite exemplary, without any use of force or pejoratives.

When one sees a mob in India, one may initially get a feeling that they are uncontrollable. That is not true. They all have control centres or persons in command. Only they can control them or even speak to them. This scenario is not as understood in English. In the feudal language systems, there is an indicant code positioning of persons. The correct person in the correct slot can do wonders in controlling the mob. It is like a military command. But then, it is not the personal relationship that actually affects the miracle, but the correct positioning of the indicant words. However, persons who cannot place the others and themselves in the correct indicant word slots will be quite ineffective. They will have to resort to either a *Jallianwalabagh* or an Indian police constable version of beastliness. To extract discipline.

I remember an incident related to me by one classmate from my college days. His uncle was a



rich man in Trivandrum, with quite powerful political as well as higher bureaucratic connections. In fact, senior IPS (Indian Police Officers) used to visit his house for periodic dinners. One day his cousin, who must have been in his forties was standing inside the house compound, near the gate and looking outside. One Sub Inspector of Police (a lower-level ‘officer’ in-charge of the basic police unit, the police station) who was residing nearby was walking through the lane outside the gate. The cousin, in a spirit of bravado or possibly, friendly affableness, said, ‘What Sub Inspector, why are you walking around here!’ (Yentha Sub Inspectore, ethileyokka pokunnu?)

The Sub Inspector simply opened the gate, came inside and gave him a thundering slap on the face and walked away! The Sub Inspectors might be in his late twenties. This incident happened around the end of the 1980s, I think.

Now, what provoked the Sub Inspector? Well, the words that came from a different location that was seen as trying to pull him down or possibly trying to put in a different command route. Indian languages are quite dangerous, if used without



really understanding the direction component in words, usages, gestures and even glances.

Now, what I would like to insert here is the idea that English nations traditionally have social self discipline. It is connected to the fact that communication does not necessarily need to move through command routes or through higher to lower and lower to higher potential energy routes. So, it goes without saying that the feeling of exclusion and inclusion will not be there. However, in the emerging scenario, in English nations, this would have changed. A lot of un-understandable distractions and mental trauma would be moving around the social system, in a manner akin to a virus let loose in an extremely fast working computer.

Yet, I should mention that all commands should move from a higher to lower potential energy platforms to perform effectively; even in English. However, in English, this virtual model is differently designed.

CHAPTER TWENTY

The sly stance of feudal indicant codes

Social liking and disliking

Actually in a feudal language social system, it is not good looks, intelligence, politeness and such things that make a person likeable. The liking is connected to where the person is placed in the virtual codes. If he comes under one as an obedient subordinate, he is liked. If he does not fit into the scheme of this command structure, where he has been placed, he is not liked.

At the same time, if a person is above one in the hierarchy and his position is liked and accepted by subordinates, he is liked. If his positioning is not liked, he is not liked.

I did make one illuminative observation over the years. When I was small, the actors in the Malayalam films were of a very soft kind. Not the rough types that abound now. The government officer class were of a softer looks. This statement should not be taken to mean that these soft looking guys were gullible idiots. Only that soft approaches and refinement were appreciated.



However, as the nation slowly distanced itself over time from English systems, the appreciation for English refinement and softness has slowly become erased. This is reflected in both the film actors and the ‘officers’ in the officialdom.

Now all this may seem to be the part of worldwide liking and disliking policies. However, in the context of feudal languages, it is of a much wider ambit. For example, if a person is living in a social system, where he does not mingle and place himself at some level or if he does not allow others to place him in some level, he will be actively disliked. This is so, even if he is good, does not disturb others, and also generally helpful to others. His negative attributes will be searched for and given wide publicity in many social discussions.

At the same time, a person who has many negative disturbing attributes will not suffer the same negative social reaction, if he can place himself at some location wherein he is willing to play his part in the position that has been assigned to him. It can be higher or even lower. Now, this can be understood as a very menacing power of feudal language societies, wherein right to monitor, measure, evaluate, give marks etc. are sort of



diabolic rights asserted by the elements of the social system.

Splintering the English social systems

The issue here is that English social systems have been heavily eroded by the presence of such persons in the last few decades. It is sure to have brought in a terrible kind of uneasiness in the native-English speaking citizens there. However the reason for unease they feel wouldn't be understood properly. Actually the feudal language codes are bringing in a total splintering of the society. However not many would understand this.

Feudal language communication has two sharply different and extremely opposite positioned demeanours. One of extreme docility and reverence. And the other of extreme degrading and despoiling. All it takes for the mood to shift to one end to the other is just a change of indicant words. See these lines from my CODES of REALITY! WHAT is LANGUAGE?

A sample of the power within

A man is being beaten up by a small group of people for some alleged misdemeanour. A



commonly respected person arrives on the scene. He says: ‘Why are you beating him?’

What happens? It depends. If the word used for ‘him’ is *avan*, nothing much is gained. For the beating may continue. If the word for ‘him’ is *ayaal*, then the beating may subside slowly. However, if the respected person is saying ‘*Adheham*’ or ‘*Avar*’, then the beating would immediately stop, and the mob would go into a pose of obsequious apology.

This silly sample incident is given here to simply give an idea of the different social meaning each word has.

When feudal-language-speaking people arrive in English nations, they present their docile and reverential side to the English natives. However, once they become entrenched, then they have no qualms about taking out the other extreme side of their language codes. I specifically remember an issue in my own life.

There was one man who wanted a very specific help from a political leader. He asked me to accompany him as he went to meet the leader with some recommendation letter from an



associate of his. He received a letter from the leader addressed to another political leader who was an advocate in another place. We went to the advocate's office. The advocate's serving man was there. This man immediately addressed him as *Saar*, for YOU, HE, HIS, and as a suffix to his name. I later remarked to him that there was no need to be so obsequious to the serving man. Then he laughed and told me, 'You seem to not know how the system works. All this is till our needs are received. After that he is just *stink*'.

I was a bit mortified by this kind of cruel talk. However, later in the evening after we had met the advocate, on the way out, we came across the serving man. Immediately, my companion addressed him with a *Nee* [lowest indicant]. The unbelievable diabolic content of what he had done cannot be imagined in English nor is it possible to explain it to a native-English speaker. The various colonial English officials simply shrank away from this kind of savagery in speech and social ambitions, by keeping away from the 'Indian' and other feudal languages societies. However, in modern times, since the native-English folk see only the fully pretended version of civility from the



immigrant crowds, they are heading for a terrible future. For, it is only a matter of time, before the feudal language immigrant crowds become fully entrenched. Then they will put on a different version of social communication.

However, the real experience will be quite different from the very simplified version that I have given here.

One of the major physical effects that they will bring into English nations, will be a total splintering up of the social system, as they fill up various groves in it. In each and every place that they occupy, they will split up the persons into different locations in the virtual arena. Simply said, the personal relationships and equations between native English people without a feudal language speaking outsider among them, will be quite different from the same when there are feudal language speaking persons among them. The feudal language speaking person/s will be the pivot on which the interpersonal relationship of everyone will rotate, swing and see-saw. That much power is there in feudal language codes.



It is easy to explain this in a few words from the experience of Varuna and Ashwina. When they were trainers, there was no problem with their trainees. However, if a new person arrives, and speak in Malayalam to me, or to the others, they (Varuna & Ashwina) will immediately be pulled away to different locations, far below, in the virtual arena. For the words used will be quite defining in terms of stature in connection to age, financial acumen, and many other things.

However, I will able to get the setting right to the original one, by explaining to the new comer that such and such words are not allowed. That Varuna and Ashwina are trainers. However, in the case of native-English persons inside their own nation, there is no one to enlighten them of what is going on. As to the feudal language speaking persons, everyone is quite aware of the untidiness that is being perched on the native-English speakers. Yet, no one would mention it. They would simply enjoy the cool atrophying that they can do with so much composure. The delight is more because if this type of atrophying had been done on anyone from their own native nation, especially to a superior person, it would have



quite tragic results. Possibly a broken bone! However no sane person would do it back home.

For example, when a person goes to the police station there are very definite words that must be used to enquire whether the Inspector is there or not. If an inapt word is used, in most cases police constables would beat him to a pulp, other than using the worst of the pejoratives on him. I mention the police because only they can beat up a person. In the case of others, they all have a group technique to subordinate a person who does not use a specific level of 'respect' in words and gestures. Government officials would act like a screen or cartel to block all attempts to get an official paper if they are not suitably 'respected'.

However, in the case of the native-English person, what he gets need not be just lack of 'respect' but downright pejoratives. With nothing to defend himself.

It is here that the larger question of what is the problem, if they can't understand the pejoratives, comes in. And, it is here that I would like to reassert that these pejorative codes do act not only just at speech-understanding level, but does connect to a



lot of human emotions as well as other social codes. These social codes would also include the cunning hint that these *‘people are just idiots, for us to swindle and defraud’*.

Where is the homeland of English?

Another problem would be that the native-English speakers would start to feel an unusual level of repulsiveness to their own people, who exist at various levels lower to themselves professionally and socially. This repulsion would be quite a new experience, if one could compare it to the social mood of some forty to fifty years back. However, now it won't be felt so much, for the change has already set into the society in a very slow manner. It is like a native-English child suddenly seeing a group of Hindi-speaking children near his home. The mental effect will be quite different from that of a child who slowly sees his neighbourhood getting filled by Hindi-speaking children right from his infancy. The slow change on the social horizon is what has gone wrong with the English national scene. The atrophy in the social system doesn't shock anyone anymore. This atrophy has come full circle when the native-English persons in the heights of their own idiocy declaim that England is a

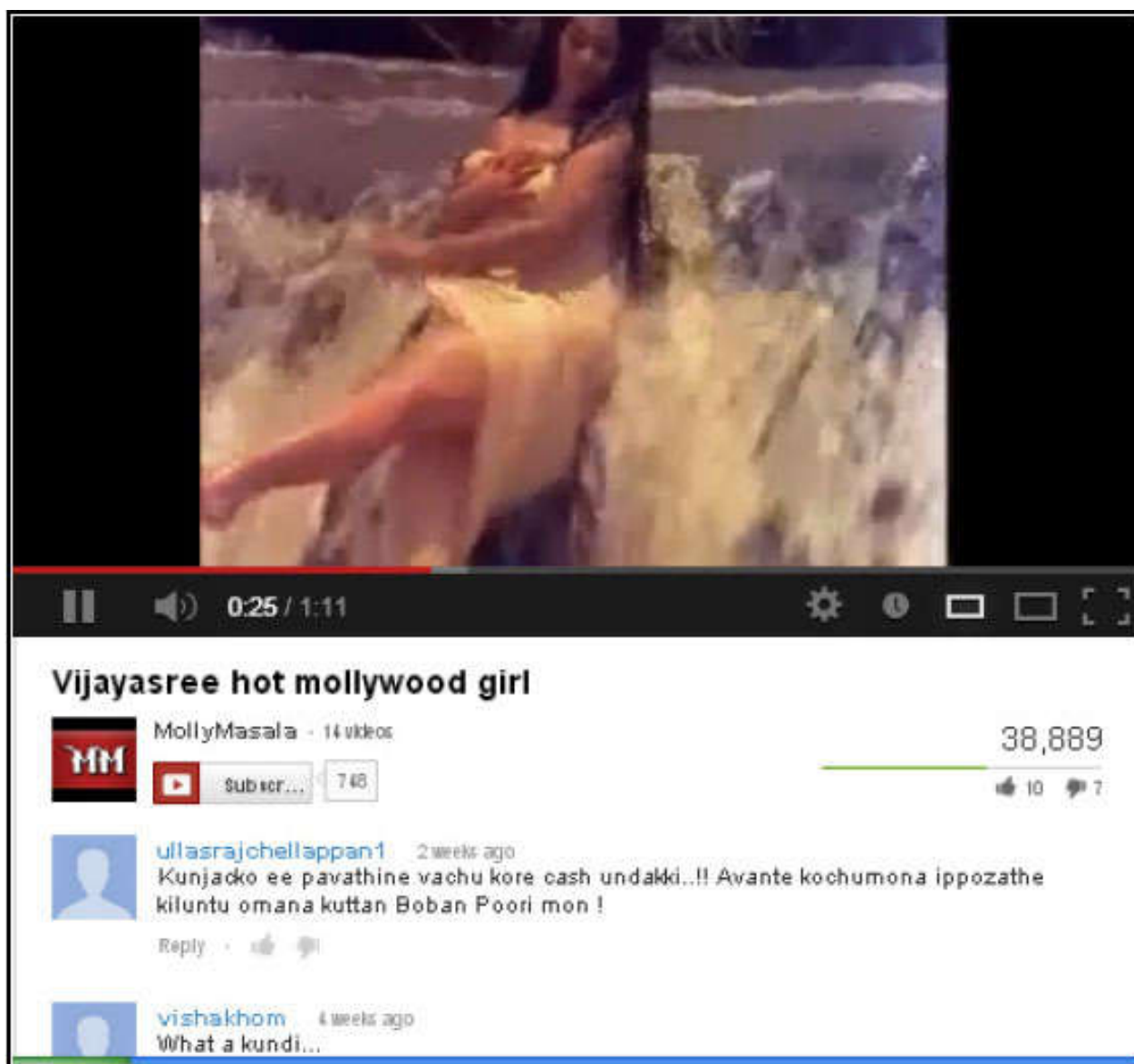


Multicultural nation. Then where is the homeland of English? I would say that this stance is the greatest of antinational stances and quite an unpatriotic political philosophy. If this is correct, then the whole fights that the English had done to protect their shores from foreign encroachments were quite foolish. Those who died in those glorious battles, mere fools! Gullible idiots!!

My writings here have nothing to do with individual goodness and there is no contention that every Englishman is a better person than others in the world. What I am pointing out is the group content, and not individual content. England did have a reputation as the homeland of people who are fair in their dealings. There is a book written by a south Indian female, which received the Booker Prize. In that book, there is an attempt to sneer at this contention. People are shocked to hear that a colonial Englishman had proposed an indecent proposal to one of the plantation managers, with regard to sharing the manager's wife. The idea that is promoted is that people were fools to think that the Englishmen were that good. Well, beneath the attempt to ridicule the English, the meek understanding that the English did have a decent

reputation that was quite uncommon cannot be sniggered away. This type of goodness is not connected to individual attributes, but to a group personality. It is carved out of language and words, that bring in parameters and corridors to behaviour. {It is funny that this book was given an internationally acclaimed British prize}

A tragic sample of defiling dirt of lower indicant codes



Look at this video of an old Malayalam actress. She was somehow duped to act out this totally erotic scene. Actually she was a

wonderful actress. When the video, in which actually she loses her complete dress in the flowing waters were leaked out, in the 1970s, she committed suicide. Now look at the comments that have come on the YouTube. The words in Malayalam defining her, a superb Malayalam actress of yore, as *Aval*, literally turns her into

Nikhil Kutoosan

8 months ago

OW. ORU POOORRR! GIRL.. AA Koothichikk nanamundel bra illathe ottamunduduth vellathiliranguo? pinne aa ara milli mtr kanamulla mundilayirunnallo avade charithryam.. Pbhu.... Ninteyokke pengalayirunnei nee ee sceneinu abhinayikkan viduoda oombanmare?

Reply

Ciby Salam

1 year ago

She committed suicide cos of this scene..he director showed these scenes in the first release..and she committed suicide cos of that

Reply

ammar415

1 year ago

so sdddddddddddddd

Reply

in reply to manoj PK(Show the comment)

manoj PK

2 years ago

guys do you know this girl died because of this scene. During the shooting it is said that she loss all her cloths in the river and the camera captured her in full glory and somebody threatend her that he will publish her nude photos in all news papers unless she obliged to his demANDS THE poor girl has no options and she committed suizied so please dont be harsh on your comments

Reply

MsGatting

2 years ago

Nazeer - vrithikettavan.... aa poorimolude mulayum thudayum nokki nikkuva.... aa mairan avale kalichittundennathu orappa

Reply

desimuja

3 years ago

see her both nipples exactly at 1:09.....wonderful ever seen vijayasri's boobs.....

Reply

badshahkajalwa

3 years ago

hii wanna fuck vijaya

Reply

radhikaramanan

4 years ago

vijaya sree your BACK is really sexy.....

filth. This type of filthiness cannot be done in English. This is just one simple example of what is the real difference is between pristine English and feudal languages. Actually, it is quite dirty for women to display

any sexually interesting facets of their body to people from the feudal languages class of people, especially when they are in an arena where they can speak or write in their feudal languages.

The powerful negative pejorative codes that define her is in the word '**Aval**', '**Avade**', '**Avalude**' etc. All of them are at the lowest level of indicant codes.

Online belligerence in feudal vernaculars

In this regard, there is this wider issue. Currently, most of the online commenting and discussions are in English than in ‘Indian’ feudal languages. However, slowly the situation is changing as more and more people are writing in their native tongues in the connected language fonts. It is actually a very

dangerous thing, which can lead to very violent problems. The propensity to use the lower indicant words about the persons arrayed on the opposite side shall be very much there. This can lead to extreme provocations, at least in the mental mood. As to females who currently act out various forms of sensual themes, their stature can get negatively affected as more and more people start commenting and discussing them in their native feudal languages.

mamodeesaa mungiya ezhavaralyo? margam koodiyavaralyo?**Kochu Thomman Kottappadi** 11:56, 23 February 2007 (UTC). Do you expect such words from a Christian who claims to be the descendant of nambuthiris? Whatever community he belongs to, he is here to vandalize the article. [Panikkar](#)

Halle, nee kollavalloda kochane? Ithenna kandupidithavaada? Neeyaannoda Thomas Ajilalva Edison? Eee kathayokke evidunnu kittiyeda ninakku? Appol..ividuthe kaasholla mothalalimaarokke nazraanikalaarunnu. Ivalumare okke kettunnatharunnu, Nazraanikade pradhaana paripadi, alyo?Pinnethaandu recordo guinnesso ondennu paren nondallo? Evidaada ee recordokke? Eee jnaanoodonnu kandotte. Pinne?Vere enna okke ondu? Onnu paranjaatte, Ajilaale.**Kochu Thomman Kottappadi** 09:53, 20 March 2007 (UTC)

It may be mentioned that I am not aware of the quality of codes in Continental European languages. So, how and where their codes will affect the womenfolk is not known to me.

CHAPTER TWENTY ONE

Pristine English and its faded form

When speaking about pristine English and its current faded form, there is much that I need to speak of. There are quite a lot of varying facets to the dirtying of English.

Teachers with superficial allegiance to English

The first one is the issue of English being taught by persons who have no basis in English other than a very superficial exposure to it. They do not know the depth of the English heritage, the historical experiments and experiences that are embedded in this language, and of the huge content called English classics. Their general impression is that English classics are just like any other literature in any other language. The understanding that English classics are a sort of repository of an extremely positive social communication system that possibly never existed in most other nations of the world is not known. The difference is not in the stories, but in the manner of communication and interpersonal relationship between the characters and the social setup that is reflected therein.



Building artificial antipathy

Second issue facing English is the general antipathy to English that is deliberately built-up by persons who really do not want English to come and liberate persons who they hold as slaves using the chains in their native languages. They cunningly give wrong impressions about English. An example was the general idea that it is English that is bringing in moral depravation in the social setup. The funny thing is that this idea is disseminated by persons who are neck-deep involved in corruption and bribery. Moreover, in nations like 'India', a huge section of the female folk are very placidly exploited for various needs, including sex. There is a huge market for selling of lured females in Bombay and other places. No one is really bothered, not even the media, which really writes only things that cater to the interests of the cunning and powerful vested interests.

Pronunciation issues

Third issue is the problem of wrong pronunciation. I am not speaking about accent here, but only about pronunciation. English words are spoken as they would sound when written in the



native 'Indian' language alphabets. So *What* will become *Vaat*, *Want* will be *Vant*, *Is* will be *Ees*, *Was* will be *Vaas*, and so on. In fact every English word is thus affected.

Arrival of feudal codes

Fourth issue that is atrophying English is the embedding of English with the native language feudal codes. So that Mr. Philip will become Philip *Saar*, or Mrs. Sonia will become Sonia *Maadam* and thus. The idea that young females have to be addressed formally with a Miss. prefixed is not there, and if mentioned would be rebutted with sarcasm. To insist a 'Miss' on a person, who they would address with a *Thoo* or *Nee*, and refer to as *USS* or an *Aval*, in their native language, would be seen as quite cranky. This is a sort of English which I have named as *Gandhi* English or *Coolie* English. In this kind of English, there definitely are *Mahatmas* and *Coolies*. Both on the opposite extremes.

The entry of putrefying profanity

Beyond all this, there is another terrible affliction that has befallen pristine English. I really feel sad about that. When I was small, the English that came to me was more or less connected to the English



Education lent to a small section of the common man in Malabar during the British rule of Madras Presidency.

The most terrible profanity in vogue in Malabar was *Son of a Bitch*. {Actually it was: Son of a dog/daughter of a dog (*Naayinte mone/Naayinte mole*)}. Other expletives might include Dog (*Naaye*) etc. Another one I remember hearing was *Polayante mone* (Son of a lower caste *Polaya* man). This last one has somewhat disappeared. It might be due to the fact that it is statutorily a crime to call a lower caste man by his caste! It can be slightly equivalent to calling a Black man a Negro or a Negro being called Black and ending up in jail for that! {Here again, there is much to be discussed. Starting from the point that calling a White man a White cannot be a profanity, but calling a Black man a Black can be!

Actually, compared to negative impact of lower indicant words, the word *Nigger* is next to nothing. It is just a case of the black improving to such an extent that they can't bear to imagine a time when their forefathers were from the underside of barbarian social systems. It is like Indians going to



English nations and reacting with vehemence at the word 'Native' being used about the natives of India.

SEE this [sarcastic comment](#) attacking my comment on HuffingtonPost:

honeybear July 13, 2012 at 6:09am

Victoria Institutions - Thank you for your apt demonstration of archaic British "think" toward the colonials. If I had not read your posts...I would have thought that such arrogant attitudes only existed in fiction. I notice in your posts that you refer to East Indians as "[natives](#)" and of course Martin Luther King should owe a debt of gratitude to the English for making him aware of black oppression. Also, I see that you are full of "class" distinctions. Didn't you know that class discrimination went out with the advent of "Lady Chatterley's Lover?"

Well...well! Aren't you just the grand Lady Who-Ha!...frowning on all those who should recognize their betters.

Thomas Paine was right! END OF QUOTE

MY COMMENT: See the reaction to the word 'Native' when used about Indians. It is a just a mental indoctrination that this 'N' word is



insulting. The same is the case of the other ‘N’ word. If the blacks can define any white man as *White Thrash*, then I do not find any problem with defining a black man as a *Nigger*. If blacks are not *thrash*, then they should move to the level of disclaiming all legislations that aim to give them exclusivities.

I am not very sure what one would understand from my own experience in this regard. Many years ago, when I was studying in Trivandrum, (in erstwhile Travancore kingdom), the local people did not know what a *Thiyya* was. As for me coming from a Colonial British-lend-English educated family background, the aura of a lower caste mentality was not in me. So, when I simply mentioned that ‘*I am a Thiyya*’ when a discussion was going on about caste, it was seen as provocative. One person (a lower caste man of that area) later told me, ‘*You are very caste spirited. You feel that you are superior just because of your superior caste*’. It was quite a funny argument, in that he took my extremely casual attitude of mentioning my caste with no feeling of an inferiority complex to denote that my caste was a higher caste.



In the current area, where I am currently residing, a *Thiyya* tag is one of lower social caste status. However, I care two-pence for others' evaluation. As to the elevated Thiyyas, they cannot bear the lower caste stature. They go on claiming that they are superior. In fact, one can find an immense of writings on the web by *Thiyyas* that they by ancestry do not belong to India, but to such other nations like Greek, Kazakhstan. So much is their repulsion to other 'Indians'. This repulsion naturally comes from other 'Indian' castes claiming that Thiyyas are part of their caste!

Thiyyas currently get a reserved quota in professional courses like Medicine, Engineering etc., and also in government employment. So a very terrible tragedy occurs regularly in the nation. A better quality person would end up as a peon, while a lower quality person would end up as an officer. Now, what is 'reservation'? It is just a claim that a particular section of people are mentally handicapped and hence have to be given special seats and reservations to survive.

This is the current black attitude towards such words as '*Nigger*'. If others define them as *Niggers*, well, who should care, if they are of



higher quality. The word *Nigger* would then come to define higher quality. It is like the word *Mallu*. It was once meant to means a menial class Malayalee worker in the gulf. Now, it is a word that is generally used by the Malayalee panorama all around the world, as if it is a superior tag.

Tales of ingratitude

Basically I feel that if the Blacks of the US and other English nations cannot bear being identified as Blacks, it is basically their own inferiority complex. However the fact remains that the Blacks of the English nations, including the slave descendants of the US, owe a huge compensation to the English nations for lending them so much chance and opportunity to improve. They got this opportunity without any effort and so they do not feel any gratitude or value for that. They lend their loyalty to



The African blacks in their original looks fresh from the negative effects of their native social systems. These are persons saved from Arab Slave Trading ships by the British West African Squadron.

such persons as Martin Luther King and Mandela. It is doubtful as to what quality of improvement they would have got



from either of these persons. There are many more Martin Luther Kings and Mandelas in the African and Asian nations. If they feel that they would get more liberty and personality development from such leaders, they should move back to Africa or even to Asian nations such as India. Then they would really get to see the reality of what they had been given as a boon. The chance to live and improve among native-English speakers.

Actually, this goes not just for African natives, but also for persons from Continental Europe also. Many of them come from such nations of dubious social quality as Italy, France, German and East European nations. They improve dramatically in the US, but never chance to admit their gratitude to England. For it is the English codes that run in the US. However, it is getting more and more diluted. In days to come, it may resemble India, in many ways including chaos in planning and execution of many things. Actually there is a part of the US population who are just the sitting ducks over there. The original people of English content. It is they who would provide the social communication framework for all others to come and live in an English ambience. Yet, they are simply neutralised by the



rank cantankerous attitude of these new comers, who feel that they are the geniuses of their own native nations who have landed in the US. It is not true. In India also, there are plenty of people (mainly children of government employees who loot the people, and of the exploitative rich) who move to the US. Once they are in the US, their attitude is that they are some kind of a higher intellect people from India. The others stuck there in India are idiots according to them.

Terrific profanities and expletives

Now coming back to the issue of the atrophying of English. In Travancore area, the profanities were of a hundred times higher intensity. They included such usages as *Pundachimon* (son of a whore), *Poorimon* (Son of a cunt), *Koothichimol* (daughter of a whore) *Thayooli* (mother fucker), *Thayooli mon* (Son of a mother fucker), *Ammayepanni thayooli* (Motherfucking motherfucker), *Pattithotti Thayooli* (Bloody motherfucker), *Oomben* (Sucker), *Oombeda* (Go and suck *eda*), *Pariyan* (low caste pariyan/cockman), *Parinakki* (Licker of a prick), *Pooran* (Cunt), *Polayadimon* etc. The major issue with all such swear words were that they were all



of a very horrid sound. In fact, the very scratching sound in them could irritate.

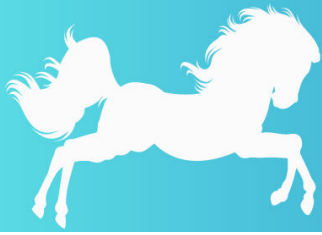
The only exclusive things that I learnt from my college were these profanity words. Academic knowledge I derived from textbooks. Not from the low-quality lecturers, who I detested. I was not an avid speaker of the local (Trivandrum) dialect and so these words were quite new to me. However, it was understood as a sort of personality training to be adept in these usages. The idea that this type of personality training was going to make the social communication quite troublesome and irritating was not there. For, there was no one of real quality to come out and mention that social quality is not connected to being rude and offensive, but in being able to create a soft social living environment.

There were many reasons for this. The major one being that Travancore kingdom never had the full experience of British rule. For, between the British Resident (English official representing the British administration in Madras Presidency) and the people, there were a number of higher castes and also the royalty. The second one was the very belligerent mood of competition between the newly unfettered *Ezhava* caste and their next-in-line



superior *Nair* caste (who the *Ezhavas* mention with vengeance as *Sudra**, which definition is met with homicidal violence by the Nairs). Nairs had to naturally view the emerging position of the *Ezhavas* as a real social threat as they were growing up with no one to enlighten them about a softer version of social improvement. (Ezhavas were given a huge percentage of reservation for government jobs as well as seats in professional education. This was again to make the Ezhavas more or less callous about the need to improve in refinement. Their social suppression was a reality. However, social improvement is not in simply cutting off the chains, but in acquiring refinement through pristine English learning. However, there was no one to mention this, to any of the competing castes, both high and low).

[*This I have mentioned just to denote the repulsion that an Indian group has when being attached to certain Indian socially defining words. The homicidal mood would be more terrible than can be spurred by calling a Negro a *Nigger*. In their sheer terror of this word *Sudra*, the Nairs go into a mental frenzy claiming that they are *Kshatriyas*. See this comment that came on Wikipedia suggesting



not to mention this word. It seems to be worse than calling a Negro a *Nigger*. However, the fact remains that *Sudra* is a word that is becoming repulsive through modern Indian education. For, current-day Indian education defines it as the lowest ‘caste’, which it is not. It is only the lowest of the Aryan Castes.]

Look at this quote from **Native Life of Travancore:**
for in the South of India, Sudras, and especially the Nayars of the Western Coast, though not regarded as “twice born,” are yet not socially a low caste, but constitute the mass of the respectable population — the landowners and employers of labour, the agricultural and military classes. “This caste,” says Monier Williams, was probably formed from the more respectable of the aboriginal inhabitants, who joined themselves to the conquering Hindus, and preferred serving them to leaving their homes.”

polayaddi mone ninte ammeyyum and penagallyum poyi pannada thayoli. onte oru comment

we wont sit idle, its a sensitive issue . u r playing with ur life.... 125.99.225.216 04:29, 17 June 2007 (UTC)

polayaddi mone ninte ammeym and penagalm poyi pannada thayoli. onte oru comment

ONTE AMMEM PENKALEM KONDU VADA THAYOLI .. ONU ORU COMMENT CHEYTHKNN.. NINT...

we wont sit idle, its a sensitive issue . u r playing with ur life....

A slight mention of a link to a supposedly lower Indian caste provokes this kind of fury! Then what is it that the Blacks in the USA is crying about at the mention of the word Nigger?

However, in all these writings, one can see of one group of natives of this geographical area showing



repulsion to being identified with another group of natives].

I have again digressed a bit. When I was staying in a college hostel there, profanity was a sort of greetings as one would mention Good Morning, or some other such word. A hostel mate would enter the room and simply use the highest of his vocal capacities and greet the other person with these words '*Enthada poorimone?*' (What is it, you Son of a Cunt?)'

Immediately the retort should be something like, '*Nee poda, Pundachimone*' (You get lost, you son of a whore). It was generally seen that persons who can communicate at this level of usages, were *macho*, and those who could not were seen as real *sissies*.

The issue here is that actually there is not much a personal capacity required to arrive at this level of communication. However, to refrain from doing this and remaining committed to refinement required real inner profundity. That is something that the British education had given to a very few in Malabar area. When these thus educated persons remained the role model in Malabar, there was a general focus



of social direction towards refinement. However in Travancore the opposite was the focus. Later, when Kerala was formed with the amalgamation of Malabar with the erstwhile independent kingdoms of Travancore and Cochin, everything set-up by the British were slowly erased.

DIGRESSION: I must interject here and mention that I never got an opportunity to get an aura of British education, either colonial or post colonial. However, I could discern the quality enhancement in those who have had the opportunity to experience it. **END OF DIGRESSION**

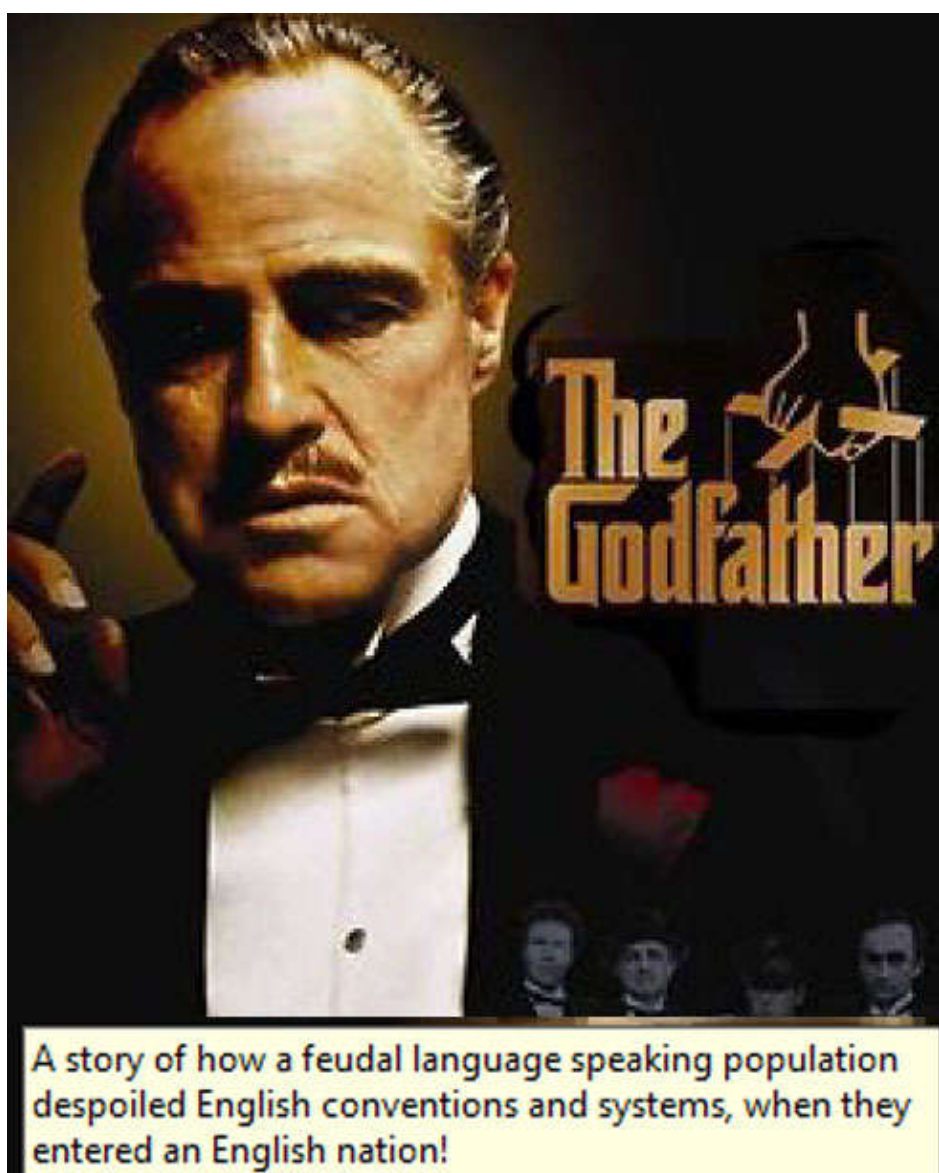
That much I wrote to setup the background to what I was mentioning about one of the most tragic fouling done on English. I was used to such profanities as *Bastard, Son of a gun, Son of Bitch* etc. and other swear words like '*I will eat my hat*', and such exclamations as '*Oh, My Sainted Aunt*', '*Goodness gracious*', '*Oh My God*' '*Oh, My goodness*' etc. It was true that the English had been afflicted much before I had contemplated on what would happen to English as the persons from feudal language software came and impacted and pierced into English.



I used to wonder as to what would happen when these people, who used such terrible profanity as an everyday usage, entered into English. They had no idea about any English heritage or of any English classical literature or English classical writer. They had no loyalty, affection, respect or adoration for English. All they had was a feeling that it is quite easy to communicate in English, with anyone high and low, with no qualms. I feared the worst.

I am not saying that terrible profanities were not there in English. However, the fact remains that English did have a traditional heritage of commitment to refinement and quality, and an undercurrent emotion of aiming for common good. When I read the book *Godfather* by Mario Puzo (way back in the last years of '70s), the text was full of the

word *Fuck*. {I need to mention here that there is no equivalent word for *Fuck* in Malayalam. However, I did hear a word *Oatha* in Tamil, when I heard some Tamilians in Tamilnadu mentioning the



A story of how a feudal language speaking population despoiled English conventions and systems, when they entered an English nation!



usage *Oatha Malayalathan*, meaning *Fucking Malayalee*. It was curious to see a corresponding word in Tamil and not find it is Malayalam. Maybe there is a reason for this is the language codes}.

Mario Puzo's book was quite interesting.



Mulk Raj Anand. In those days, any rich native of the South Asian subcontinent who went to England, quite easily came into close association with the top layers of the English intellectual or political leadership. For, British-Indian currency value was quite high.

However, the moment I read it, I knew that the book was not a story of an English social system, but one delineating a very feudal language social system. It was this book that made me suspect that Italian language (or at least its *Sicilian dialect*) is having some kind of hierarchical social structuring or feudalism in it.

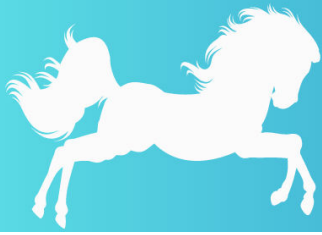
Now almost all the words that I had seen or heard in Travancore are in the English language. I am not saying that it entered from Travancore Malayalam. It entered from all round the world. Well, the English nationals have been quite prodigal of their national heritage. It has



been dispersed and squandered and allowed to be made into mincemeat. By others.

I have seen the same kind of dirty swear words in *Mulk Raj Anand's **Seven Summers**, in which the Hindi-speaking 'Indian' characters of the British rule period using more or less the same words. However those words were just literal translation of Hindi communication of the characters in that book. Now, these words are more or less ubiquitous in most English writings. A feeling of having arrived in English is felt when one starts using such words. *Ass, Fuck, Asshole, Fucker, Stink, Dude* etc are commonly used. As to the word *Dude*, it is said to have a non-impolite meaning. However that is not the sense it is used. For example, I have had the occasion to be thus addressed in certain emails by low stature persons as a means to cause mental disturbance. It is not a word that they would dare to use to their parents, teachers, local policemen, government officials or to the political leaders.

*Mulk Raj Anand who was born in the geographical area of current-day Pakistan, was also British educated (in London)



I have seen persons with bare English standards reaching the US and then start using these words and such other words like *Buddy* (not profanity) etc. as if to show that they are now good in English. Actually what they display is their real shallowness in English. This level of English, any un-educated person can display within hours of practice.



CHAPTER TWENTY TWO

How they take the mile!

Mr., Mrs. and Miss as usages for buffoonery

I have had my own experience in the usage of the words Mr., Mrs., and Miss. Generally, among the ‘Indian’ feudal language speaking persons, it is a funny word. Many years ago, I have seen the local filmmakers using these types of words to extract a joke out of Anglo-Indian characters. Later when I started trying to train this communication code into my trainees, I had to face the distress of some low quality rich guys, going into boisterous laughter and introducing me with a *‘This man is a Mr. Remember that he is a Mr. Ha, Ha, Ha’*. The Ha, Ha, Ha in Malayalam could be quite a distressing one. Especially when done by low-educated village-based rich guys.

Hassles of personality development

I was actually using this Mr. to give the persons who could go into subordination and address me as a *Saar*, a chance to escape that trouble. However, once this need for obsequiousness is removed, what usually replaces it is a feeling that I am a nonentity. So powerful is both the placing and removal of the



word ‘*Saar*’. I had this very funny issue when many years ago, a young man, some 12 years younger to me at that time coming to me to make our website. He used the word ‘*Saar*’ as a substitute for the word YOU. Naturally every other word connected to me should have to be maintained at ‘*Saar*’. ‘He’, ‘Him’, ‘His’ and also my name would be with a ‘*Saar*’ suffixed. He basically came from a Malayalam background. However I found that he could speak in English. So I shifted the communication to English so that he needn’t go in for such servitude in communication. When he used the *Sir*, I immediately told him to address me by my name, with a Mr. prefixed.

People coming from Malayalam and other feudal language systems, quite easily understand a soft attitude as a weakness. At that moment in my life, I was facing a lot of family issues, in that I was facing the brunt of the various claims over my family from various quarters including my wife’s low-quality joint-family members. Her uncles used to barge into my house and claim their right over me, my wife and my children. This was actually a deed they did on the secret provocation instigated by certain members of my own family members, who wanted to see me cut



to size. When I tried to keep them in their place, they very casually took my wife and children to their family house. Varuna and Ashwina were trained in English and did not know Malayalam. However, in their house, it was their wish that would hold good. Ashwina and Varuna could be made to bear the brunt of such words as *Nee, Aval, edi, Aalae* etc. even though they wouldn't immediately understand this. Somehow, I went there and got Varuna back. However, Ashwina, around one year old then was in their hands. {For more on this issue, read this article on *Thiyyas*}

It was in the middle of this terrible time that I was trying to train this subordinate youngster in the niceties of a higher communication order. I was terribly weak mentally and physically. The way he started behaving was like I was his subordinate. Everything I was trying to do in a good jester, he was taking in a competitive manner. I introduced Varuna, then around seven years old (but extremely good in English, good in swimming, good in computer typing, and also in certain computer software applications at that time) to him. He was very outspoken in his negative words about her also. He was not using the word Mr. when addressing me. He would simply call



me by name on the phone. In Malayalam, addressing a person by mere name is understood as placing a person below him or not acknowledging any superiority. The minimum acknowledgment that is required is that of age.

Now, this is one intractable problem involved in improving persons from the feudal language systems. Any leeway given is understood as weakness and used as a route to *climb on one's head*. Moreover, the usage of *Mr.* and *Mrs.* doesn't last.

Another joker in the pack

There was another man who I met in a very remote area in Kerala, a son of a government department peon. He had worked in some places outside Kerala at the level of some hotel receptionist. He had an MA in English, which literally meant that he was a person whose information about English Classics were just what he read in the textbook guides that he had to go through to pass his MA exam. This man was also very young compared to me. When he first came and met me, he used the word *Sir*. Immediately, I told him that I could be addressed with a Mr. prefixed to my name.



However, this type of communication is a very dangerous lifting up of lower class persons, who are in a very competitive mood for social climbing.

In the case of both these persons mentioned above, I used to use the word *Mr.* when I addressed them, so as to give the hint that I need to be addressed with a Mr. However, what would develop in a few days would be a communication relationship in which I would be addressing these much young persons with a *Mr.* and they would be addressing me with my mere name. In a way, they would be feeling that by being so callous, they are arriving on the heights of English. This second man later could go to the US after his wife went over there as a nurse. Immediately on arriving there, he wrote to me with the word: *Buddy*.

Incidentally this was the person who came and demanded to me as to what I was up to teaching good English to the local guys.

How they take the mile!

I have seen this feeling of being at par with everyone, coming to people who emerge into English from very low 'Indian' social standards. See this quote of a comment by an Indian on an Indian



website reacting to the US President Obama's call to STOP OUTSOURCING: *buddy barack must have gone out of his highly questionable mind, when he spoke all these crap. he must understand one thing.*

Now this is a universal issue of 'Give an Inch and they will take a mile!' with giving a little leeway to lower class people. However, the person quoted just above wouldn't be a lower class in India, but rather a rich Indian with one foot in the US. Now, these type of persons present an ambivalent stance. For one thing, they would be the persons who would be keeping the other lower financially placed 'Indians' below them with lower indicant words. They understand the terrible levels of freedom that they can use in English in a most casual manner. It is this very understanding that makes them dislike the prospect of the lower-placed persons in India learning English. They understand that the moment their servant classes learn English, they would very fast lose their stance of obsequiousness.

Arming an adversary

Actually, this kind of language training is not based on innate and traditional English systems. Rather it is the direct encroachment of feudal



language codes into English usage. Lower placed persons, the moment they feel they can bring down a person with no personal casualty, will go in for the using of lower indicant words. If they feel that they can get away with it, they will use words like *Thoo*, *Nee*, *USS*, *Avan* etc. and even words like *Eda*, *Edi* etc.

The innate English posture is to give a position of dignity to the other person. However, when giving such a leeway to feudal language speaking persons, what is being done is arming up of very dangerous adversaries.

Corroding the vitals

I wrote so much to denote the apprehensions that had gripped me many years ago, as I saw persons with bare understanding of English traditions getting accommodated in English nations. I had fears some more than thirty years back that the English usage of Mr., Mrs., and Miss would fast become a sign of some funny pert cockiness and soon get erased from common usage. I fear that my apprehensions have come true. It may however seem that a sort of outlandish egalitarianism has been achieved by this change. It is a false impression. What has been

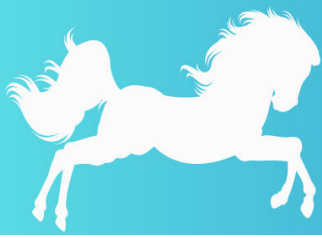


achieved is the corroding, by utterly low quality persons, of standards that had been built up by English over the centuries.

When newer levels of irritations bore in, the native-English speakers will be forced to react in the same tone. That brings in more dirtying of the nations and its antique population.

What the encroachers bring in

Now let me mention both the effects these encroachers into English are capable of doing. One they will strive to keep the local 'Indians' in a level of subordination and obsequiousness natural in their innate feudal language, and actively try to stop them from learning English. They will use the lower level indicant words to continue their despoliation. At the other end, they will move to English nations and try to bring down the class of people who they feel are of lower level jobs. For, their conceptualisation of the common man there would be based on their own native language social visualisation. See this [article](#).



By Maria Golovnina

BARROW-IN-FURNESS, England, Oct 8 (Reuters) - Mitt Romney's fight to become America's next president has the backing of one enthusiastic group of supporters, although they don't actually have a vote: his relatives in England.

Few associate the Republican candidate with Britain but it was in England's industrial northwest that his ancestors lived for generations and converted to Mormonism before leaving for the United States in 1841 in search of the promised land.

It was a bold escape for a family of lowly carpenters. By sailing for the New World they took a step that eventually brought the Romney clan to the fore of American politics.

But some of them stayed and their descendants still live along Britain's rainy western coast - a world away from the intrigue and glamour of Washington.

One is a 69-year-old English widow who discovered just a few weeks ago that she is a distant cousin of the former governor of Massachusetts.

The words '*lowly carpenter*' is used about carpenters in England. Even though the writer of this article need not be an 'Indian' born person, what she is extruding is the current social understandings based on a few items including that one I mentioned here.

See the below image. The fact is that it is dangerous to be under the Indian carpenters, than under the 'lowly' English carpenters, in terms of indicant code usage!

Computer Geniuses of India

It is here that I need to mention about the Computer Geniuses of India. Some fifteen to ten years back, I was intrigued by one fact. This was connected to my understanding that knowledge in English was the key to higher international



information in its unadulterated form. In many ways, this understanding was not correct. Knowledge in English only brings in a particular quality to the information.

I started seeing people with bare capacity in English doing things which were quite obviously

beyond their human

abilities. Like bringing out

‘supernatural’ quality image

designs, and many other

things. It was all done using

computers. When speaking

about images, there was

this thing that I had noticed

many years ago. It is that

usually when a *Tamilian*

makes a drawing, a very

specific Tamil feature will

automatically get encoded into the image.

Otherwise, it would be a neat copying. Even in

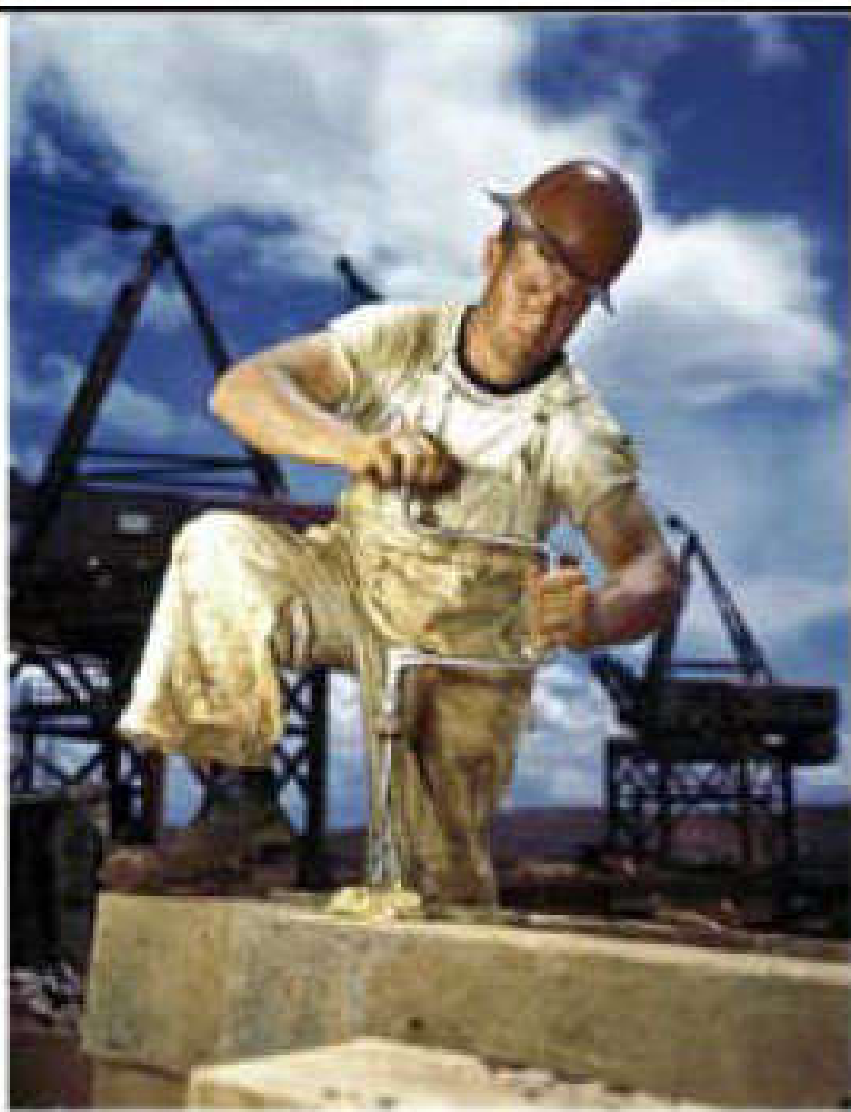
copying the native codes would get in to a limited

bit. Likewise other persons in India, usually. But not

always.

{Here I need to digress and say this: I wrote a

Children’s story based in an English setting and



English-speaker carpenter

See the lowly English-speaking Carpenter in 1942



gave it to a publisher in Cochin, in the year 1999. He gave it to an English professor, who immediately told him that it was not written by a local person. For, there were no native codes inside the story. That it clearly was a pilferage from some English based website!}

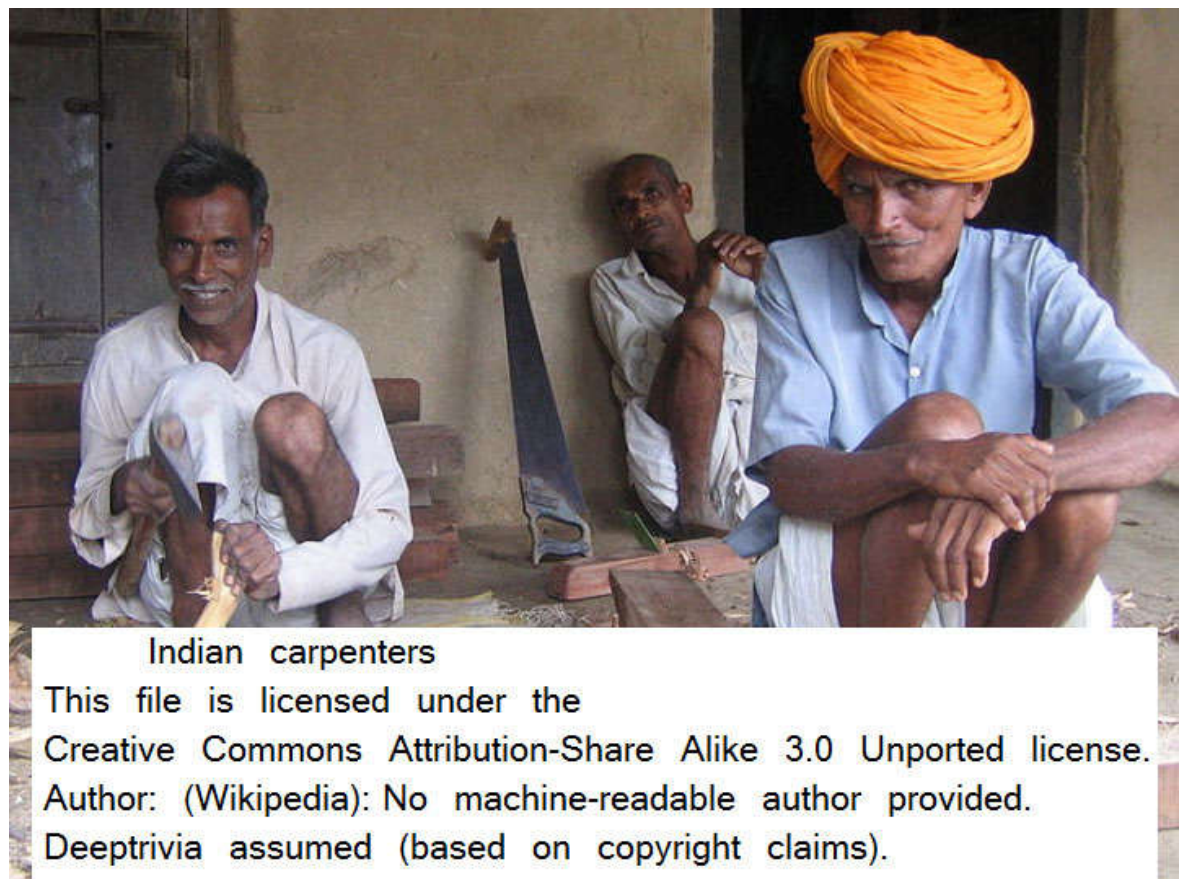
Now, it was seen that relatively uneducated persons (I am not speaking about formal education, but the real education that insists on a good profundity in British English traditions), were bringing out items that were quite different from their actual intellectual and mental calibre.

Computers had started appearing on the social scene. People who had learnt its use were giving out the impression that it was something only fantastic geniuses could work on. Actually, in the year 1998, I did ask a young computer professional as to whether it was possible for me to study computer usage. For, he seemed quite at ease in computers, and at the same time, he had all the mental features of a mediocre. He processed my question through the social codes and understood the grave implications of my question. His answer was, 'It is not that easy. You are not young and you will not be



able to focus your mind on learning computers that easily’.

However, I was learning computer



typing from a computer based business premises. Actually, I found that even in the case of learning typing, there were some secrets that were maintained. On the F and J Keys, there are protrusions that are there to help one bring the fingers to the same position. One of the instructors came and told me at an individual level that such a thing was there. He told me that he was giving me this information as a special case.

My next experience was that in this institution, when I asked one instructor as to how to *Bold* a word, he would come and do it quite fast, and would decline to inform me as to what was the key-board shortcut that he did to get the bolding. Asking for that information was remarked as being too bold or impertinent. That too remarked by lowly educated, youngsters, who would be donning the titles of *Saar*, *Maadam* etc. Their hold on to these titles as if their whole life depends on them. For that, what they



need is small-time information like these which they try to keep as secret, as if they are Classified-A stuff, in US military intelligence terms. Actually, one should bear in mind that these people actually have to act thus. For, in feudal languages, 'respect' is the most vital thing in social and professional life. This has to be gathered by limiting others' access to information and skills.

I think that I have mentioned about the scene that I had seen in another institution with regard to teaching PageMaker. That happened barely one year after the afore-mentioned experience. I mention this to inform the reader about the tremendous change from a novice to a reasonable expert I had become in computer usage within a short period of one year.

During that one year, I had been in a metropolitan city and had come to use a computer in my house. Before going there, I once had an occasion wherein I had to print a leaflet. I took the matter to a place called *Badagara*, which is also a very small town, more or like a big village, on a highway, with feudal social communication everywhere. This is so, even though modern looking buildings are everywhere. I mention this to emphasise that modern infrastructure has nothing



to do with modernity. It may also be mentioned that in every modern city in India, this kind of village or feudal social setup is in existence. For, people from these place barge into quality areas and setup small units with their own feudal cultures inside. It is happening even in England. That is the real tragedy.

When I went to a printing place, the general attitude of the village guy who was the owner of the printing shop was as if he was in possession of some exclusive knowledge. I had no problem with that. However, there was a particular level of stupidity that I was supposed to exhibit. However, whenever I speak this gets erased. I could understand his stance. I had experienced this much in government offices, wherein the staff try to make me go round and round with a paper just to make me submit my subservience in knowledge.

This printing shop owner told me that design work could not be done there, as there was heavy work there. It was understandable. He asked me to go to a DTP centre nearby and have it done. Before that he told me in a very grave and condescending manner, that I need to ask them



about the software in which they were doing this, and I have come back and get it ‘sanctioned’ by him. {In that year, I had not much idea as to what a software was). I went to the DTP centre. The person there was willing to do the work immediately. It was then that I asked him about the software and that I had to get the concurrence of the other shop owner. At first he looked a bit surprised. But then he fast caught the idea. He also went into a mood of exclusive knowledge. He took a paper and wrote down: PM4. He told me as if I was an idiot, to go and inform the other side that they would ‘create the file’ in the *thing* whose code name he had written down. I have to go there, get the ‘sanction’ and then come and inform him.

When I gave the paper to the first guy, he looked at it and brooded over it in a very grave manner for some time. And then he made some comments about some other intricate aspects and then ultimately told me that I could inform the other shop that it can be done.

The feudal power of a peon



I was a bit taken aback by the show off of such condescension by lowly-educated persons. The issue here is that I was used to such arrogance shown by Indian government officials of all levels to the native people here. Once I was going in our family lorry to Bombay from Kerala (around 1300 kms). At the Belgaum Sales Tax check post (between Karnataka and Maharashtra border), the officials were very crude to the driver and *cleaner*. (However, they were used to such behaviour and did not seem to mind it). The fact is that in all check posts, this is an ordinary standard of behaviour by Indian officials to the natives of the land. Now, what intrigued me was that in this particular check post, the peon came and collected the Bill and other invoices from our driver, and simply walked away. Even though he was only a peon, in that particular circumstance he was quite powerful. He walked into a restaurant and was seen drinking tea and eating snacks. The driver and cleaner went after him and bowed to him, and cajoled him to return the bill and other papers. He did so after nicely enjoying the servitude displayed by them in front of so many other customers. It was in many ways a social code for him that



repeatedly send messages to the local people of his powers over so many lorry drivers. In fact, these minor scenes would enhance his indicant word levels among the local people there. He took some money and returned the papers.

The ease of a knowledge

Later when I had a computer at home, I was simply amazed to see how easy it was to work on computers. I had heard people who had computers give an impression that it was so holy a thing that children should not be allowed to play with it. That it could get spoiled. However, I could see no way by which it could be spoiled by a child, other than by banging the CPU on the ground. So, I gave my daughter full rights to work on the computer at age four. Actually, I had seen children as young as two and half also playing games on the computer at that time.

Within weeks Varuna mastered typing, learnt Adobe PageMaker (actually she first learnt it on Aldus PageMaker, which I think later got converted or taken over by Adobe), understood the rudiments of Adobe Photoshop and much else. She was only four years old. I have no claims that she was born



super intelligent. At age six, I took her to study C+ which is the computer language that is taught at Software Engineering level. However, even before that she had become an expert in Adobe Acrobat. She also knew to make Websites on Adobe Dreamweaver (at that time it was Macromedia Dreamweaver) and knew to work on Adobe Flash, at around age six. At around this time she set up a Forum page on Active Board. Its current name is English Antiquity Pages.

Now, the issue that I found here was that computers are superb. Mastering it and also mastering the software part also is not very difficult. However, if Varuna were to study carpentry, brick construction, iron work or any other thing, she wouldn't get this mastery in so small a time-period. That is the reality of computer knowledge. Actually, I was learning MySql at that time from a book and we two used to go through it. We had no other teachers. It was not a difficult learning. However, if anyone were there to teach us, we would have learnt faster.

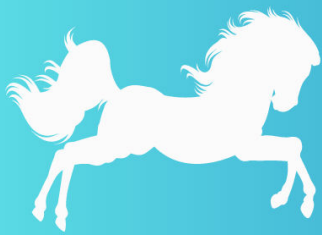
{I must digress at this point and mention that by this time, I was facing a lot of antipathy from so many persons, who claimed that I was part of their



remote interior village society, and couldn't bring up Varuna as I wanted. The police inspector who came to me (in the issue of Ashwina) was at first quite rude and told me that '*This is India. We are here to enforce Indian rules on you*'. So, ultimately Varuna was forced to join a school at age nine in class five, where the teachers were at best novices who could have been trained by her.

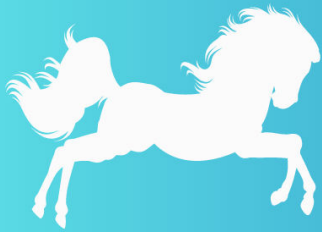
The uneasy brooding

This teaching methodology was used by me, when we were training others. They got the gist of computer usage within days, if not hours. Even N & S became quite good in computers. I remember an instance, when we had two CDs with 1000 games. Ashwina, then around four years old, insisted that it should be given to N & S. I had to ponder on that for a few moments. It was more or less making N & S improve their mental agility. For a brief moment, my mind moved through the local feudal language codes. It was true that respect in local languages is connected to having persons around one, who are not as good as you. We have to be the *Saar*, *Chettan*, *Maadam*, *Ji*, *Mahatma*, *Mash* etc. This level difference can be maintained in the eyes of outsiders only if a certain very definite and clearly



visible difference in knowledge or position is maintained. However, I had to take a stance that I should consistently follow English codes and not concede to the demands of the Malayalam codes.

However, when one functions in a Malayalam software, this is a very foolish thing to do. For one thing, neither they nor their parents appreciate the gesture. Once they get the capacity, they move among higher levels of interaction, based on this superior experience. It has been seen in the case of their physical training. They, who wouldn't go out of their house other than with shackle-like adult supervision, were taken out for football, swimming, jogging etc. It is all later seen as some innate capacities in them. And other adults who do remember the difference would not mention it. For, mentioning something like that is lending me and



my systems power and respect. This they will not do, for it is a competitive social system. Only the poor Englishmen did the foolish thing. And they would not have looked foolish, unless the wise-guys back in England who did not know a penny value of understanding about 'India' took over the reins of power and plunged them and also the innumerable other lower class natives into dumbness.



CHAPTER TWENTY THREE

Media as an indoctrination tool

Coming back to the computer geniuses of India, the fact is that computer studies do not require a brilliant and unique mind. However, the fact is that the computer and software businessmen in the US swindled their own countrymen and brought in an immensity of outsiders as cheap labourers. It was more or less achieved by some powerful lobbying and using the media. When speaking about Media, there is a few things to be mentioned, which are not usually taught to the students when they are made to contemplate about what composes media. It is generally and foolishly believed that it is media that protects the nation. The truth is that it is media that can powerfully fool the people. It is media that creates leaders and *Mahatmas*. What the media wants the people to believe, they can make them believe.

Creating a visionary

I am going to digress here to go into the ways and means of the media, and about my own experience with media. Many years ago, may be in the year around 1980, I started reading articles in some



newspapers about a particular political leader. He was mentioned as a visionary, a grand leader, and so many things. However, later when I grew up and came to understand more about politics, I must say that he did not seem to be more grand than many of the other leaders who were also aspiring for people's attention. Then how did these articles, and random mention about his capacities in unconnected articles come? He was a short-statured man, who later became a powerful Central government minister, holding a very significant portfolio. Naturally there would be people working behind the scenes to induce media men in significant positions to write about him in a much focused manner. The whole procedure would be quite cunning and meticulously planned.

I did hear people who had never met him even once, claim that he is of such and such personal calibre and refinement.

There is this item to be mentioned in this regard. A very inconsequential one. A small-time political party district area leader was talking to me about their committee meeting and the various resolutions taken. He said he had to contact a particular person who had been an



insignificant young man in his locality. However, now he was the local correspondent of one of the major regional newspapers published from Calicut. He said that the details of the meeting and the various resolutions that had been taken should come in the next day newspaper. So, this man was very important for them. He was their vital link to get the item published. Now, what his words, said and unsaid ones, denoted was the tantalising fact that whatever they do, good or bad, great or small, gets a meaning only if the details get published in a news media. Otherwise it is as good as they had not done anything.

Apart from this input, it needs to be understood this political leader had a claw like hold on him. For, he could use the lower indicant words on him, which even if mentioned in a most soft manner does hold a powerful command code. The *Nee* addressing.

Elevating the nonentities

This holds good for almost every item in 'India' that had achieved fame and glory through media and textbook indoctrination. Including such non-entities like Gandhi, Nehru, Sonia and many others



of the various other political affiliations. If there is no indoctrination on their behalf, there is actually nothing of quality that can be connected to them, in a natural course of manner. However, in the case of the British rule, there is constant indoctrination all over India and in many other nations, that they were the bringers of evil and looters of national treasure. However, if the indoctrination is removed, the next natural content would be that one should imbibe the British traditions and legacies, including their language. Their contributions are there everywhere to be seen. In a neutral indoctrination or no indoctrination national mood, British contributions shall hold out.

An attempt at garnering popular attention

Now speaking about the power of media, there is this incident that comes to my mind. I was in Delhi in the year around 1999. We were subscribing both The Pioneer as well as another prominent newspaper. In Delhi, The Pioneer is not a powerful newspaper. It pulled on due to some committed stance of some loyal readers. One day, a very prominent full-front-page news appeared in The Pioneer. I literally couldn't believe their daring. Maybe someone among the personnel over there



thought that The Pioneer could get a jump-ahead move by bringing out this extremely dangerous news. It was a very profound coverage about a particular God Man of South India, who had his spiritual headquarters near to Bangalore. The whole news was that this man was involved in various kinds of regular sexual escapades inside his ashram. That some of his erstwhile foreign based disciples had left him due to these issues.

The news was published in the national Capital. Actually it should have created a huge hue and cry. But nothing of the sort happened. No one even condemned the news reporting or commended it. In fact, the way the other media reacted was as if such a report had not come in a newspaper in the national headquarters. No regional or state newspaper carried the news or even mentioned it. As to The Pioneer itself, on the next day, there was not even a single word mention about the news coverage. Not even an apology. It was as if that particular day's newspaper had not come out.

In a way, this was a very powerful instance of how news gets controlled powerfully. There is another side also to this incident. Actually, someone could have made a controversy based on this news. Even



this did not happen. For, I was later to learn that controversies are really marketing techniques. Either to promote a product or to kill it.

In the next day's Pioneer issue, there was not even a single mention about this news that had come the previous day. It was as if such a thing had not happened.

The majestic prerogatives

Media rulers have the prerogative to kill any commercial product or any individual who they do not like. It is easy to focus on the negative aspects, and promote that idea in the media. For instance, India is full of bureaucratic corruption. Another terrible reality about India is that there is a real trade in selling females for sex, who are kept in confinement in brothels, until they are so spoiled that they cannot come back to normal life. Yet, no Indian media dares to go in for sustain focus on these issue to the level that the individuals involved are made to change.

Everywhere one reads about the media being the corrective force that keep the nations from going into atrophy. However, what the media actually does at best is to bring focus on trivial, isolated



incidences, and issues, and simply use such themes to promote readers attention on to their own media products. There is no consistency in their work. They attack and destroy individuals, who are at that moment passing through a bad time.

Cost of creating a Mahatma

However, if one is to go through the ways and manners of the media, one can very well see the streak of money being used to urge journalists and media moguls to promote a cause, a person or a movement. For example, there was a very recent Delhi based Movement against corruption. Well, it was quite candidly clear that there was a huge, multi-million rupee/dollar marketing campaign behind the sudden popularity that such a program got nationwide publicity. Another item very clearly visible was that the members of this team did have erstwhile senior bureaucrats in it. They, when they had power, did nothing to come out in the open against bureaucratic corruption. When their salaries, perks and pension were raised to astronomical amounts, and they could get-off with another loot called Commutation of Pension, they had nothing to say against it.



I did see a very powerful article in a national newspaper about the great simplicity of the leader of this team and how he was a very simple man with no personal ambition. Well, to get such an article published will definitely cost millions/crores of dollars/rupees. Otherwise such an article with such a very powerful advertisement, in the guise of an innocent writing, will not see the light of day.

To kill a commercial product

Now, about the power to kill a product, I remember this incident. Once, suddenly oranges started pouring into the local wholesale fruits markets. I do not know what made this sudden avalanche of oranges. They had a very bright colour and looked slightly bigger than the usual oranges. Prices dropped like anything. It went dirt cheap. People started buying in dozens of kilos. There were people eating many oranges at a time. Since I had some experience in this field of business, I could understand that some marketing error had occurred. Suddenly came a news in one newspaper that some people had suffered from diarrhoea after eating these oranges. There was no mention about the number of oranges these persons had gobbled. The newspaper correspondent went on with his



mediocre studies to the extent of mentioning that these fruit did contain dangerous chemicals, which had given them the exotic colour and the slight bigness. Well, I did not see any documentary evidence of whether the journalist had really access to any such information. Might be pure conjecture. However, it had its affect. No one wanted to buy the oranges. For, it was poison, that was the new information.

Actually I had bought the same. My family members had eaten it without any particular problem. However, it is true that we did eat only a few on each occasion.

In the state of Kerala, there was suddenly a huge media campaign against Coca Cola. It was very prominently written that this American company was deliberately poisoning the people here. A lot of statistical evidences were mentioned. Then came a laboratory report mentioning the percentage of poisons in it. However, the contention of the company that this poison was already there in the drinking waters available in the state was not given any prominent reporting. The company had said that it was spending a lot of expenditure for removing or neutralising these poisons in the water.



No newspaper came out with the lab test reports of various other soft drinks available in the Kerala shops, including soda. Now, the fact was that a huge percentage of the local people blatantly believed the indoctrination that Coca Cola Company was deliberately adding poison to weaken the ‘super’ intelligent people of Kerala. It so happened that Varuna and I were in Cannanore town on a particular day. She wanted a soft drink. I gave her a choice of names, and quite incidentally she opted for Coca Cola. We went to a soft drinks shop manned by a woman. We asked for Coca Cola. The woman looked at us in sheer surprise. She said, *‘Don’t you read the newspapers? The American companies are putting poison to kill us all and you want to drink only that?’*

A market vacuum was being created and I could see very concerted efforts to introduce some soft drinks made by some local mega businessmen to fill the artificially created void.

Creating a panic

I remember the total solar eclipse that occurred in late 1970s in South India. Kerala newspapers started writing a lot of information, to the effect that even



to get touched by a ray of sunlight during that period could create grave problems including cancer, impotence and many other disasters. People went into a state of sheer panic. The state government proclaimed a holiday on that day, or for that period of time. The whole of Kerala roads had a very deserted looks. There was not even a policeman on the State Capital roads. Possibly the miscreants also went into hiding from the sunlight. In many houses, the parents made their children hide under the cots. At that time I was living in another house of an unrelated person. I, though young, did not heed the words of caution and admonition that the others tried to force on me. I could simply see through the words of the Kerala newspapers, which were making claims without any particular basis. They even tried to outdo each other in the severity of the tone of the cautions. My personal issue was that my reading level was beyond the parameters of Kerala newspapers.

The means of the media

Now, at best, media are just business organisations with no more social commitment than any other commercial establishment. They try all techniques to improve their customer base through



all type of gimmickry. They promote persons and issues to which they have some liking or who have paid them money. Even in the case of The Pioneer newspaper reporting on the South Indian God man, the basic idea was to garner publicity and to bring public attention to their own newspaper. The other newspapers did not carry this news not because of the fear of being overtaken by The Pioneer, but by the restraining control someone in the government had on them. This powerful control centre was activated by the powerful command centre of the God man himself or of his headquarters.

Media business organisations generally use all type of gimmicks to bring their media to the fore. I remember a gimmick used by a Malayalam newspaper doing this in its bid to overtake another equally prominent newspaper in Kerala. The year must be late 60s. That newspaper suddenly came out with a news of a newly sighted animal, which was called in Malayalam as *Eenampechi*. I was a kid that time and do not know exactly what was the great sensation that they made out of this animal, which was actually not a rare animal. It was basically the animal called , an ant eater. I do remember that in the small population wherein



Malayalam literacy was slowly entering, it was a big issue. They were not then aware of bigger issues, other than what was generally written in the newspapers about Gandhi and Nehru and others.

Gandhi and his forced perching

Everyone parroted the same thing about Gandhi. He was the great man who drove out the British. Actually, if one goes through people's memory of those times which are now called the days of Indian Independence Movement, it is seen that it was not such a huge movement, as made out to be in the nationalistic history and textbooks.

On my mother's side, her father was a participant of this movement. However to say that everyone was everyday fighting for independence would be an untruth. For, it was a movement that sparked for a few months in 1919, then in 1930s and then in 1942. All of them more or less just lasted for a few weeks or months. For, in all these things, what stood as a great irritation for everyone was the perching of Gandhi as a leader without a base inside the Congress executive. He had entered the movement using the technique of media coverage. However each time, the Congress started anything, he would



backstab it the moment he got wind that he would be isolated from the major leadership. It must have been quite a tedious time to outmanoeuvre each of the others, as everyone scrambled to occupy the top space of the national leadership and various lower grooves. Being second is a very dangerous thing, when another equal man goes up. For, indicant words are relative, and these words can insert a sharp wedge between the individuals. One feels quite discomfited and the other man feels quite cosy. In other words, one becomes an *Avar* or *Adheham* while the other man may become an *Ayaal* or even *Avan*. It is solid terror that propels each man to outmanoeuvre any other man, who he feels may go up the ladder.

People who followed Gandhi in many areas were the feudal quality persons who did not enjoy the prospects of the British giving a chance for the lower classes to learn English and improve. At the same time, there were the lower class persons who themselves exhibited their subservience and loyalty to these very persons who kept them below eternally. However, the British rule had made grave changes to the social setup, which could not be undone.



A seesaw scenario

Now we need to speak about Gandhi himself. There is nothing great in him, if one does not find anything inimical and dangerous in the British rule of India. However, if one were to find out that the British rule was a very dangerous and suppressive rule that made the majority people of India to go into mental and physical decay, then his contributions can be taken up for scrutiny and study. However, the fact is that if taken from a neutral standpoint, without parroting the cheap words of nationalistic historians and self-deluded other nations' including Britain's historians, it would be quite difficult to find anything terrible about the British rule or about the British. If the British were such a terrible race and the Indians such a noble race of people, there would have been no ambition to run-off to England among the Indians. The fact is that almost everyone in India, if given an opportunity, will escape to the land ruled by the 'terrible' British.

A disastrous endeavour

The fact about the leaving of India by the British is not as mentioned in the histories. British Empire was

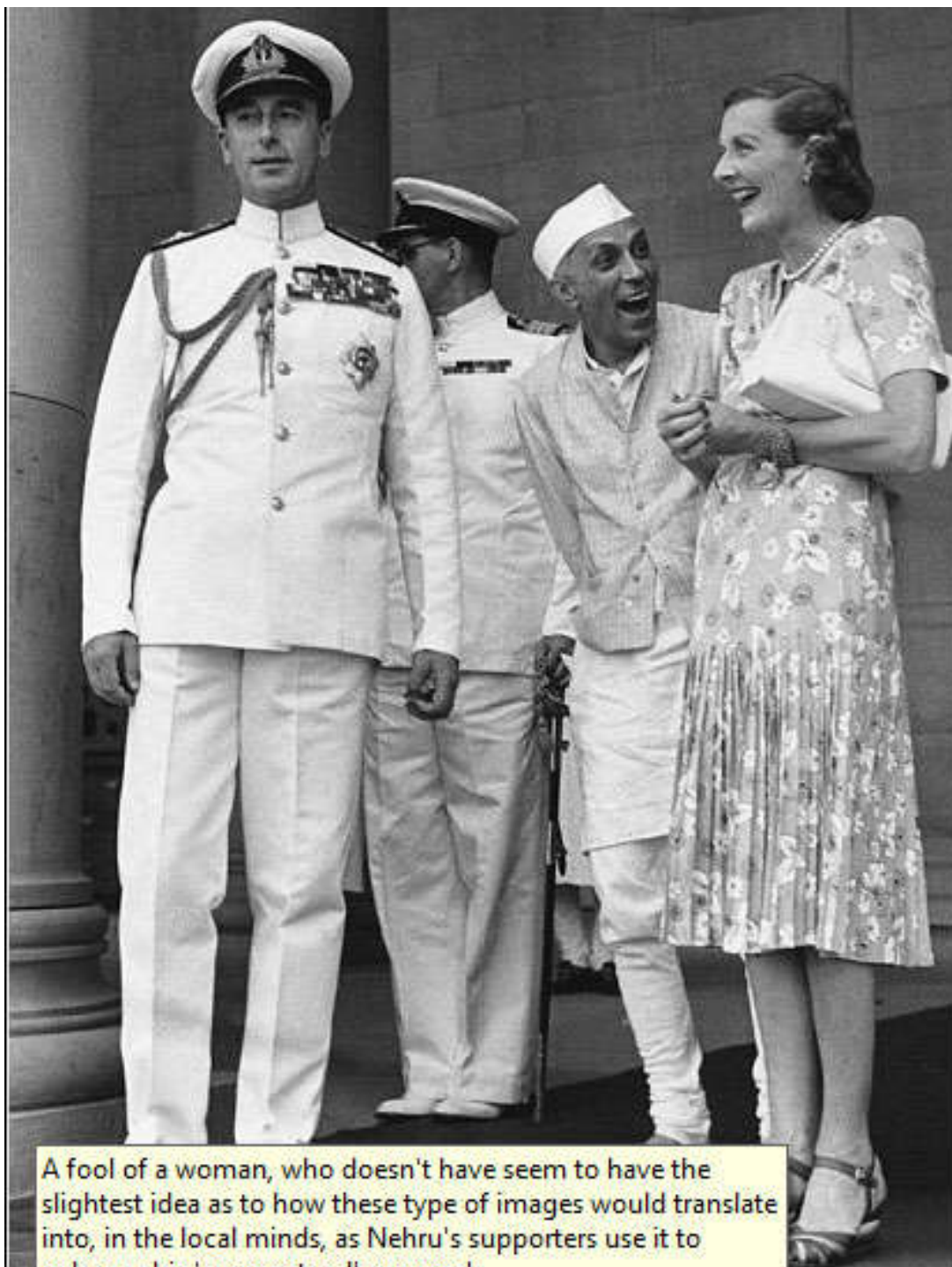


dismantled by the Labour Party that came to power in Great Britain, in the aftermath of the World War 2. There are some versions of argument that Great Britain was forced to leave India, because it had become powerless to exert command over India. This is all quite fake stories and more or less the products of writings with pecuniary intentions. It may be understood that even after the World War, British systems worked with wonderful efficiency all over the world. Even the transfer of power to the Indian and Pakistani leaders was done not with any sign of instable hurry. The only thing visible was that once the decision to give the landscape to the control of certain political leaders of the concerned places was made, the British government wanted to do it fast and remove themselves from the scene.

The political leaders were in a hurry to take over the command of so many fantastic organisations, like the Indian army, Police, Civil administration and much more. None of these had been their creations. All they could do with their mediocre mental content was to spoil each one of them, to levels of third rate incompetence.



There is this much discussed picture of Nehru crooning and drooling around Lady Mountbatten. The easiest theme is that he had seduced Lady Edwina Mountbatten and used her for fornication. The funny thing is that this story is more or less spread by Nehru's own supporters. What is that supposed to mean? Well, the correct explanation is



A fool of a woman, who doesn't have seem to have the slightest idea as to how these type of images would translate into, in the local minds, as Nehru's supporters use it to enhance his 'supernatural' prowess!

Drooling wet

that when this story is mentioned, Nehru's indicant word value expands exponentially. For, he had 'fucked' a British Lady! However, see this from Wikipedia: The affair is denied by the Mountbatten family, although other liaisons

during the couple's open marriage have been admitted. Lord Mountbatten's son-in-law and former naval aide-de-camp, Lord Brabourne, citing the extensive, preserved correspondence between his mother-in-law and Nehru, was quoted on 12 February 2003 in the Indian news periodical The Pioneer as saying, "Philip Ziegler and Janet Morgan



[biographers, respectively, of Louis and of Edwina Mountbatten] are the only two people who have seen the letters apart from the two families, and neither of them thinks there was anything physical”.

There is also speculation on what Lord Mountbatten was thinking of when this drooling scene is being enacted just behind him. The



A nut in charge of His Majesty's Government in England, hands over the subcontinent to a feudal-mind joker with imperial intentions. Jawarlal Nehru takes the salute as he is sworn in as India's first Prime Minister on the 15th of August 1947, at Delhi's Red Fort. Soon, he is buy threatening all the kingdoms in the subcontinent with his newly acquired army. They have to surrender to him or face 'his' army.

common words are that he was looking away from this scene as he was not much interested in women. However, his real thought might be on the gigantic blunder that Clement Atlee and his group of idiots were doing. That of handing

over all that Britain had created over the centuries, like the fantastic Imperial Civil Service, the British-Indian army, Navy and Air force, the British-Indian Railways, Postal Department, British-Indian Police and everything else to crass self-serving politicians of Delhi. There is a great stature difference in the offing. Nehru is being placed on top of these things, while he himself



was standing on a platform that was simply vanishing.

Speaking about information that can add or subtract values from ones virtual indicant codes, the fact is that this story about Edwina and Nehru, even though mentioned as a weakness in Nehru's life, is really aimed at enhancing his stature. At the same time, his misdemeanours in Sabarmathi Ashram as well as the ignominious information of what disease he is reputed to have died of, would not be mentioned at all. This item should be discussed in the background of the war he unleashed against China, using the British bequeathed Indian-army. [In fact, once these Indian leaders sat on top of such fantastic British-created organisations, they literally went power mad. Nehru did go into a craze for intimidation on all the other competing sovereigns of this area with this army he had received on a silver platter. His daughter as well as his grandson was also masters in using this army in moods touching total power mania]. This disease is reputed to create mental disturbances, nearing what is clinically defined as madness, if it infects the brain.

The disjointed pieces of land that had been united by the British Empire were divided into three pieces



to cater to the political ambitions of the newly emerged leaders. Their aim was that the British should leave at once and they should get their hands on the lovely setups. Many other separate nations like the Jammu & Kashmir, Travancore etc. were suddenly in a very baseless state. They were without any armed force to protect themselves. It may be noted that at that time, Travancore had more population than New Zealand. The Indian and Pakistani leaders were in a mood to take up as much for themselves as possible. Intimidating letters were sent to such nations, to join the respective country or face military intervention. As per the terms of agreement with the British Monarchy, it was Britain's duty to protect these small nations from external aggression. {The US is currently doing the same to a number of similar nations including miniscule middle-east nations and Japan}. However, in the new mindset, all this was quietly thrown to the wind by the Labour Party in power in Great Britain.

There was another group of people who were waiting with drooling mouths for the British departure. I am not sure why the British individuals were not given any statutory right of ownership over



their properties in India, including houses and land. Many of the properties had to be abandoned to be taken over by various local entities who became fabulously rich overnight. There is no sense in claiming that such properties were stolen from India. For, there was enough and more land in India at that time. Anyone could have built houses and made plantations. To say that only such things made by the English folks are the stolen ones and the other houses and plantations owned by the local rich are not stolen goods is some error of judgement. However, it was true that English properties were quite different in looks and aura. For they extruded the aura of an egalitarian language.



CHAPTER TWENTY FOUR

How a nation lost its independence

Discussing Travancore

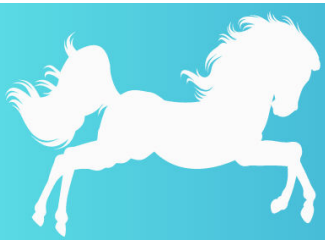
Now, there is this question. Wasn't it a good thing that the independent status of Travancore was demolished by the Indian government? Well, it is not an easy thing to answer. For, the population that

Location of Travancore. At the southern-end of the subcontinent



came into existence after the takeover by India are the present-day occupants of the place. To make a total assessment of whether the deed was good or bad, one needs to compare the present population there with another population that would have come up there, had the Travancore nation been allowed to exist independently. Only by taking a comparative look at the states of these two peoples, can one say for sure if the joining of India had improved the nation and its people.

This theme takes us to the history of a particular person who I believe did purposefully aim to create



an improvement in the lives of the people of Travancore. However, momentous historical displacements initiated by a fool in England more or less made him seem like a villain. The person I am referring to is Sir. CP Ramaswamy, the erstwhile Diwan of Travancore. I do not know much about him other than what has been mentioned about him by his detractors. What impressed me in the various things said negatively about him was the claim that he was trying to bring in an American Model of administration in Travancore. It was quite impressive in that I discerned that the perfectly swindled people of Travancore had no idea what this meant. The paradox lies in the fact that there would be many persons in current-day Travancore who would go to the extreme of simply escaping to the US if given a miniscule of chance.

Usually the communist leaders make a lot of noise about 'American Imperialism'. However, the content of what this America did stand for was never mentioned nor understood. Here, I need to digress to what America means. The Americans themselves have a very stupid idea about what the United States of America is.



Explaining America

Negatively-speaking people including shallow historians mention it as a nation that was build up by exploiting and misusing the native Red Indians by the people of Europe. Here itself there is a lot of misunderstandings. This general idea has been many times used as a powerful point against the British. However, it is a very confusing point. Europeans cannot be identified with the British, if one were to study the British antiquity closely. Great Britain was a small island that stood quite close to the continent of Europe (actually only 22 kms from the shores of France). However, it was the place that withstood the assault of European raiders, attackers and besiegers for more than 1000 years. So to identify Great Britain with European actions is actually a misleading theme.

The next issue is that the United States of America is not a European creation, but a creation of British people. What has to be mentioned and clearly understood is that the American continent was ravaged by Spanish and Portuguese **Conquistadors** for less than 300 years. The Red Indians were mercilessly subordinated and destroyed by them. {The reason for why this



happened could be traced to the Red Indian native languages. However, I cannot take that up for discussion here}.

It was the coming of the English that more or less that gave some respite to the severely dismantled Red Indians. Even though the Englishmen who went into the West were to face the brunt of the pent-up Red Indian antipathy, the English government at home was set on protecting the traditional rights of the Red Indians. This was enforced by the creation of Reservations for the Red Indians where the colonising people had limited rights of entry. It may be seen that the British were quite lenient in the way they gave a definite right to the Red Indians. It must be stressed this was totally different from what the Spanish and Portuguese invaders gave them. And possibly more than was extended by the Red Indians themselves to those groups among themselves who they subordinated or dominated.

Selective disparagement

In all historical evaluations, one needs to use a comparative stance. In a land where everyone are killing animals by the *halal* method of slaughter (a terrible mindboggling method of killing animals for



food, in which the animal is literally made to suffer for a long period), one group says that killing animals for food should be done humanely. Now, imagine that after a few centuries, many such animals on this earth get the ability to learn English, use computers, drive cars and read English classics. Looking back at their own history, they should not put their full focus on the group that did not use the halal method of killing and go on screaming, 'Oh, they killed us for food!' This statement is a stark stupid one, for it simply ignores the huge mass of human population that killed the animals then in a terrible manner. Moreover the word, 'us' also has not much of a meaning. The killed animals are not the same as the later age English speaking, computer savvy, car driving and English classic reading beings. The latter beings are those who should be grateful to the section of the human race that developed them to this state of intellectual elevation, wherein they can identify themselves with the higher beings.

Now, coming back to the thread, I want to categorically state that in spite of tremendous claims of being different from England, the actuality is that



what the United States of America experimented with and also worked with, was English historical experiences and the tremendous amount of personal liberty, dignity and equality that lies embedded in the English language. Even the claim of there being a different version of English, called American English is just the wayward mental claims of silly and shallow scholars, who abound everywhere. The fact remains the essential codes of communication that is there in the US English is more or less the same thing that is there in pristine English. However, with a lot of uneducated persons barging into English and creating a cacophony there, the quality of English there has suffered. Yet, instead of admitting that the uneducated persons of US has despoiled English, the silly persons who have barged inside and installed claims on US antiquity have managed to declaim that they have created a new language. The fact is that the difference in English between Pristine English (England) and the US English is so little that it cannot be mentioned as different. For, the fact is that if I can understand the accent and words of BBC, then I can very well understand the same in VOA and CNN (US).



At the same time, some fifteen years back, the Malayalam spoken in interior Calicut wouldn't be understood beyond a distance of 150 kilometres south. If this be the case, what is this great difference that the US claims to have created in their English? When I was a child, I was quite aware of persons who were not properly educated in English using a particular kind of spelling for English words. For example, these persons would be using the spelling COLOR for colour. Flavour would be FLAVOR and such. Now, later in life I understood that this uneducated version of English spelling is identifiable with American English.

The Founding Fathers of the US were men who were quite well-learned in English, and their scholarship and profundity in English literature could be indisputable. It is this profundity that they encrypted into the US Constitution.

The basic stance of English that all citizens are of equal dignity and stature is there in the pristine English of England. That is the basic social communication tenet of the US also. However, the newcomers to the US from other nations, who



literally ran out of their own stifling national and social features, are not willing to concede this. Even though these persons escaped from their native nations and wouldn't want to return to be the citizens of their native nation, they express a disdain for British contributions. This is only a pointer to their own inferiority complex with regard to their own national accomplishments. They are ready to accept the fact that the people from Europe had ravaged the American and African continents, in a sly manner to encase the British also into this definition. However the fact remains that Great Britain is not a synonym of Europe, but rather an antonym.

In the American civil war that led to its break from Great Britain, most of the Red Indian groups stood by the English.

Back to Travancore

Now coming back to Travancore, Sir CP Ramaswamy wanted to bring in an American Model administration. Well, what could that have meant? I do not know. However, it could only mean a slow shift to English social communication. Otherwise any sane man can understand that it is impossible to



bring in an English system of administration in a Malayalam ambience. However, it is quite easy to mislead the people. The communist revolutionaries and also the small-time congress leadership took up the issue. It was naturally a competition between the communists and the congress, as to how to make a better use of an idea that could be easily misinterpreted.

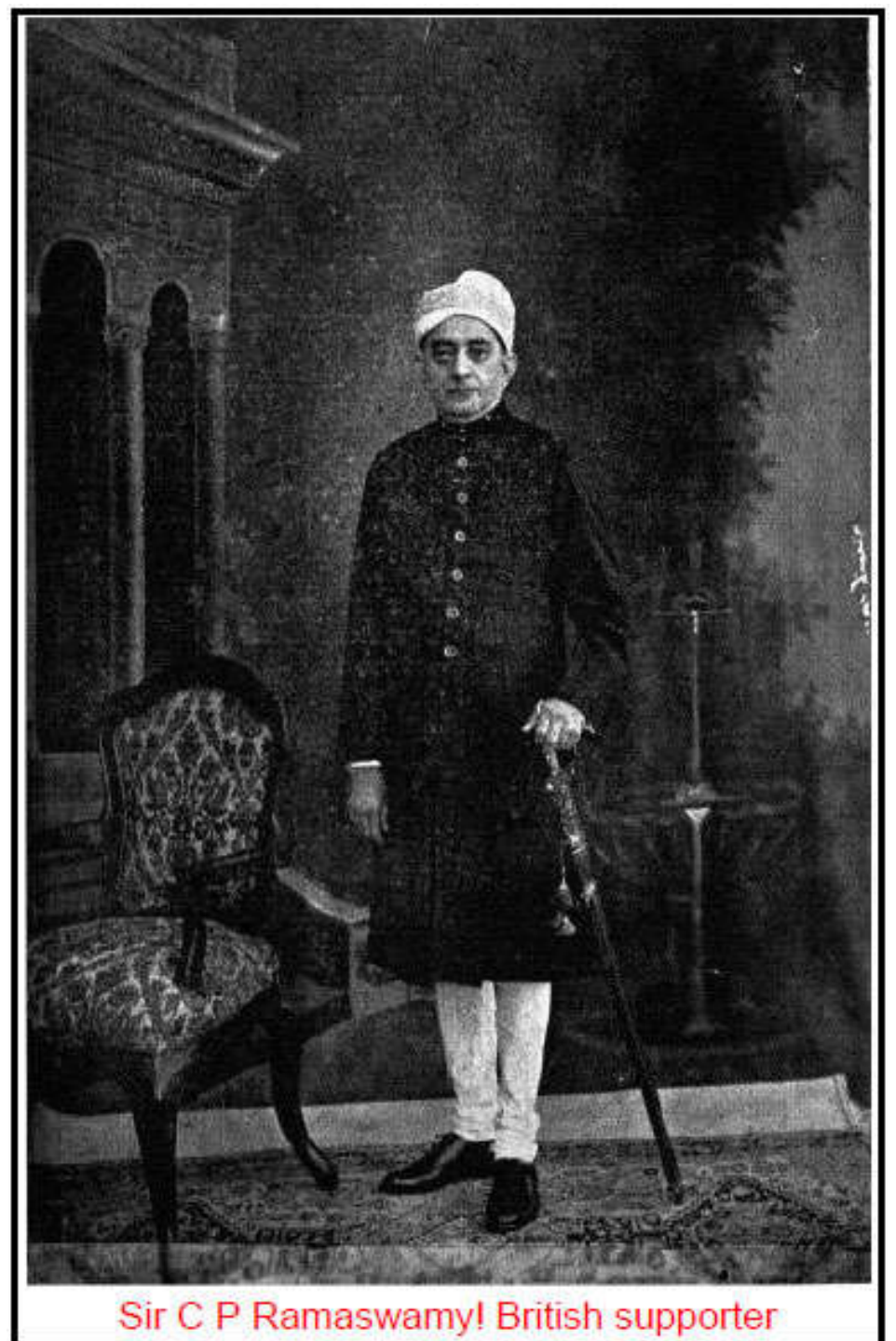
Slogans, which are the life and blood of revolutions in feudal language social systems, were soon made to the tune of *'Throw the American Model into the Arabian Sea!'*

Americanmodel

arabikkadalil! Well, the

fact is that the communists have made a goldmine out of the American imperialism over the years. The Congressmen have made the same with their passionate reference to how they made the British run for cover!

However, the fact remains that if one looks dispassionately at the historical events, it would be



Sir C P Ramaswamy! British supporter



seen that it is possible that it was Sir CP who had a genuine aim to improve the people. The Congress leaders and the Communist leaders send their children to Great Britain or to the United States of America, after they make money here, to escape from here and to become citizens in the very nations which they decry. Well, the fact is that all this is pure deceit. Cheating of their followers, the people and the nation! I have heard that about one communist leader who had been the chief minister of Kerala. His greatest achievement as a political leader includes the fact that he could compulsorily change all the English names of the local places into Malayalam, when he became the Chief Minister. Another accomplishment of his was his ability to get the government officials a lot of undue financial benefits. I am told that his son is in the US; the very nation he attacked in most of his speeches.

Now, why couldn't Sir CP make the people understand the benefits that he was trying to bring in? Well, the issue is complicated by the fact that there were low castes who were not allowed to get government employment, above that of the menial work. Now, how could he get to cure it? Well, it is not an easy issue. It is connected to securing the



efficiency, quality and calibre of the government machinery. It is not just a matter of saying, '*From now on everyone can be government employees!*' For in feudal languages, a government job is not a job, but a social position. It is literally cutting and pasting a lower caste man into a higher caste position. There are many issues involved. The whole thing is complicated by the fact that everyone speaks in Malayalam, in which the very using of a name of another person by a lower person can induce homicidal mania in the affected person! I am not speaking in an allegorical manner. I am being downright factual. Murder can take place, unless there is a very crude police machinery, with more maniacal powers, to dissuade it.

The truth is that just after the nation was amalgamated with India, the quality of administration went down. One very aged businessman, who was running a laboratory chemical distribution business in Trivandrum, once told me,

‘My first experience with being an Indian was this. When I entered my business place one day, I saw one man loitering inside, looking closely at every nook and corner. When I asked him, what he



was doing there, he identified himself as an Inspector from the Fire Department. He asked me as to whether we had this and that things in place. When I told him that I did not, he immediately threatened to initiate prosecution charges on me, in a very crude manner. He simply wanted money, and when it was later paid to him in his office, there were no charges placed on me’.

Well, I can’t say for sure what the quality of administration was before the nation joined India. I can recount this story that I have inserted into my earlier book: MARCH of the EVIL EMPIRES: ENGLISH versus the FEUDAL LANGUGES. I heard it in Travancore area around 1980:

A goldmine called government service

One man from a noble family went to the King and asked for a job. The King, taking into consideration his family status, asked him what job he could do. After hearing it, he could not find anything suitable for a person with no other personal qualification other than his family name. On being pestered by the man for a job, the King just said sarcastically, “What job can I give you? The only thing you can do is to count the waves.”



Immediately on hearing this, the man jumped up and said that this job would be enough. And pay is not important, only the job is required.

The job was formally given to him. He immediately went to the harbour, and put up a board of Office of the Chief Wave Counter of the Sovereign of Travancore. He posted a few people to do the counting.

Now, when the ships started moving, these people, who naturally became 'officers', went and ordered the ships to stop moving. When enquired why, they said, "You have to get the permission of the Chief Wave Counter."

When the Captains of the sea faring vessels approached the Chief Counter with meek obsequiousness, they were informed that when the ships and other boat moved across the waves, the waves became cut, thereby distorting the counting. So, all ship movement was to cease during such and such time of the day. If there was any hurry to move, then they have to pay a penalty for causing the government so much trouble and expenditure.



Actually, this could be a fine reflection of what is known as government in most of the feudal language countries. Yet, the people subside and survive, because they are born with ingenuity; not to reform, but to rhyme with the system. So, it may be said that in these countries, the people survive, not due to the efforts of the government, but in spite of the government.

Atrophying the system

Travancore public service was corrupt to the core. That is what Travancore State Manual testifies. Now, about the larger question of allowing entry to lower castes to government jobs. What has to be done? There is a gross injustice in that a major part of the population had no rights to be government officials. However, such thoughts of every member of the population having a natural right to be part of the administration were really a new concept that disseminated from the British ruled areas outside this nation. However, in the British areas, this concept was strictly done on a filtered basis by which only people of real inner elevation through English education and deep profundity in that subject could become officers of the administration. The others had to remain as clerks. This brought in a



focus on English qualities, of the right of precedence, civility to the common man, fast processing of official files, places of conveniences for the members of the public to relax etc. Now, implementing a blanket change of the centuries old social system without anyone of quality to: control the intake into the bureaucracy, filter out on the basis of certain elevated standards, train the codes of behaviour to the common man, impose English standards etc. was actually a national suicide. However, once the nation amalgamated into India, these things do not have any more value, for the erstwhile nation becomes a miniscule part of the huge landmass of India. There is no one and no way to think about maintaining a higher quality or at least maintaining the erstwhile quality of the place.

Parameters of personal opinion

The question raised here cannot be answered from the perspective of a person who is part of the new system. For, his perspective will definitely be stained by his own achievements in the new system. A person who has gained from the new system will only need to eulogise the changes. It will be just like asking a black man in the US being asked as to whether the cessation of segregation inside that



nation was good or bad. It is more or less certain that his stance would be that it has been good. Otherwise where will his position be? However that is not the way to see things.

A digression into a story

I once had this very curious experience. Once I was asked by a particular department Inspector grade ('officer' grade Inspector, not something like a state 'Health' Inspector), to give him our jeep for a particular official trip for himself and his friend, a Factory Inspector. The former was associated to me in two different manners, one personal link, second as my own business-connected-department Inspector.

Since I was free and wanted to experience the journey, I myself took the jeep and went to meet the officials. They were a bit uneasy in seeing me. They actually had thought that I would send our driver, whom they knew as a nice handyman. However I mumbled an excuse about him being elsewhere, and that I had no problem in accompanying them.

Actually, it was they who had problems. They were going in for a 'collection drive' and naturally



they could use the driver as an agent. However nothing could be done about it, and we moved. In the morning hours, we went to so many business concerns connected to the first official's department. He knew what to search for or query for. He would very soon find a delinquency which was punishable as per the rules. He would put on a show of going to register a case. As per the rules, some of these silly delinquencies were punishable with life imprisonment. Then the other man would come into the picture and manage a mediation. A correct sum would be mentioned, which he would pocket, placing himself at a distance from the other official. Since I was in the car, they would not openly talk about the takings. Nor was I invited to view the proceedings. However, both of them were quite nice to me, even though my presence was a distress to some extent.

In the afternoon hours, the aim was to raid a few handloom factories. Some of them reasonably well-furnished ones. The Factory Inspector did seem to have a grudge about one particular factory owner. He said, '*Avane namukku onnu othukkanam!*' (We need to crush him [lowest indicant Him]!') I could understand that this



antipathy was basically connected to the Malabar communication standard of that time of using the word *Ningal* (You) to officials as word of polite interaction. In Travancore, only the word *Saar* is acceptable. *Ningal* was not acceptable. Both these officials were from Travancore.

We stopped outside the factory and these two persons entered. In the veranda, a reasonably well-dressed boy was sitting and doing some small stitching work. It was quite obvious that he was not a regular worker. The work he did was also of very minor labour and effort. The Factory Inspector ran and took hold of his hands. He simply told his companion, '*ethu mathi*' (This is enough).

He questioned the boy in a soft tone, as to what he was doing. The boy in wonder and surprise at the sudden attention he was getting, answered that he was stitching something. He said that he comes there at times, when he had no school.

At that time the factory owner, a reasonable looking middle-aged man came out. The Factory Inspector immediately told him that he was going to register a case against him for indulging in Child



Labour. The factory owner answered in a very pleasant tone that there was no exploitation or hard labour. When the boy has time, he comes here and does these things, for which he gets a pay. There was no compulsion or any other thing.

However, there was one single issue. The factory owner used the word *Ningal* in addressing the Factory Inspector. The Factory Inspector said, ‘I don’t want any explanation from you. I will put you in jail.’

At this point, the factory owner simply stated, ‘Oh, you do what you want!’.

I mentioned this incident to denote the tragedy of giving a pocket book of rules and laws to rank crooks. They use it to make money and to garner respect. In India.

And also the question as to who is this idiot called Clement Atlee to hand over the people of this geographical area into the hands of such dirt-like politicians who give such draconian powers to rank dacoits.

CHAPTER TWENTY FIVE

Social engineering

INTRODUCTION

SEE THIS PHOTO:

What is the cultural effect on the White kids, who speak English when they are forcefully mixed with kids who speak feudal languages?

The feudal language speaking kids improve by being associated with kids who speak native-English. Feudal languages do have terrible triggers that can be despoiling and also distressing to the native-English speakers. The innate self-confidence of the native-English speaking kids gets erased.

The other side has no qualms about that. The issue is really not connected to skin-colour, but to software that runs the mind and thoughts. When feudal languages dominate this software, then it is a different entity or being

The children in the above image, including the white kids, do show the despoiling effects of feudal language codes. How do I know this?

Well, for a long time I have been making observations on the effects of language codes.



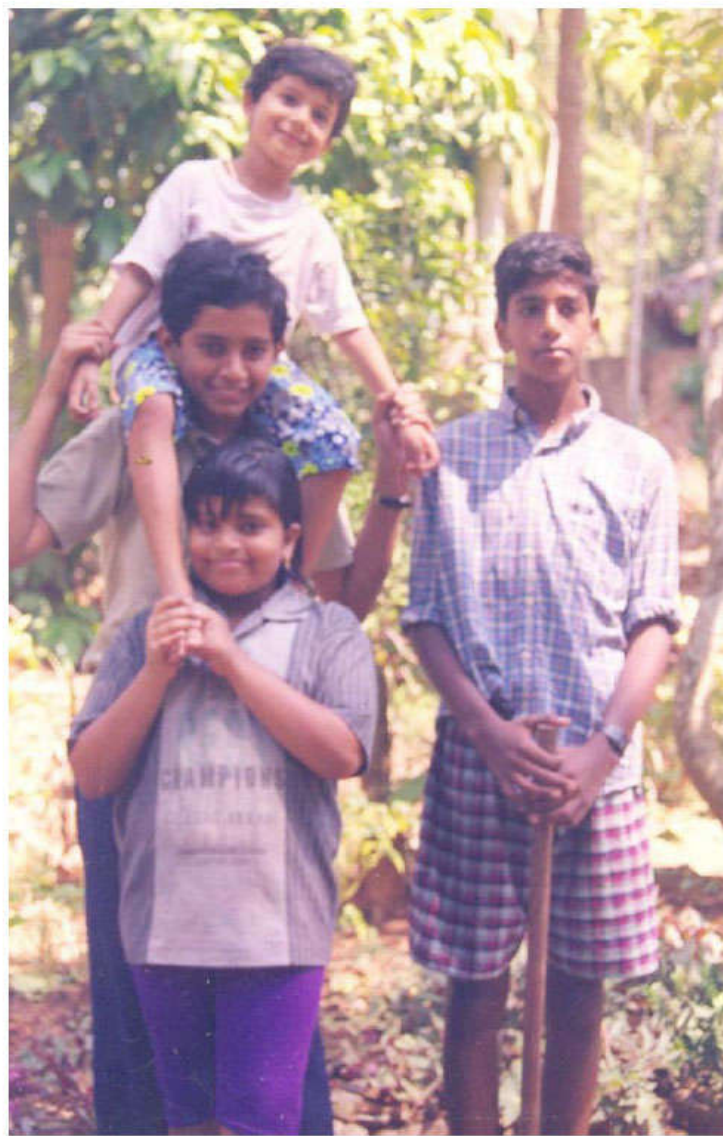
I wrote my book MARCH of the EVIL EMPIRES;
ENGLISH versus the FEUDAL LANGUAGES! in the
year 1989.

After my first child was born, I strove to see what
would be the change that would perch on the child if
she is kept away from the distorting effects of the
local vernacular Malayalam.

Now, see these other images:



Brought up in pure English ambience



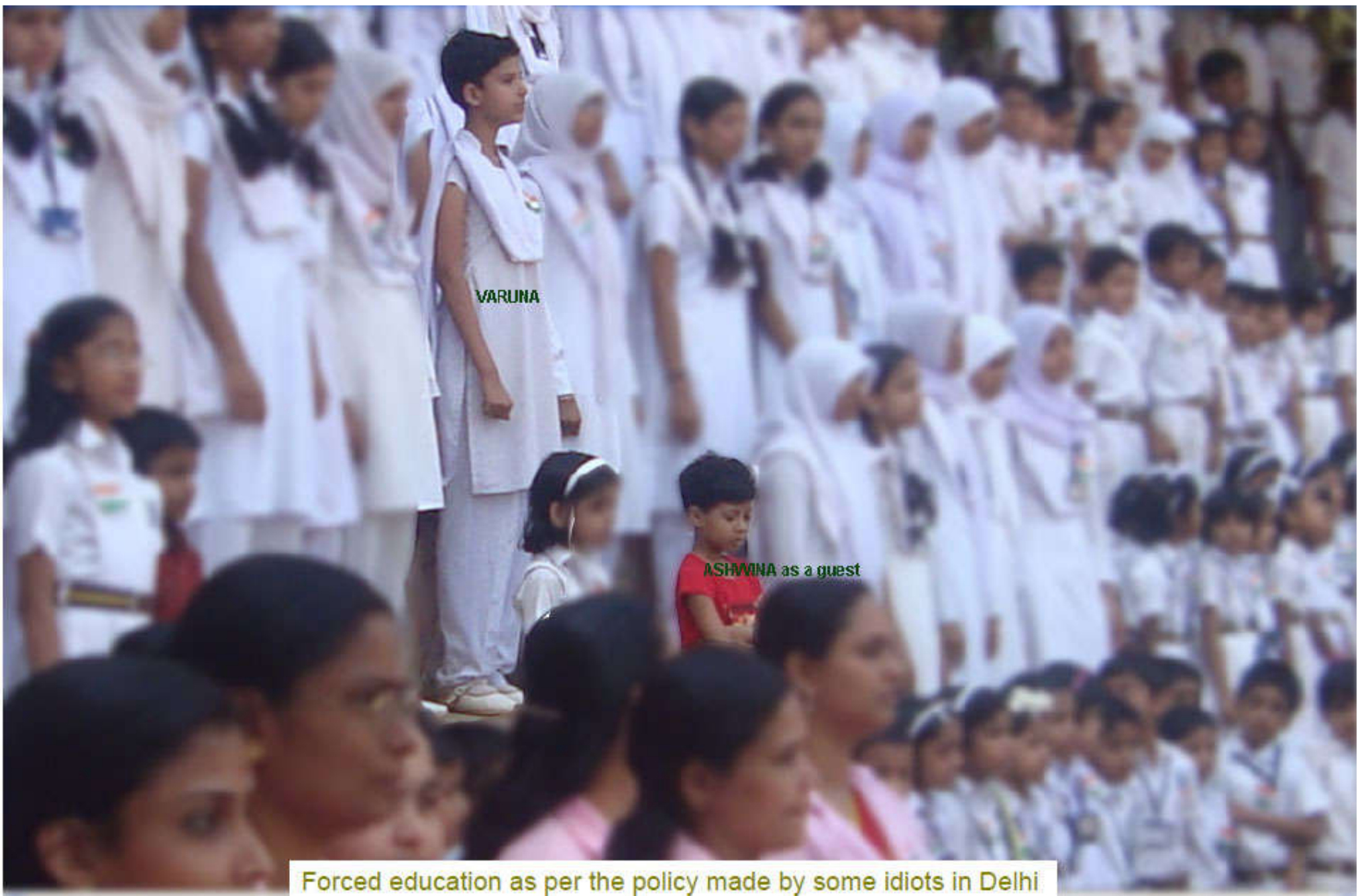
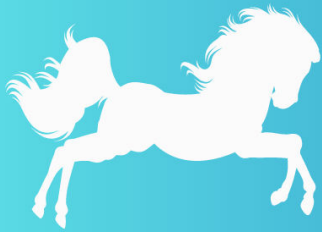
With relatives & friends



With family members!

See the photo of Varuna after being in her school
for two years (next page).

She is in the seventh class. What is her
experience? A person who doesn't understand the
feudal language of Malayalam. Doesn't know that
there are different words and usages to discriminate
between individuals. Doesn't understand the need



to stand up when a teacher comes into the class. Cannot use pejoratives to anyone. What is the equality that has been forced on her? The equality that has been forced on her is to go down to the lower pejorative levels of Nee, Aval etc. to the seniors. However, in her case, I was there to tell her not to learn or understand Malayalam at all, under any circumstance. For, it would be equivalent to defiling the soul. For, once she learns this language, the social system would change inside her mind. She will learn to use such words as Nee, Aval etc. and also understand the definite meaning these words have. Moreover, she would then try to subdue others as she feels herself being subdued by her seniors. A diabolic evilness would enter her.



What are the other differences? Apart from being good in swimming, and many other things like that, she was also quite well-read in English and had seen an immensity of English films at a very young age. May not have seen any Malayalam films. She was totally different. But then, there was this positive issue in the school. The teachers accepted her as different and did not try to change her. Beyond that, the school also went in for a very concerted pro-English stance.

The school teachers also more or less came from powerful feudal language, 'respect' versus 'pejorative code social system. Many of them were not in any way comparable to Varuna in English, English reading, English film seeing, physical activities like swimming etc. Yet, they were her 'trainers'!

Yet, everyone who became close to her improved beyond what their social inputs could have given them.

However, in the case of the White kids in South Africa, there is no one to tell them that their language and culture is better. Even though it is quite evident, and as clear as light that everyone



wants their children to become like the white kids, in terms of language, dressing and social interaction. However, there is no one to take a politically correct stance that if this is what everyone wants, then that side has to be given due protection and consideration.

The basic facts

When seeking to make huge sociological studies, there are many finer aspects to be focused upon with diligent care. The fact is that the cessation of segregation simply gave an astronomical opportunity to the Blacks of the US to improve dramatically. It is just an issue of association. Like a small time person's son being allowed to play with the son of an IAS officer. The former would improve tremendously. The latter will feel depreciation in his own quality and the embedding of certain negative features in him, including certain mental problems.

Now, this type of momentous sociological engineering should be done with deep study on what all aspects of which all sections of the populations will be affected. For that, first a deep understanding about the various finer aspects of the concerned populations has to be had. At the very



least, there is the issue of one's children being forced to mix with persons of unknown cultural quality. The mixing should be in such a manner that the good qualities of the better section should be allowed to diffuse into the lower quality sections. However, there should be proper fortifications to see that these fine elements of positive elements in the superior section children should not be affected or erased. Moreover, the negative aspects of the lower quality sections should not be allowed to seep into the children of the better class children.

In many ways, the native-English section of the US was negatively affected by the granting of full-scale citizenship to the Blacks. For, immediately all cultural behaviours and civic habits that the native-English section would have seen as totally uneducated and despicable got legitimacy and statutory approval. It is like insisting on a queue around a bank counter. Some persons take it as a cantankerous request. For, they argue, 'this is our culture!' Well, there is no answer to that unless the bank puts up a statutory board that says that the persons standing around to access the counter should form a queue.



The majority people of Malabar in the late sixties and seventies, I noticed were not good in English. They couldn't read English books. Never heard of an English classic. Not seen or heard of the Reader's Digest (I speak of the original one, not the Indian version, which has the feel of a vernacular magazine embedded inside a good English magazine). There were so-called educated persons also who were of the same genre. However, there was another section of educated persons (not necessarily formally educated), who were good in English, well-read in English classics and had a different demeanour. However, suddenly the state government made educational reforms, whereby the former group's standards were seen as educated. While the latter groups qualities were literally not of any value. In current times, the highly educated persons of Malabar are still the same kind as the earlier uneducated persons of Malabar. They are not good in English and have not heard of English classics. However, when there is any professional need, they pick up English as a direct translation of the vernacular, and speak a feudal level English. This much I mentioned just to convey the idea of what



happens when government interferes and imposes statutory prominences to low quality persons' capacities. Their standards achieve legitimacy and become national standards.

When full-scale citizenship is granted to the erstwhile black slaves, they will get full-scale legitimacy of all their native-land innate social stances. No one has the right to ask them to correct it. The way that Abraham Lincoln went about improving the blacks smacks of a very mediocre mindset. When liberating any living being, there is also the responsibility to take care to understand what it would do in an unshackled state. It has to be trained powerfully and powerful parameters on its behaviour and innate reflex actions should be installed.

When students come to me to learn English, some of them do spit on to the ground, on to the street, and also from the top storey to the ground below. Since I am their trainer, I can insist that they stop this behaviour. Otherwise, if I mention such a thing to another person, it would be taken as downright insult and interfering into another person's cultural habits.



In a way, no Indian would allow his or her children to be accosted by persons of unknown or un-understood personality triggers. I remember an incident when I told a locally famous Vedic scholar that my children were not attending school. He simply remarked, ‘Many parents currently do not like to send their children to school. They get culturally and mentally spoiled by association with persons whose qualities are not acceptable. They change visibly in front of our very eyes!’ He was speaking disparagingly of other ‘*Indians*’. Yet, there was a mine of profundity in his words.

The travails of training

I need to relate one incident from our own training programme. Many of the trainees were the children of persons who were working in small-time jobs in the Middle East. Yet, due to the heavy statutory support given to the fraud played through Currency Exchange Rate difference, these small-time workers end up as rich persons in the locality. So their children generally move around the small village in the guise of rich persons.

Ashwina was the trainer. She must be around five years old. Yet, she could expertly play the card



games of Rummy, Trumps etc., and also play such games as Monopoly, Life, Scotland Yard, Clued and many other games. She would sit with the trainees, and play with them, making them speak in English. Many of the trainees were many years elder to her, some of around age twenty. However they come from the typical Malayalam mood. It takes time to correct their ferocious negative mood.

One day, Ashwina came into the class with a new bag. She showed it to the trainees. One of them, a youth of around 20, immediately made a very negative comment in a sort of pre-programmed manner. The effect on Ashwina was phenomenal. In English, there is no such need to snub an innocent gesture like showing a new bag with so forceful a negative comment. The other issue was that Ashwina was coming there to improve their standard and refinement. Yet, they on their part were sitting there to see that Ashwina's mental composure was disturbed.

However, I was there. I saw him staring at her face, and enjoying the sudden disconcertment that appeared in her expression. I spoke the statutory policy very powerfully. 'Ashwina is here to train and improve you. If any such disturbing



comments are made by anyone, he or she will be out of the training’.

Now, take the same situation to the Blacks mixing with the native-English section of the US population at a level of equality. Well, there is no one to admonish a wrong word, a negative insinuation or a snigger meant to ignite mental trauma. The affected persons are forced to react to the negative input. If I had not been there to invoke certain statutory by-laws from our own systems, Ashwina would have been forced to react to this one, and the next series of such taunts. Each reacting would bring her on par with her trainees.

Actually, in India, there are powerful corridors for such behaviour. A servant may taunt another servant, or some other person who is understood to be a subordinate, but not his master or someone from the master’s class. A peon may taunt another peon or a layman, but not his ‘officer’, in a non-belligerent situation. The mental trauma of such taunts is not there for the superior. However, if a peon and his ‘officer’ are suddenly mentioned as equal, then the walls of this corridor break. It is the superior sections that then suffer. The inferior sections grow up in mental power, as they



understand the powerful impact of their each and every word on the other section. When social engineering or re-engineering is being attempted, only persons with deep insight and information on what is being attempted should take up the leadership for this. Others with shallow insights should keep away from doing this. For, they are interfering with powerful machineries, with scarce knowledge about their working.

Imposing negative equality

Now, an English reader may understand the trainee's words as a standard example of bullying. However, it is not that happened, and Ashwina was not there as a trainee, but as a trainer. For explaining this deep rooted negative phenomenon, I need to make use of an illustrative narration.

A young man of were good family background was appearing for the IAS exam. This exam is the highest central government exam in India. By passing this exam, a person arrives on the top-most echelon of the bureaucracy. It is like becoming a king, in terms of pay, power and prestige. The exam has three levels: preliminary, main and interview.



At the time of writing the exams, this man's family had suffered a terrible financial debacle and were literally on the verge of destitution. The young man passes the preliminary and the main. However on the day of the interview, his family had another terrible disaster and he was not able to face the interview.

As a back-up situation, he had applied for all kinds of government jobs. At that very moment he got selected as a peon in a state government office. With no means for his family to survive, and they not fully assured that he would pass the IAS exam another time, he was forced to join as the peon. Actually, this was only a temporary setback, for in the next few years, he would clear the exam in flying colour and reach the top levels.

When he joined the state government service as a peon, he was naturally in the company of other peons. Even though he was just a peon, the other peons and clerks would sense some kind of superiority in him, which they would need to erase. The way to do it would be to continually irritate the other person with snide remarks, unnecessary remarks, negative comparisons and much else. For example, a few persons are doing



digital designing. If one person is seen to be showing a calibre quite higher than his station, the other man near to him would make such remarks as, 'this looks like you!' pointing to a monkey's face on the computer.

The superior content peon would be forced to retort in a jovial manner and to react in a same manner to others. Or else he would have to get angry and retort back in an angry manner. In both cases, the effect would be the same. He would be forcefully pulled down to the lower mental mood. If this ambience continues, this man would find it mentally more difficult to pass the IAS exam. For, a low level mental mood would grip him. It gets encoded in the brain software, which in turn would creep into the codes of his intellect.

To make the reader understand the gravity of the lower mental mood that can set in a person in a feudal language social set up, I need to tell this tale:

There was one homeopathy graduate. That means a doctor, with proper 5 year degree qualification. Even though homeopathy is a fantastic medical subject that directly connects to the software of life, not many persons know about



these things. Even the qualified homeopathy graduates have not much of an idea how their medical system works. In fact, a profound study of homeopathy, in a manner quite apart from the scientific methods of modern science, can bring in a lot of understanding about the virtual software that I have mentioned in my books.

When compared to Allopathy, the social system does not give the same indicant word respect to homeopathy graduates. In fact, in many households of homeopathy graduates itself they are not seen as properly qualified graduates. Their family members do not give much credence to their claims. Moreover, the homeopathy graduates also come from very weak English background. However, over the years there has been a gradual change in mentality. One of the major helping factors is the general lowering of quality in the allopathy doctors. Not in subject knowledge, but with regard to English proficiency. In this regard, on an average, both allopathy as well as homeopathy graduates are arriving at the same level.

Now coming back to the protagonist of this story. He was married and had children. However



there was not much value about him in his household and his wife's household as a 'doctor'. This reflected in his practise. He literally had no patients. It is patients that lend leadership to the doctor. However for a patient to allow himself to become a follower of a doctor, the doctor himself should show some leadership ability. This leadership ability basically comes from the position lend to him in his own household. These things are basically encoded in the feudal language codes. Otherwise he should be an impertinent prodigal son.

When he had no patients, he had no earnings. So he was under compulsion to write in the various PSC (Public Service Commission) exams. He applied even for a peon's job. Providentially that was the job that came on offer to him. In his household, where he was held in low regard, and his own self esteem down on the edge, he joined as a peon in the government service. His wife and family members would see this job as a great achievement for him.

I speak of India. A peon's job is designated as Class IV 'officer'. Or at least, that is the way the peon's call themselves. Almost all persons who get



a peon's job would be in a mood of celebration. For, at their own level they have become government 'officer'. Lower class people would 'respect' them with higher words like '*Saar*', '*Chettan*' '*Annan*' etc. However for a doctor to become a peon was a terrible lowering. The other peon's would sense his superiority complex and his predicament. They would peck on him with vengeance. They would wreak havoc on mental stature. Their superiors, the government clerks' also would seek to crush him. For, a superior under them would cause severe dislocation in the indicant word code route of command and discipline.

After serving for some months, the peon-turned-doctor committed suicide by jumping in front of a speeding train. The real mental spurring that made him do this wouldn't be really understandable of a native-English speaker. Only an approximation would dawn on them.

Installing a valve

Now, I need to go back to the issue of the US policymaker forcefully mixing up different levels of populations.



In many ways the total disintegration in culture that has set into the younger generations of US can be connected to presenting them to children of other cultures with no reasonable amount of protection enabled to them. The most simple and yet most powerful protection that could have been allowed to them would have been a simple statutory statement that the native English-speaking children are there to improve the others' culture, social behaviour, civic understandings and English speaking skills. If anyone from the lower population tried to disturb the other side, they will be removed from the school and put into a school meant exclusively for children who have been similarly removed. When my children were allowed to interact with our trainees, both children as well as adults, I insist on this very powerfully. I tell them that 'Varuna and Ashwina do not want your training. They will do the training'.

I remember an instance when we were arranging the books in the training centre. Everyone, including the trainees was doing it. However, I noticed that one senior aged person was making Ashwina carry books which he was telling her to keep in a specific place in another



room. I had to intervene immediately and tell him that this was not allowed. He should not tell Ashwina to do this and that. For, she was the trainer and he was the trainee. A reverse code of control and command would work out in the feudal languages, in which he was a native of. In English, this action may not seem of much significance. However, direction components march in, when the scene is visualised in the feudal vernaculars.

A grand mediocrity versus persevering endeavours

If Abraham Lincoln or any of his successors had any intelligence to say this much, it would have been a piece of great intellectual input and daring. Simply running a war and bringing havoc on great social machines cannot be insisted as a piece of great capacity, when that capacity is inherently there in the national armed services. Actually Britain had brought about a ban on slavery almost worldwide without resorting to any large-scale war. It couldn't bring this enlightenment in the areas inside the US, due to the misguided actions of such persons as George Washington. Washington was possibly nursing his grudge that he couldn't get an admission



into the British militia. The gravity of what he did may dawn in the minds of his and his fellow men's descendents only in the coming years. As they increasingly become an acute minority among a huge cross-section of persons who clamour about screeching off their freedom in the same guise as a group of school children in a government school in India would run out shrieking, the moment their class is over.

Within and without

Varuna and Ashwina did not mix with the local society. For, the systems were different. If they were to enter into the inner corridors of the local social system, they would be placed within it, and they would be forced to act out in the ways and manners that the others set out for them. The theme of individual free will, independent thoughts, freedom to do what one wants, dress in what one likes, everything are all quite misunderstood or wrongly understood notions. Language systems really do install powerful limits to all these things.

For, the moment Varuna and Ashwina joins the local social system, there are standard routes of social behaviour including that of how they should



address others, to whom they should extend respect, to whom they act insolently, whom they can ignore etc. The only extent of freewill that they can use is to either fall in line or rebel. Falling in line would mean streamlining their mental process to that stream. To rebel would be to follow a stream of rebelling. Both are induced. There is no escape from both. Either one or the other.

However, the stance they were to act out was to keep out of the local social system. However as they were accepted as trainers by a section of the people, they had the right to insist on a different way of mingling and arriving at social links. It is an entirely different world from the local setup. It is based on pristine English. Pristine English systems are mimicked to the best possible extent. For, mimicking is the only option available. For, they are not English in blood, cultural background and domicile or in social ambience.



Now, this right that was given to Varuna and Ashwina is a slender right, which actually has no statutory support over here in India. That was why third rate government officials could come and force them to join the local schools. However it must be admitted that the few government officials including a Sub Inspector of police and

an officer of the Social Welfare Department, who came to investigate in the case of Ashwina, gave

glowing reports about their standards. The legal

commission before which the case was filed dismissed the petition against Ashwina's lack of formal education.

{However, persistent legal cases that went on being filed

before different legal bodies forced me to give up, and Ashwina was finally admitted into Class IV of a local English medium school. The last one was before a Human Rights Commission, who had had not even heard of the concept of Home Education. Ashwina already suffered from the fact that her



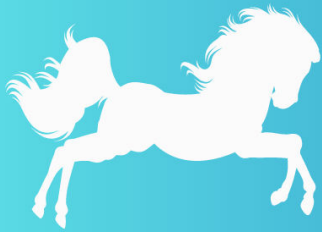
Great leaders spur their people to reach quality levels. Mediocre ones urge them to encroach into quality areas and claim them as their own. A mediocre with an empty dream! Dreams do not create quality social systems.



sister Varuna had been forcibly put into school some years back, and thus missed the positive intellectual and other inputs her proximity with Varuna would have given her}.

Now, it is this minor right that Varuna and Ashwina had, to keep out of disliked social and cultural systems and to ignore them, that the native English speaking children of the US were forced to give up, when they were forced to interact with the blacks and other nationalities without any statutory protection to their own social and cultural standards. The government should have done a study and enumerated the list of cultural and social habit, and also of personality stances which would be different in each group. After that, a very precise position on what is acceptable and what is not should have been done.

Even to force an individual to speak or to look at another individual in the eye, whose tone of facial expression, insinuations in the eye, pose of domination etc. are distasteful can be wrong. The issue of who wants to mix with who should be understood and powerfully mentioned. If the native-English individuals wants to mix with the blacks who were the descendents of erstwhile slaves, what is it



that makes them attractive should be studied and listed. Do the blacks want that? If not, why? If yes, why? What would be the changes that would come in either side with this interaction? These are things that should be mentioned.

If the blacks who were the descendants of the erstwhile slaves want to mix with the people of native-English ancestry, what is it that makes them attractive to them? If such a thing is done, what will be the changes that come in each? Whose systems will dominate when such a thing happens?

Apart from all this, who will stand as an arbitrator on deciding which kind of behaviour, speaking styles, physical postures etc. can be condoned and which all cannot be? There is also the grave factor of sexual attraction.



CHAPTER TWENTY SIX

Social engineering and sex appeal

Tumultuous repulsion that gets erased

Here I need to speak of an Indian phenomenon. Men like to view females and admire their body and curves. However, there is an issue of domination in this issue, which in turn is connected to the language of interaction. For example, when males working in a superbly English BPO admire a female of the same status in the BPO, there is not much of an issue of domination or superior viewing an inferior issue.

However, when a male who speaks Malayalam views another female of the same class, there is essentially an issue of domination, even though both can be at the same indicant word level. In that if those two are not close to each other, the very mental expression of *Aval* about another female can be intrusive and dominating. The female can feel disturbed. Not necessarily. If she finds him not to be an un-acceptable kind of guy.

Now this term 'unacceptable' is again connected to another factor. For example, look at auto drivers. That is the drivers of auto-rickshaws.



They are seen as big guys at their own social class. However, at the larger social level they are seen as small guys doing a low-class work.

A female of a class above to the auto-drivers' class is walking through the road. She is seen and looked at by some males who are of a higher class. She is not much bothered. However, when she comes to a place where the auto drivers' are sitting. They gape at her. She does then feel a terrible lowering of status, or personality. It is a mental space wherein a lower class person is making her an *Aval* and evaluating her. It can become a deep mental trauma.

There is another issue at work here. The auto-drivers, being at a lower level in the virtual code arena, would really feel an energy enhancement in them, as they view a female of higher indicant value as a subordinate for visual delight. The female might feel an energy drain from her own virtual code personification.

However, if she is made to mix with them by a statutory order, within a particular period of time, she will get used to their looks, gapes, snide remarks, and such things, which are markedly



different from that she is used to from males of her own intellectual class. She will visibly change. Even though she becomes comfy with herself after sometime.

DIGRESSION: QUOTE from **ETHNOGRAPHIC NOTES in SOUTHERN INDIA** by EDGAR THURSTON, Superintendent, Madras Government Museum:

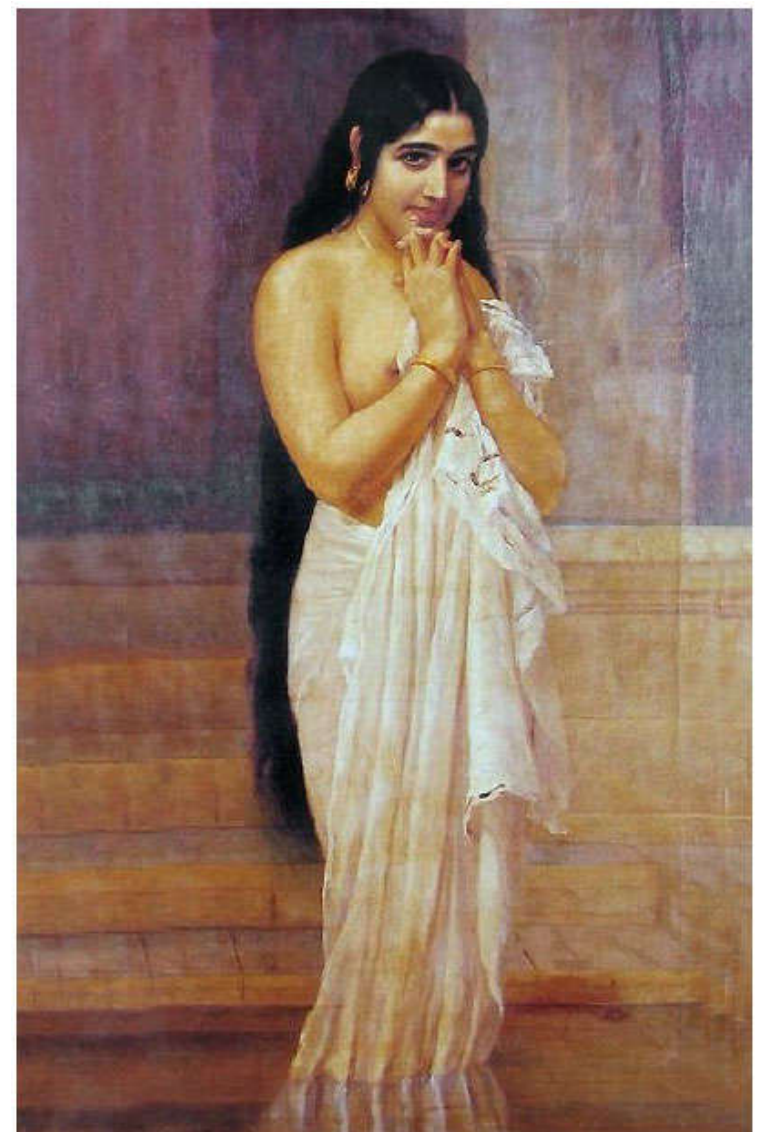
According to ancient custom, Nayar women in Travancore used to remove their (upper) body-cloth in the presence of the Royal Family. **END OF DIGRESSION**

I know that I speak things which should not be mentioned, for I have gone deep into area which no man can go and come back with

without the tremulous feeling of having touched some raw nerve.

The female in the pack and a terrible exposition

I have to touch on one more very raw nerve. Can't help it. Yet, it is so sensitive a nerve the many sections of people may feel its tingle.



Painting by Raja Ravi Varma



It is connected to issue of viewing females by a section of men who have been socially identified as lower. When they are thus identified as lower, they are lower indeed. For example, a peon in an Indian government office is identified as lower by the 'officer' class. In all words connected to him, the lower indicant codes has come forth from the 'officer' section. Yet, among his own level of people, he may indeed be a great man. For, he is a government employee! Higher indicant words are his rights from them. This particular social experience is not available in English, in its entirety.

When the Negro males are declared as equals, there is the tantalising problem for the white males to allow freedom of access to them to approach their own females, as equals. May be it is a discussion that no one would want to take up. However, when dealing with the intractability of improving others, one is forced to take up this issue also for study. For, it is a very powerful section that cannot be avoided.

Look at the scenario in pre-British 'India'. The feudal lord's females will be in close proximity with the very lower caste males. However, there is not much chance of them being seduced in the ordinary



circumstances by a very lower caste male. For, the indicant words would paint him with dirt and make him abominable.

See the case of the Indian army. The ‘officer’ class would keep the ordinary soldier in an encasement of similar ‘repulsivity’ by means of lower indicant words. So, their females are ‘*memsaabs*’, *avar*, and *UNN* for the ordinary soldiers. So these ‘*memsaabs*’ can move around without any social distress. They would address and refer to the soldiers, their wives and other family with lower indicant word codes. Their social security, domination and superiority among the lower class soldiers, their wives and their other family members are maintained by this word code distance.

Now if the Indian government makes a statutory rule that the Indian soldiers and their family members can treat the officers’ wives and other family members as equals, then there can be real social calamity in the Indian army. The government can state that only the officers are allowed social seniority and this does not extend to their family member. The logic is correct? Well, in English it can be okay, and bearable. Nothing awkward may happen. However, in the Indian army based on Hindi



communication or any other Indian languages, it can lead to a social phenomenon akin to the equalisation of blacks to the native-English whites. {Here I insist on the native-English whites, for the other whites also have come with many other social communication errors, as had the blacks}.

The officer's wife goes to the canteen. She can be addressed as *Thoo* or *Nee* by a soldier who is senior to her in age. She can be referred to as a *USS* or *Aval* by the same soldier. Well, what would happen? For some months, she will not come out to any area where the ordinary soldier or her family members are present. However as time moves on, she and her other fellow females would slowly move into these areas. For, they can't bear the boredom inside their homes. Now, it is the beginning of a new era in the Indian army.

The officers' wives and other females in his household can be approached with all equanimity by the lower soldiers and their other family members who are males, with all intentions, which are not entirely salubrious. They can nicely gape at her bodily features, admire her boobs, her buttocks, make comment on them within her earshot, and even make a snide remark that they can give her a



better sex experience than what her husband and his fellow officers could.

[This is because what has happened is not an equalisation, but a miniaturisation of the officer's wife. The concept of comparable dignified human stature is something which feudal language codes cannot create.]

However, these types of things wouldn't happen. For, the concept of inequality is ingrained into the heads of the ordinary soldiers by means of a very inhuman military training programme. This is how it should be. Otherwise Indian army would simply evaporate into thin air.

Yet, there is no contention here that the ordinary Indian soldier is not a human being or innately from a lower intellectual class. Any politician trying to change the social codes inside the Indian army would be literally playing with fire. Yet, if he were to get it done, it is sure that the lower soldier class would improve tremendously. But then, the Indian army may have slowly become a nonsensical organisation, where the officers' wives are taken for all type of social interaction programmes by the ordinary soldiers, including that of very vibrant



fornication. In years to come, the officers' wives would all want to experience firsthand the explosive thrill of being fornicated by rough Indian ordinary soldiers. It is possible that the Internet pornography sites would have a separate section for this type of conjoining.

See this site <http://adayinlife.timesofindia.com/jokes/ho-jayega-memsaab/143443>

See it on Wayback machine

<https://web.archive.org/web/20131110044903/http://adayinlife.timesofindia.com/jokes/ho-jayega-memsaab/143443>

Shortcuts to social enhancements

However, Abraham Lincoln did not think that much deep. When there is aim to improve a particular section of the society which is lower, it essentially means removing a lot of cordons meant for them, including that of association with the other class females.

These are things that cannot be forced upon a society. It can be done, over time, by persons who



The basic underlying issue is the repulsion of the blacks to be with blacks. Instead of improving their own quality to fabulous levels, they are spurred by mediocre leaders to break into communities which view them with repulsion. The same repulsion which the blacks have for blacks.



understand the complete parameters of the social codes. Without such understanding it should not be done. Or else, the person who is doing that should first try out an experiment of what is the essential effect if his own wife, sister or sister-in-law or daughters are allowed to be socialised and fornicated by his own menial class, different ethnicity servant/s.

However in the US, the social codes are in English. So, language cannot produce any kind of social barricades to interaction. The only thing that should be borne in mind is that when the gates are being open to rank outsiders, there should be someone in charge with adequate arbitrary powers to see, stall and limit the approaches, when it is too fast, when it is going beyond allowed parameters or when it brings in obvious distress to the native population inside.

Now, when saying this much, the natural feeling that the reader here would get is that the writer here has some anti-black sentiments. It is not true. I am speaking in terms of what should to be understood and borne in mind. When the pain of one side is being alleviated, there should be strong understanding that it should not cause pain to the



other side. For, it is the other side that has to lend the improvement to the others. For them to lend this great positivity to the negative side, they need a secure position and station. That they should not stand in a position of terror as their very proximity lends quality enhancement to the other side.

What was done in the US is something that no other nation would do. Not even the black nations of Africa or the Brown, Yellow and mixed-complexion nations of Asia. There is need for profundity in persons who attempt to practise social engineering that are of momentous magnitude. I am sure that George Washington, Abraham Lincoln, Martin Luther King, Mandela and such others were not of calibre enough for that.

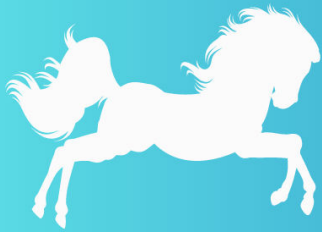
A desperate farce in the Indian army

Speaking of the Indian army, it is recruiting females into the 'officer' post, in a manner to show-off that the Indians can do what the English nations can do. As a gesture it is good. Beyond that, it is fraught with dangers. For, if a long borne period of military strife comes about, when the female officers would have to be in constant contact with the lower grade Indian soldiers, the issue of higher



indicant word versus lower indicant word social relationship may create issues that cannot be visualised in an English army. For, in the ultimate understanding, this type of codes work on the profound feeling that the lower sections are nitwits and the higher sections are divinities. When persons have to move out of the rigid structures of a peacetime army ambience to those of stark wartime realities, these codes can play havoc. When things go wrong, it can go wrong terribly. [Visit this link to see Indian female army officers: <http://specials.rediff.com/news/2006/jan/25rsld1.jpg>]

For I have seen the female 'officer' class address the lower soldiers with a lower indicant word. It has the effect of dwarfing a male who is very visibly superior in age, physical prowess and many other capacities. For most Indian females do grow up in conditions of limited physical adventures. {It cannot be otherwise also. For, if they do 'unlimit' themselves, the danger of being breaking the *Lakshman Rekha* of social connectivity encoded in the indicant codes becomes real}. When the divinity stands denuded of supernatural capacities, the dwarf may stretch out to his innate gigantic form.



That would mean the absolute upsetting of the indicant code direction component. This in turn might mean the end of Indian military hierarchical arrangement.

Apart from all this, even the posting of females in the English armies does need quite a neat study. For, both males as well as females do bear certain very specific virtual codes. These codes not only design them, but also do have a great saying in how they connect to each other. The issue here is as to how these virtual codes would stand compromised as the persons are made to contain themselves within the rigid parameters of a military life relationship.

CHAPTER TWENTY SEVEN

Conceptualising *Collective Wisdom*

Before continuing with the US social interaction issue, let me dwell on the auto-rickshaw issue for a short while.

When the concept of human equality goes awry

My sister was an engineer in a state government Public Sector Unit. She was an Electronics and Communication Graduate Engineer by qualification. The year was around 1983. In those days, engineers were quite few. Actually in the whole state of Kerala, there were only 40 seats for this qualification. She was among the top 20 persons in the whole state to get this most coveted seat in the open merit. It was considered as a huge qualification, quite enviable.

She had a friend in the PSU who was also an engineer. This lady was a Brahmin. Her husband, whom she married through a love affair, was also a Brahmin. He was then a government clerk, much lower than an Engineer in the class hierarchy within the official settings. He had a friend. He came with his friend to our house. This friend of



his was a friendly person, quite at ease with himself. He declared that he was not interested in any government job, but would opt for self-employment.

One day he said that he had bought an auto-rickshaw. He said that he himself would drive it. For, he did not see anything to be ashamed of in this work. It was quite a remarkable stance. For, the place was Trivandrum, the state capital, where almost anyone who was anyone was either a government employee or a rich businessman. Auto-drivers were seen as real dirt by the official class.

This man started his auto driving for a few days. When he came to our house, we could see a very visible difference in him. He was clearly not the older self. He looked different as if he had admitted himself into another world of people. For, once he starts driving an auto, the other drivers would powerfully attach him to themselves. This is done by addressing him as a *Nee*, and referring to him as an *Avan*. Moreover, the persons who are perceived as the higher class would be referred to differently and he would be forced to do the same. For, if he uses more



intimate or fellowship words for higher classes, donning the attire of an auto driver, he would be despoiling them among the other auto drivers. I am sure that a native-English man would never understand the real gist of what I said here.

When he came to our home, there was a general feel of difference. He could not be quite casual with us, including his own friend, his wife, my sister and all of us. For, he looked like a lower being sitting among us. Actually as a human being, he was just like us. However, he couldn't find appropriate words to continue a conversation without stepping out of track. Actually there were now two distinctly different tracks. One of Engineer's household and another of the auto driver's world. Each had different indicant level words for most entities in a speech.

In the outer world, there is also another thing. The police constables and other police officials above them, would consistently use only lower indicant words towards the auto drivers. Anyone being close to them also would get the same bracketing. For people of the level who see the police constable as a great being, there is no problem. However, to the great many persons



who cannot condone being thus addressed, it is an experience that can prompt even suicide.

Within a few weeks, that person sold his auto-rickshaw. So much for his endeavour to go in for self-employment.

Creating a superior class

Back to the US:

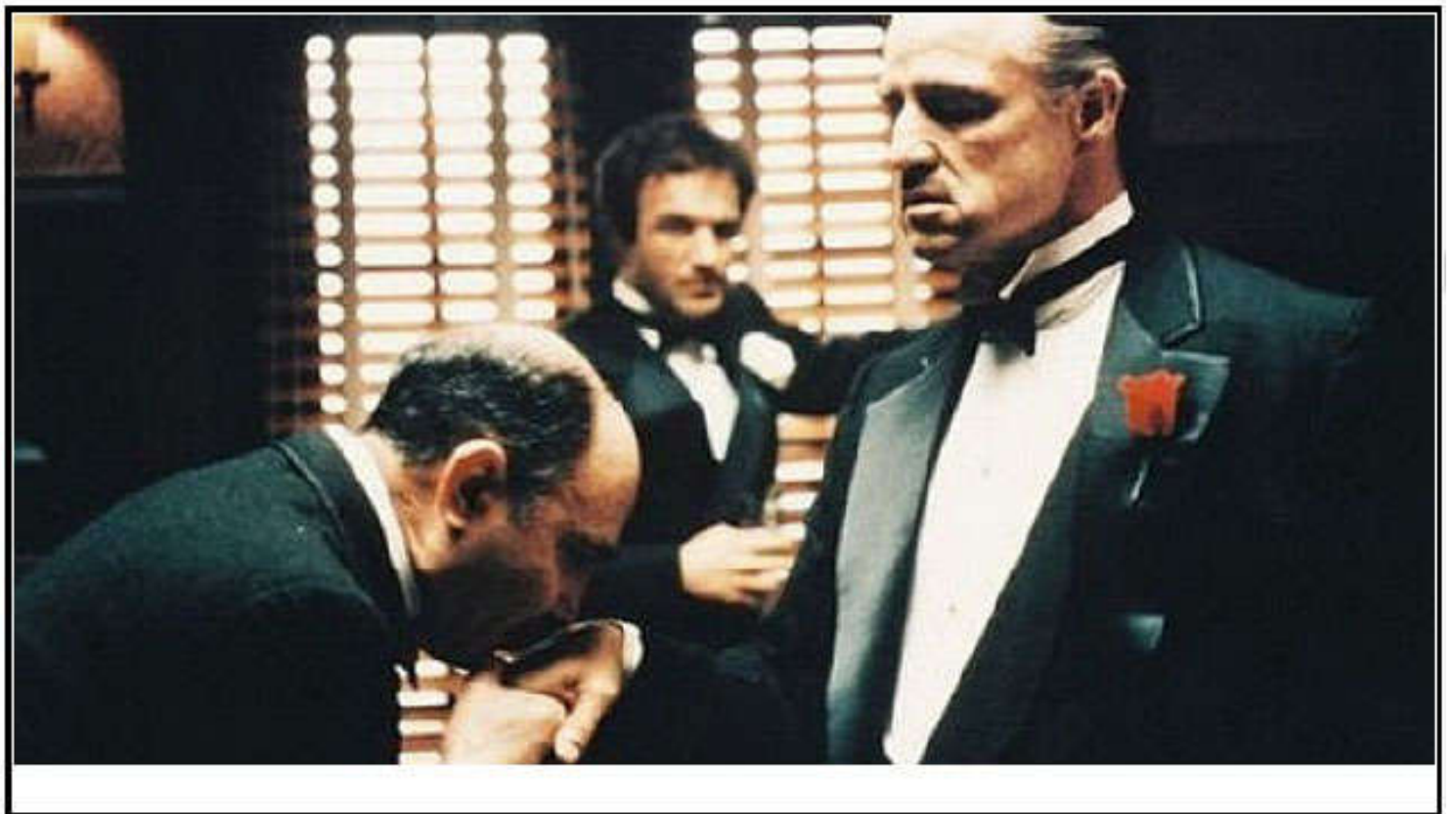
Now, there is this issue of me using the words '*better*' and '*lower*' classes. These are words that can be seen as provocative. However, the very provocation is a sign to understand that the provoked sections have to be restrained so that there is a unidirectional movement of social features. If the Blacks claim to be of a superior quality, well then they should not be much more concerned about segregation than the Whites. For, if you have quality, why bother about the others not mixing with you. Let them stay away if they want. If we have quality, naturally others would want to come close. That is one of the major failing of all Black leaders. Instead of making a hue and cry about being kept apart, all they had to insist was for their followers to improve in quality. Or at least display qualities that are the envy of the Whites. To take the



cheap and easy route is the technique of all kinds of low quality leaders including the types like Nelson Mandela.

The varying Whites

When I speak about Blacks and Whites, there is another part of the discussion that is being missed. The issue of varying-quality Whites also, who have more or less barged into the US. They do not really understand how they came to be understood as quality. For example, the Italians.



Before
embarking
on this
theme, let

me first state that I do not say that any particular section of people are bad or good. Only that different sections of people function under different language programs that make them function differently, and react to external signals differently, and also radiate signals that are different from what other sections of people send out. SEE this for more.



I have already mentioned that I first became aware of the sharp difference between the Italians and the basic social functioning of the English, from the book by Mario Puzo, *The Godfather*. The Italian manner of social functioning, social command routes, concept of hierarchy, encasing domination over subordinates, subservience to persons of authority up in the command route, power of family leadership, treachery to those perceived as weak leaders etc. were quite similar to an Indian social and family climate. However, the fact that this powerful structure was functioning inside the quietude and serenity of an English social ambience made them quite powerful, as apart from a similar group of English natives. The basic issue of difference is that if the same people were functioning in Italy, the effect on them would be quite different from that in an English ambience. For, in an Italian national ambience, there would be the incessant distraction of so many others who do not fall into line with the established command structure of one family or one leader. However, in the English social ambience, it is not so complicated an issue. For only acknowledged powerful families and their henchmen would compete with this



family. In Italy, even a most insignificant man on the street will have a powerful way to dismantle the power structure with a simple word.

This much I mentioned in a most desultory manner. For, I do not know Italian language, and I am not sure if it really has a feudal code structure inside it. There is a very particular dialect that is mentioned powerfully in *The Godfather*. It is the *Sicilian dialect*. I do get a feeling that this Sicilian dialect has a very powerful code inside it that does bring about the social and command designs of the Mafia. If someone is inquisitive about this, he or she may check for this. When I say codes, at the primary levels, it only means words of respect, disrespect, pejoratives and such things that powerfully bring in limits to the ways and manners of a person's parameters of behaviour, loyalty, obedience, leadership, obeisance and such things. However there is another level of codes that I have mentioned as the **Secondary Levels [Check my book: Software codes of Reality, Life and Languages!]**. That is in the inner code arena of the language software, wherein more sophisticated codes and values really do the work which is seen in the outside world as



pejoratives, respect, social pull & push and such things.

What I reckoned when I first read *The Godfather* was that if a huge number of Asians also can enter into English nations, and are able to create a gang who speak among themselves in their native languages, then similar Asian mafia's can also come into existence. I am not sure if this has really happened. Maybe such things are there over there in the English nations. The power of the loyalty codes and the powerful corridors through which commands and orders move with seeming non-loss of energy would simply be beyond the comprehension of native-English *collective* wisdom.

A digression to Collective Wisdom

Now, here I have mentioned the term *collective wisdom*. This is a term with a very powerful content. It needs explaining. Collective wisdom of a nation is the core content on which a nation exists. And when this term is taken in the context of England, it has a very powerful meaning, the kind of which is not there in many other nations. In many ways, the collective wisdom of most other English nations is also entwined with the Collective Wisdom of



England. However, since there has been very little understanding about this, there have not been many attempts to fortify this core area or to seek a powerful protection for this area from the incessant attempts at breeching from inimical forces that maintain a continuous vigil seeking a vulnerable point to force an entry, by the sly means of pretended affability.

DIGRESSION: A very dangerous decoy demeanour

When I was going through the Wikipedia on the Jallianwalabagh shooting incident, I came across this line: ‘Ever since the Rebellion of 1857 British officials in India lived in fear of native conspiracies and revolts; they warned each other that the natives were most suspicious when they seemed superficially innocent’.

The insight of the British colonial officials who were in ‘India’ about the character of the native population is quite profound. However, this profundity never reached the shores of England.

This slyness and ambivalent mental mood to loyalty and commitment is connected to the feudal language indicant codes. A shift could be a



900 or an 1800 rotation of human positions in the virtual arena. Actually it is mentioned locally in India, that only a loyal and trusted adjutant can cheat a person!

The point to be remembered here is that when persons from feudal language social systems act out to be very friendly, extend extremely warm hospitality and show great homage etc., one needs to be very cautious. For, these types of behaviour codes are very much part of the language codes that aim to disable, defeat or fool a competitor or a potential competitor, who has superior attributes which cannot be defeated or compromised by other means. This was the strategy used by Japan under a very meticulous planning to penetrate US defences, when they lost the war. Members of any feudal language social system would immediately sense the aim and the plot. However, the American officials were hoodwinked by the warmth of the hospitality extended to them by the Japanese monarchy. It was quite an overpowering emotional experience and not many people could see through the shifty designs of this cunning deceit and duplicity. A slight example would be the affectionate patting



and fondling of cattle by the butchers as they get ready to slice their necks.

In many ways, this is essentially the same strategy used by an immensity of others from feudal language nations, mostly the children of the looting native bureaucracy, to wade into the inner core areas of English social systems, donning a demeanour of worshipful innocence. It is a false posture, which will be shed the moment they are able to set up a tough beachhead inside the English nation. From this base, they wire themselves to their various command centres inside their native nations, and penetrate the seemingly formidable fortresses of English national frontiers. END OF DIGRESSION

Now let me tackle the issue of Collective Wisdom. Every nation and social system shall have a collective wisdom. Now, this collective wisdom should not be identified as a democratic proportion of people's will and wish. It does not have much to do with democracy. For example, the collective wisdom of a native kingdom that existed parallel to British India would be on these lines:



It would be a collective emotional understanding of what is good for the social system and its sustenance. This would be from the collective consciousness of the higher class of people there. They would know that it is good to continue the caste system, protect the king and his family, have a healthy relationship with the British Empire, maintain the essential independence from the powers of the British Empire, and see that the lower classes do not get much of an opportunity to improve.

Now, this Collective Wisdom is a bit diabolic when viewed from the context of what was happening outside the kingdom's borders, in British India, where the lower castes were improving beyond their traditional stations. So, generally when people such as Sir CP Ramasway etc. who were at home in the higher levels of English came to positions of power, there was a break in the Collective Wisdom.

Now, among the lower castes also there would be a Collective Wisdom. It would again not be a democratic demand to improve everyone. It would be a collective emotional stance dominated by the social and age-wise seniors of the lower castes. This would at primarily be aimed at maintaining



the hierarchical positions inside their own caste. This would be a very vital point. Family seniors like parents, grandparents, uncles, aunts all have positions to be protected from the truculent encroachment by impertinent lower members of the caste. The demand for a removal of all social limitations for the caste members would come only after this. Beyond that, there would be the eternal vigilance to be maintained over the aspirations of castes below their caste. For, they have to be continually made to remain in the lower rung.

Now, speaking about Collective Wisdom, there is this thing to be mentioned. It is a social brain in which every wire would be connected only to the members of the society. For example, this social brain of the higher castes that take care of traditional and future interests of the nation is not wired to people from other nations, lower castes, British citizens etc. All discussions that take place in this regard have an exclusive private arena, which are the members of that social system, their houses, their places of worship, their societies, their clubs, their playgrounds etc. Even though it is possible that some members may at times discuss these things in



other places as a British Club, a lower caste member's house, a political party leader's house etc. all such things would remain as mere testing grounds for the interests of the society, rather than powerful collective-decision affecting domains.

Now, in the kingdom of Travancore, the various collective wisdoms could be like this: 1. Collective wisdom of the Brahmanical classes 2. Collective wisdom of the Kshatriyas, that is the caste of native royal blood; i.e., the Varmas. 3. Collective wisdom of the Nairs, who were the serving caste of the Brahmins and the Kshatriyas. 4. Collective wisdom of the Ezhavas, the first rung of the lower castes prohibited from holding public offices. 5. Collective wisdoms of various other lower castes. 6. Collective wisdoms of the various Christian congregations. 7. Collective wisdoms of the various Muslim groups.

British (English) Collective Wisdom

Now, I need to jump from here to the domain of British Collective Wisdom. Externally till around the few years after World War 2, it had all the features mentioned with regard to the feudal language nations. However, there was a grand difference that



made this Collective Wisdom a very different one, in action and timbre. For, the social system was not based on a feudal language, but based on a planar language, that is English. Let me explain the difference.

The English social system had a feudal class system. However, the language system, that is the communication code, did not have a feudal pattern. That was a very powerful difference. I am not very sure if the majority of academicians who deal with this kind of study are fully aware of the vast difference this makes.

It is like this. A common man in Kerala goes to a higher authority. This higher authority can address the common man at various levels of social positioning, varying from that of 'respect' to that of pejorative 'low respect', loaded with social snubbing. It is not connected to any malice or meanness or even anger. It is mere evaluation and placing. Technically, in modern India, there is no need to bow to anyone. But in practice, it is a compulsory thing, and people bow to different levels of authority and people of power, as a means of conducting their lives without incurring the ill-will of the powerful persons.



However, in England there is a feudal setup. However, there is no need to bow to anyone other than the monarchy and to certain statutory authorities. Not many people bear this in mind, when they argue for the abolishing of the English Monarchical system.

The Collective Wisdom on England, but not necessarily of Great Britain, is connected to a grand and powerful group of people who were the traditional Nobility. They did hold honourable positions. They were in many cases the repositories of an immensity of knowledge and national heritage. Yet, they had their own selfish interests, that of protecting their own hereditary rights.

However, there is this very significant difference between them and the traditional power holders in feudal language nations. They spoke in English and were natives in English language. So that when they spoke to the common man in England, or when the common man in England spoke to them, the common man is not despoiled by pejorative words. For the concept of pejorative words are not there in English. Different sections or levels of persons would not be addressed or referred to with different indicant words. It is not an issue of the nobility of



England being better persons than the nobility of feudal language nations. However, it is true that over the centuries, a sort of sieved out refinement has accrued into the English nobility, which would be quite untraceable in feudal-language-society nobility.

Now, what sort of makes a significant difference is the issue of the common man not becoming a repulsive object who has to be kept in his position powerfully. In feudal language nations, the common man gets variously differentiated into different levels of repulsiveness. This repulsiveness is connected to the effect of being on equal terms with a lower man. The lower the lower man, the more is the repulsiveness felt by the higher man. To the extent that if the lower man touches the higher person, or if he is seen in close association with the lower man, a social degradation does come in.

Now, this can be there in England also, for the nobility exists on the higher fringes of the English language, wherein it enters into the domain of feudal words. Again there is this difference. The feudal words are not infectious or diffusing. In other words, a Lord can be addressed as a Lord, but no other man need be addressed as a Lord. In



A dangerously shallow depiction of social realities!

feudal languages, this is not the issue. Any man can aspire to go up in the indicant words. For this purpose, everyman acts out pretences, bluffs, uses pejoratives on others, snubs others, seeks to allude to superior connections etc. In English, even if a person does all this, a He remains a He. A *His* remains a His. A *She* remains a She. A *Him*, a *Her* and a *Hers* remain static.

Now the quality of the nobility of England is then seen to be intimately connected to the quality of the common man over there. The common man over there cannot be debased or defiled. The nobility of England is the nobility of a superior quality and elevated common people.

DIGRESSION There is this scene in the movie Titanic that is very much discussed as the rank discrimination of the English higher classes. That of Jack, a third class passenger, not being allowed to



move around with a female of a higher class passenger, or even to enter the First Class areas. What everyone forgets when doing this discussion is that in India a lower caste man even simply imagining such a scene, let alone sit at a table with his superior class is prohibited. It may be mentioned that in my childhood, in the village areas where I currently reside, it was quite unusual for the lower financial classes to sit on a chair and to eat at a table. They wouldn't dare to contemplate such an action in a higher class person's house.

I remember my mother mentioning that when she was a child, a higher caste elderly man gave her a token present. He dropped it into her hands, taking care that he did not touch her. Her father immediately told her to just throw off the present, taking offence at the mood of repulsion shown by the higher caste man. Now, to continue on this event, the fact was that this was after the Thiyyas of that locality had improved much due to British education. And the assertive right to throw off a present from a higher caste man also was due to the protection assigned by the British rule in Malabar. Yet, this very father of hers was a person who declared Gandhi (far away in north British-



India) as his leader. I do not think there were many others in the area who took up Gandhi as their leader. But then this man wanted to show-off his difference from others, by seeking imaginary saviours, when actually it was the English administrators who were his real benefactors. END OF DIGRESSION

Now it is this nobility that is the *think-tank* of this nation. Now, it is not an empty description. The hereditary heirs to this position do carry social standing. It presupposes an assured level of information on national heritage, commitment to national interests, loyalty to the Crown, allegiance to the national flag and much more. It is not something that is learned, adopted or adapted. It is something innate, that bears upon a person on his being born in a very special circumstance.

This institution itself is a national heritage of immense value, and possibly priceless. It should not be degraded, debased or made to rot. It has to be improved. It carries an incalculable responsibility. For, it is the repository of English Collective Wisdom. It contains a brain that works without being distracted by the issues of a competing with the common man. In feudal language nations, there is a



singular preoccupation among the higher castes to see that the lower man is not allowed to improve. Now, in England, this repository of English Collective Wisdom does do a lot of brain work based on English social compulsion and reflexes.

Since I have mentioned a list of Collective Wisdoms in the Travancore kingdom, it is right that I should give a similar list of Collective Wisdoms in England. However, the fact remains that in an English social domain, it is difficult to envisage such powerful group leaderships that move down the vertical heights. For, the English language more or less makes it impossible to bring in such collective leadership of minor groups of people. So in effect, in the emerging England the other powerful Collective Wisdoms are those connected to powerful non-native feudal language speaking groups. Like that of various Hindu outfits, various Muslim groups and even of various Christian groups which speak feudal languages. These Collective Wisdoms can be quite dangerous for the English native antiquity, heritage and even economic stamina.

This brings us to the dangers that modern day democracy poses to England and to Great Britain. Democracy is not uniting the native peoples of

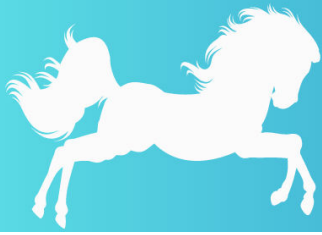


England and Britain. Instead, when other Collective Wisdoms are actively engaged in capturing the inside vitals of the English nation, democracy stands as the satanic machine that disunites the native English citizens and makes them cave in, to the assaults of diabolical elements, whose evil dispositions are not tangible through English.

Compulsions and reflexes & truths and lies

I think it would be appropriate that I should explain the term ‘Social compulsions and reflexes’. In feudal languages, there are certain social and language switches. For example, a big or influential man or a teacher enters. Everyone stands up in a pose of respect. Otherwise it would be equivalent to calling him a *dirty dog*. You treat a lower man with respect. He returns the gesture with disdain. You treat a lower man with pejorative words, and he returns the snub with ‘*respect*’ and *reverence*. Now these are some examples of the social compulsions and reflexes inside a feudal language.

Now, English doesn’t have such reflexes and compulsions. Here the reflexes are like ‘*give*



respect and take respect'. Respect precedence. Form a queue if more than one person is waiting for a thing. And such things.

This has no connection to many moral attitudes like that *one should speak the truth*. Actually the moral insistence that one should speak the truth has certain parameters within which it is intelligent to speak the truth. Beyond this parameter, it may not be wise or advisable to speak the truth.



For example, one can be truthful to one's own people, parents, family members and associates who are supportive.

However, to be truthful to enemies and competitors is idiotism. To them, to lie could be more appropriate. Other than that, divulging the truth to even supportive persons is not always good. Especially in feudal language systems. I can't digress more here.

Now coming back to English Collective Wisdom, it is something that has been intimately connected to and confined to English antiquity, heritage, English



classics, historical incidences, planar nature of the English language, loyalty to the English Monarch, allegiance to the Union Jack, the various statutory Act such as the Emancipation of Slaves, British participation in saving the Blacks captured for selling as slaves in Arab slave trading ships, the British colonial experiences, the English social system, the English class system, the understanding of where all English systems are different from that of Continental Europe and of Asian and Africa, the evolving of the maritime codes, the evolving of the scientific method, the refuting of the Catholic Church's temporal and spiritual authority over English institutions, English scientific discoveries, English geographical discoveries, the codes of conventions that stand as a mainstay of the British Judicial authority, setting up English education in the colonies, the historical assemblage of various lower class people in many colonial nations under the aegis of the Union Jack, the emotional empathy that Great Britain still holds in the minds of various peoples all around the world, the right of England to assert itself as the homeland of English, and much, much more. Including the extremely vital point that all discussions should be done in pristine English.



And not in other languages, including adulterated versions of English, such as Pidgin English, Gandhi English/Coolie English and such.

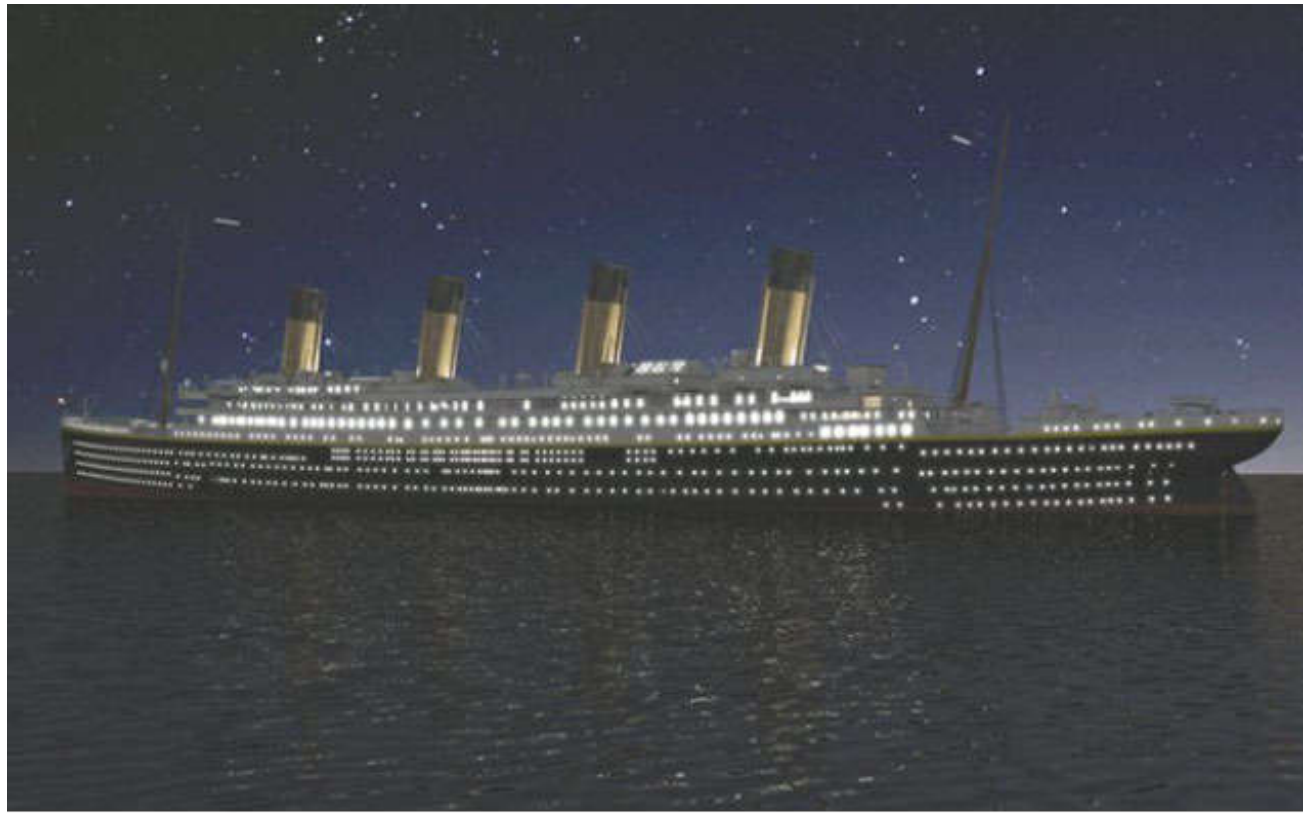
DIGRESSION

Here it would be appropriate to inform that the greatness of England was and is not really connected to scientific discoveries and scientific knowledge. This is a very false perception about England. It is true that England was the home to so many scientific discoveries, scientific standards and much more. However, it would be equally true in the case of so many other things also, that are not from science. Such as geographical standards, Time standards and much more. However, many other nations do incessantly try to claim a superiority over England by giving names of people from their own geographical areas.

One such very virulent group is the higher classes of India, the nation. Almost anything and everything that has been discovered in the modern world has been claimed by these Indians, saying that they had discovered it hundreds of years back. There are people who literally believe that when the 'Indians' were living in grand cities



with fantastic conveniences, the people of England were living in caves. Actually one



The ship of dreams! THE TITANIC

young man who believed this fable with all his heart, couldn't believe what he was seeing when he saw the movie The Titanic. He came and told me that it more or less was a shock to him that people who he imagined to be living in caves were really so advanced around 100 years back.

I have seen traditional carpenters and other skilled people doing fantastic creations some



These are technical and architectural experts of rare acumen. Yet, they have not been in any engineering college. They could manage to build huge building structures with no help from modern technology. Well, this is the kind of genius that the Englishmen saw in the Indian peninsula.



decades back. {Now, such people have more or less disappeared due to the forced admission of their children in sultry schools under insipid teachers}. However, neither they nor their social ambience had the refinement of England. They looked quite contorted and physically suppressed by the weight of the feudal repressive words that were forced upon them. It would be true to say that the geographical area that comes under current-day India had geniuses who tried to rise above the suppressive social atmosphere of the land. There is this example of Ramanujan who was a citizen of British-India, and a native of Madras Presidency. The English presence helped him to rise above the suppression of the native feudal language social code and escape to England, from where his genius was able to function more freely beyond the attack of feudal pejorative codes, reserved for the poor in his native land. However, as a state policy, shifting all geniuses in this place to England would not be a healthy one for England. For, actually if one were to seek for talent and genius among the 130 crore (1300 million) people in current-day India, one would find plenty of them. However, if every one of them is taken to



England, England would turn into India. For apart from being geniuses, they are also the repositories of feudal language codes, which can atrophy the English landscape.

SEE these comments in a rabid dialogue with me on Scientific American:

Ramanujan's association with Hardy did make western mathematicians much more aware of his work, but as noted in the article, India has a long, strong mathematical tradition and does not need Britain to provide legitimacy to the accomplishments of Indian mathematicians

India which was one of the largest economic and trading nation of the world before the British colonization'

MY COMMENT: THE single fact that there was no such nation called 'India' before the East India Company connected together a series of small time nations and groups is clearly not comprehended by this commenter. The fact is that it took the early officials of the East India Company much effort to trace the great works in this geographical area from various houses, all of them quite distant from each other. There was no social



connection with these works, and they remained hidden in some house's storerooms and boxes.

Read **MALABAR MANUAL** along with a Commentary by VED from VICTORIA INSTITUTIONS

England's greatness was embedded in the great common man there, whose individuality couldn't be compromised by the presence of feudal languages or their speakers. However, this is an old story that needs to be updated. This secure position of England lies totally compromised with an immensity of feudal languages being spoken right inside England. In London itself, I am told, around 600 languages are present. It is a terrible situation. For, it is like an immensity of software being allowed to enter a quality computer without any thought that many of them could have cantankerous codes.

So that when the English Collective Wisdom discusses English interests, it should stand confined within the circle of people who are native English, whose roots are native English, whose family links are native English, whose traditional allegiances are to the English Royalty and who can spontaneously speak of loyalty only to England or to Great Britain.



It is here that I need to insert the point that as far as England or Great Britain is concerned, Collective Wisdom does not confine itself within the circle of English nobility. For the common Englishman is not far removed or below the nobility as is the case in a feudal language nation. There is no competition of interests. The focus is on a more powerful England or Great Britain.

In this position, the Collective Wisdom is self contained. There is no leak or link to an outside world. And a healthy England and a strong Great Britain depends on this containment sustaining without any breach.

The breach

It is here that the breach has taken place. One major breach that comes to my mind is the inclusion of persons from non-English nations, especially Asian nations in the list of Lords or nobility. It is an absolute nonsense and a repudiation of all that the traditional nobility stands for. The persons in charge of governing who sanctioned or recommended this inclusion are those who have not the minute idea about the huge social and national machinery that has been thus compromised.



When a person from India is made a part of the British nobility, what is being done is the powerful creation of a beachhead for policymakers and family members from India, and even Indian society to dabble, interfere, influence and to even despoil the English nation and its nobility. In many ways, it shall compromise the hereditary standards that are followed by the British nobility. It is like the posting of lower caste persons as IAS and IPS officers (of India) by way of compulsory reservation.

These lower castes persons do not have the same intellectual attainments of the others who came



through the tougher route. However, these persons are better in being rude and crude. Crudeness and rudeness are often seen as more assertive and effective in small-time situations. However, when such things are followed there is a general breakdown of softer conventions and of rules and decorum. Yet, when the effectiveness of crude irregular behaviour and sly methods are seen as more effective, and of less effort, the general



tendency would be to go in for such stances by everyone. Moreover, since these lower caste persons are lacking in many intellectual standards, they are more willing to be malleable to the equally crude political bosses. So they also get preferential treatment from the political leadership. So a general idea that it is better to follow the standards that are created by the lower castes as an effective means to garner better official positions sets in. The standards go down.

This is only one part of the problem. The second part is that the new nobles from India will bring in an Indian ambience to the proximity of the other nobles. When a crowd of 'Indians' are around a person, there is a different evaluation mechanism.

[For, speakers of each feudal language carry within them a particular kind of visualisation of the social structure and communication routes. This is specific to that specific language. For example, a group of Malayalam speaking persons have a specific social arrangement of individuals, which is different from English].

The person would be subconsciously made to feel the need to do certain things that give value inside



an 'Indian's' head. It is akin to a refined group of English-speaking 'Indians' setting up a business unit inside India. They built a compound wall around their premises. Menacing looking 'Indian' security guards are posted as security. They are told in very clear terms to keep the 'Indians' out, meaning the local people who speak in the local vernacular and would view the interpersonal interaction among the English speaking personnel inside the unit in a very vulgar manner. For, if the local people are allowed to comment on the English speaking persons inside the unit, they would speak with vehement negativity, even insinuations of rabid sexual infractions going on among the freer community inside.

Now, if the vernacular speaking people are allowed inside the premises with no control on them, the English-speaking personnel would be totally intimidated by their suggestive glances, sniggers, loud boisterous laughter done with deliberate intentions to convey denigration, comments and explicit moral preaching. The only way to allow the outsider free access is to first inculcate in them the parameters of appropriate behaviour, including the fact that they can be made



to go out if they infringe these terms. Now, this would involve the idea that the outsider would have to bear a feeling that they are of some lesser standards.

Advising segregation

Now, this is again an issue that has to be dealt with. Is it right to make them feel that they are of a lesser standard? Well, it is an issue that is everywhere. If they want to enter inside with their vernacular standards, it is a very healthy thing to convey to them that they are not equals. Here again the theme seems to go against the very theme of human equality. There is a very suitable answer for this. The answer lies in the fact that in 'Indian' feudal vernaculars, human beings are not equal or of equal dignity or of equal right to dignity.

Well, it is this knowledge that should not be forgotten when making policy decisions. It is an information that is very powerful, which should not be treated with disdain. The very understanding of this would make many native-English speakers quite uneasy. For, their language sponsors the idea that human beings are equal. Human beings have equal rights to dignity only in English and similar



languages. In feudal languages, it is not there. Such language-speaking people should not be allowed to come into proximity from where they can remove or fragment this innate right of the native-English speaking people. This is an information that has to be clearly understood. All declamations about racism, racial profiling and much else should commence only after this piece of information is clearly understood and assimilated.

Defining English nobility

Now coming back to the English nobility, there is this thing that should be mentioned. The English nobility is not similar to the nobility of Continental European nations. Externally there may be many similarities. And it is possible that the English nobility is just a slight continuation of the nobility that existed beyond the English Channel. However, what makes the English nobility different is that they are the nobility of the English-speaking common man, and not the nobility of the French, German, Spanish, Hindi, Malayalam, Sinhala or even Tamil speaking common man. Here again there is something to be said.



When I was doing business in Malabar area, I did notice one very significant feature about the spoken language. Persons in financial acumen were seen to be speaking variously to different sections of people. One Christian person of the erstwhile settler population told me that among themselves they speak the words like *Thaan*, *Ningal* and *Saar* for You; *Pulli*, *Pullikkaaran*, *Ayaal* etc. for He and Him; *Pulli* and *Pullikkaari*, *Ayaal* etc. for She and Her. However, to the local labour class *Thiyyas* they would use *Inhi* (*Nee*) for You, *Oan* (*Avan*) for He and Him, and *Oal* (*Aval*) for She. The latter case has a more demeaning tone. I did even see a person using a different word *Ijj* (*nee*) to a worker from Malappuram district (neighbouring to Calicut district). He was using a different *You* to others.

Now, as per each group of words, the relationship between the employer and his worker changes. The distance in the virtual codes changes and many other attributes of the person also changes. Now, what I am saying is that the nobility that speaks to an English-speaking common man is different from a nobility that speaks to a Malayalam-speaking common man. Here lies one of the major differences

between an English nobility and an ‘Indian’ or Asian or even European one.



CHAPTER TWENTY EIGHT

Defining feudalism

When speaking about feudalism, there is a tendency to make generalised assertions. Actually such generalisations are quite stupid and more or less point to the lack of profundity of the scholar who does it. The word *feudalism* does not mean the same everywhere. In Continental Europe it is one thing. In 'India', Asia, Africa, South America and many other places, it has another meaning. In England it is quite another, far removed from all this.

I have seen many new-comer US citizens speaking about the British nobility and class system with a mental framework of their own native land feudalism in their mind. They do not clearly understand what they are speaking. When English is the language, the meaning of the word 'feudalism' is astronomical distances away from the meaning of the word as understood as *Janmi-Kudiyaan* (feudal lord-serf) relationship in a remote village in erstwhile Travancore kingdom or in Malabar.

Look at this image: It represents a cross-section of people from the feudal heights to the bottom layers, as they looked in their stark looks of the Indian



subcontinent when the Englishmen came to this area. The heights and lowliness visible here are not really based on financial power, but on something that moved through the communication system as an unseen code. The 'respect' versus 'pejorative' words in the language. It is a terrorising code that can distress both the higher man as well as the



lower individual. The terror is of the possibility that the lower individual may not exhibit his lowliness and 'respect' in words, tone, speed of action, gestures, abruptness of requests and such things.

As to the lower castes, it is their own lowliness as understood by them, that imposed on them, their need to be aware of what is the boundary, and also



their own understanding that they have the power to despoil the higher individuals by a mere change of word, a mere glance with a difference tone, a change in tone in voice and even by touching, that makes them the bearers of evilness as understood by the senior castes. It is a terrible feudalism that has no connection with English feudalism. In fact, compared to this, English feudalism is in the heights of celestial paradise.

Look the image of these individuals. They are the persons who got English education during the British



People from a social set-up where English had entered!

rule times. Moreover, they were all rich. So that they existed on the higher levels of the feudal usages. English learning enhanced their individuality.

Inserting spaces between peoples

Over the centuries, the English nobility has strived to protect the shores of the English nation from the onslaught of many other outsiders. The issue at hand was not a few people coming ashore, but of persons of very inimical social codes coming inside, setting up beachheads and spreading the social



infections which they have within them, to the vital areas of the English countryside. Once this infections gets activated, social relationships starts getting sloppy and fragmented. Even though there is a class system inside England, there is no dirtying of the common man by means of pejorative words of address and reference. When these dirtying codes start ticking inside the soft interiors of the English nation, people start moving to far extremes with some elevating to unusual levels of nobility, even if they are not from the noble blood. Others get wrenched to the far corridors of filth and dirt. The English nation then stands spoiled beyond recognition.

I am not sure if this has happened. But then, I have a feeling that in the last four or five decades, England has changed, and changed for the worse. I make this assertion based on my information on language code.

Visualising the working of language codes

How do I do this? Well, when I study language codes, I can visualise how a man would speak and what would be the affect of his words. When a Malayalam speaking person says that he went to see



a government official, I can visualise his words, and then the words of the officials. And then the physical postures each one of them would act out. The common man seeking out the best of obsequious postures and words that would lend feudal comfort to the official. Well, this is how Malayalam works. If the same man with Malayalam as his innate language of thoughts were to interact in English, there would be a slight change, for many of the self-degrading postures and words are difficult to find in English. However, the scene would still not be like an interaction between an English common man and an English official. For the Malayalam speaking man knows Malayalam and he would be speaking in this language to other Malayalees about the English official.



CHAPTER TWENTY NINE

British colonialism versus American hegemony

With the Second World War getting over, the Labour Party came to power in Great Britain. In many ways, it could have been seen as a very liberal movement that would push Great Britain from the clutches of the age-old feudal classes. However, it was a very erroneous understanding based on solitary English experiences right inside the small geographical spaces of the United Kingdom. The real living experiences of the huge world area which had been ruled by the British Empire was simply ignored or misunderstood. The general feeling was that the British were ruling many places in the world just by the sword and not by any emotional attachment for their rule from the local native subjects. This is where actually the British Empire built by the English common classes in close collaboration with the nobility stood in stark difference from the ways and manner of the modern US hegemony.

American hegemony is basically based on firepower and technical skills. There is not much of what one can call a touch of emotional content of the local native people in the far-off nations



standing with the American interests. If America goes weak, then they are as good as lost. However, in the case of the British Empire, it would be seen almost all over colonial history that the British side always fought from a weaker, numerically insignificant position. Yet, so much was the emotional fidelity that they received from their local supporters that they managed to outlive the sieges and the initial losses, to come out victorious. To get a small example of this emotional loyalty, one has to read how Robert Clive was given so much emotional support by his Tamil soldiery when they under siege for more than six months. The soldiers informed him that they would forego eating the rice and subsist on the water (*kanjivellam*) that was usually thrown off



Kanjivallam!

after rice is boiled. Food stock had depleted to such levels. Robert Clive came out in flying colours.

The other component that



aided the British victory was invariably the stern attachment to the English language. This more or less helped everyone concerned to stand together without a feeling of individual insecurity or jealousy. When people assemble together in a feudal language ambience, when the victory seems faraway, the need to switch sides, backstab and to act treacherously would come up. Moreover, the very fact that another person is acting courageously and with determination, and gathering the accolades could ignite feeling of deep jealousy and insecurity. For, indicant words would change, and create sharp elevations and depreciations among the concerned persons.

English nations need to tone up their Collective Wisdom. And for that a very powerful and impregnable corridor of English antiquity and heritage has to be maintained. When English themes are being discussed, debated and decided upon, it should be done within the walls of an English ambience, among people of English ancestry.

This is where America, that is the US has failed. When American presidents are from other nations, there itself there is a security lapse. When they are from Italy, France, Asia and Africa, there comes the



essential possibility that American policy decisions are discussed and made to adapt as per the norms and requirements of far-off non-English nation standards. In this regard, President Obama can be mentioned. He carries within him both English as well as African legacies. However, he was brought up in an English ambience by his English mother. Yet, his skin colour sharply identifies him with a group with which he should not have much cultural identification. However, the visual code is very powerful and he has not tried to outlive its powerful tug. He has given a very tragic link to the US heritage. He has brought it down to the levels of third rates nations of Africa. Actually it is not these nations that give the essential quality to the US.

The choices he had: Barack Obama had two very specific choices. One was to declare that the US is an English nation, bearing the cultural and linguistic heritage of England. He could have declared that he would protect this grand heritage. As a continuation of his, he could have mentioned that the porous borders of the US would be made strong and leak proof, so that the native citizens can live without the fear of being gobbled up by the huge mass of immigrant



populations coming from nations with dubious social standards. Instead of allowing them to pour inside this English nation, he could have proclaimed that he would work to make the English systems pour into those ill-designed nations.

The other options was the easier one, but quite crooked in its designs and ambitions. He could claim his cultural links to the Black African nations. He could tell them that when he became the President of the US, it is they who actually arrived. It is their moment of crowning glory. He could tell the immigrants that were pouring in like a torrent that he would open the gates for them, and then later for their relatives and distant relatives. He is their agent.

Well, of the two choices, Obama found the second one more attractive, for it would serve to get him elected a second time. As to the people who elected him, most of them were living in a fool's paradise.

The Sitting Ducks of the US

It is here that I should be mentioning the Sitting Ducks of the US. The War for American



Sir, –

I have the mortification to inform your excellency, that I have been forced to give up the posts of York and Gloucester, and to **surrender** the troops under my command, by capitulation, on the 19th instant, as prisoners of war, to the combined forces of America and France.

General Charles Marquis Cornwallis, 17 October 1781, to General Sir Henry Clinton, announcing the **surrender** of his army at Yorktown, quoted in Henry Lee, *War in the Southern Department*, 1869.

Independence was a war between the people of the same nation. I do not know whether it could be called a Civil War, for it was fought in a

different geographical location far removed from the mother nation. The people arrayed on both sides were the people of Great Britain. Both sides more or less had the same cultural quality, even though it would be quite right to say that the mother nation naturally had the higher standards. There was a huge section of the American population who sided with the British home government and their king. And in spite of the fact that the war was fought far-off from Great Britain, in all probability the British home side would have won the war. However, the French governing class played the spoilsport and send a naval force to block the British navy, which was bringing in essential resources, at a very critical point. It is true that at times pygmies can become deciding forces when the mighty personage is a bit tired and weak or in a compromised situation.



Another thing that did weaken the British side was a very persistent negative disposition that their media did show many times in history. That of speaking in glowing terms about George Washington even as the war was going on. This is a strange weakness that the English folks have displayed in many places all over the world.

Now after the war, the English people of the American colony made a nation based on English experiences. Most of the ideas mentioned with regard to human rights in the US constitution can be visualised only from an English language mentality. None of them is plausible when seen from a feudal language mood. For, there is no concept of equality in feudal languages.

Here it may be mentioned that actually it is the direct opposite themes that proves the existence or non-existence of certain realities. I had this very curious life experience.

ILLUSTRATION

I was running a business with state-wide operations. Everything was going smooth and no one literally knew the depth of my business activities. However, in a particular place there was



a family conspiracy against me, in which people pitched against me, in a mood of dire jealousy and created a lot of mischief. In a geographical area where I had no position of '*respect*', I was pulled down. My mind was severely distracted by the fact that persons who were reputed to be my own close family members and whom I should have displayed as my powerful allies were going around with slander in a desperate mood to checkmate me. My business failed, for the logical movement of information and goods went awry. The dynamism that held up the state-wide operation was lost.

Now, when the operations went awry, the dealer network couldn't understand what had gone wrong. Products were not reaching them. Then started a deluge of telegrams to my household, requesting immediate despatch of goods. It was then that I heard some of my family members mentioning that 'he is running a fantastic business. See the amount of telegrams that are coming everyday'. Actually when the business was moving in a healthy manner, there was never even one telegram.



Another similar issue is connected to a caste called the Thiyyas of Malabar.

During the British rule, they received a lot of liberty that they did not go in for any massive protests or forming of social organisations to demand rights. However there was a similar caste



Thiyya female of the yesteryears! It was English rule that gave them the right to wear dress of their choice. Yet, no-where are the English administrators categorised as social reformer. The crooks who rule present-day India mention them as the 'looters'.

called the Ezhavas in the Travancore kingdom which never had been under the British rule. The Ezhavas were severely discriminated and not allowed to get middle or higher government jobs. They organised into social organisations and protested to no avail, till a few years before Travancore was amalgamated into newly

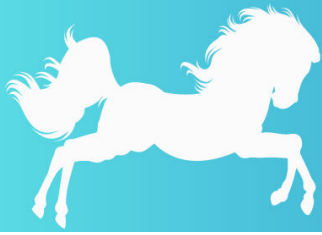
formed India.

Now, there was a very evident reversal of status between the *Thiyyas* and *Ezhavas*. *Ezhavas* had a very powerful organisation, while the *Thiyyas* had none. Based on the lobbying power of these organisations, the *Ezhavas* managed to



manipulate the government record to state that the *Thiyyas* were a sub caste of the *Ezhavas*. The question that was asked was, if the *Thiyyas* are not a Sub caste, how come they do not have a powerful organisation of their own. The simple answer that they had no requirement for that cannot be easily understood. The truth that they did not suffer any discrimination from the ruling British is not conveyable. For most of the modern Kerala historians spread a very stupid idea about history of this geographical area.

This theme has link to another thing that I had mentioned in the last chapter. That of Collective Wisdom. The native-English common man of England would one day find himself without any pro-English organisations, when all around him would flourishing organisations of rank outsiders, which would be demanding many kinds of reservations and placements. They would even seek a specific quota of seats in everything including the police. Their claim would be that England runs on their sweat and labour. Actually, the fact would be quite the reverse. That the very allowing of them to enter, live and breed in



England is a fabulous opportunity given to them.
For which they need to pay a huge compensation.

Chooryayi Kanaran (1812-1876) - First Grade Deputy Collector in Malabar, the highest post the British offered to any Indian. His pension was Rs.600 per month when there was no Ezhava in Travancore getting even a monthly salary of Rs.5

The similarities

There are a lot of similarities between these events and what happened in the case of the US. US standards of freedom are based on English. The intelligence and profundity of the Founding Fathers are just English mental calibre. It is not French or German or Hindi or Kannada. The freedom that they were supposed to be fighting for, was more than amply given by the British Home Government.

As to a very powerful grievance, it was the insistence of the Crown that the Red Indians, who had been ravaged by Spanish and Portuguese **Conquistadors**, should be given reservations where they were protected. This was a double-edged thing. In that, the Red Indians were nursing the wounds of their about three centuries of interaction with the Spanish and Portuguese invaders. By all accounts, these Continental Europeans were quite crude and brutal to the Red Indians. It would be wrong to feel that the Red Indians could easily differentiate between

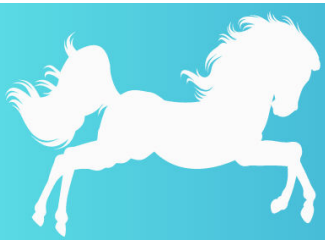


the Europeans and the British. Among the British, there were not just English persons, but also other whites including the Irish as well as small amounts of Europeans and even Asians. Beyond all that, the British policy of giving special areas for the Red Indians was also one of the causes of Washington's side.

QUOTE from Wikipedia: The colonial interest in westward colonisation, as opposed to the British policy of maintaining peace by designating areas reserved to Native Americans west of the Appalachians following the end of the Seven Years' War, was one cause of the revolution. In fact, most of the Red Indians fought on the side of the British

Is Irish a feudal language?

When speaking about the Irish, it is very much possible that their language *Irish* is a feudal language. One of its very ample evidence is the varied tragic incidences in Ireland, for which they blame the English government. **For example, the famine caused by the Potato farm failure.** However, in most such social and civil disasters, the essential element would be a negative communication software, the languages. I am not



sure if Celtic languages have feudal content. However, when reading such books as *Kidnapped* by RL Stevenson and *Legend of Montrose* by Sir Walter Scott, the feeling that these people have a very feudal language comes to the fore.

SEE this comment that came on HuffingtonPost denigrating my comments:

btshcrzy March 24, 2012 at 2:11am

.....My lineage is 100% Irish, and while the Irish did not suffer slavery and being sold like property, they were starved, forced to remain impoverished tenants and never treated with justice. Please, run, don't walk, to an old fashioned library with books in it, and study a LOT harder about "the English systems," which included, among other things, the forced enslavement of children and prisoners in Australia, with many of those prisoners only guilty of petty theft but sentenced to terrible lives of hunger and beatings and years of unpaid labor, right alongside murderers. Do you not know how "the English systems" treated other races, **for decades, in India?** Are you that ignorant of history? England participated in slavery. England turned a blind eye



to burning women at the stack for witchcraft. England used colonies for their natural resources and scorned non-whites as cheap labor. England prevented enormous numbers of her own people from receiving an education, keeping classes separate and having laws that literally prevented “certain” people from breaking out of economic bondage.

MY COMMENT: I have a feeling that this commenter has been reading history books written by Indian academicians. Or possibly by similar placed historians who immigrated to this English nation from Continental Europe.



CHAPTER THIRTY

Revolting against a benevolent governance

If the British Crown government was so liberal to the Colonies, why did they revolt? Well, before answering this question, one needs to take up the contention that the British home government was liberal. Was it being liberal when it was levying tax upon the colonists? In many ways this question is quite stupid. For in most places in the world, including modern India, collecting tax forcibly to feed the gigantic group of officials and loyalists of the government is the norm and not an exception.

Ashoka, whom HG Wells described (in his heights of folly) as Ashoka the Great, had an army of government officials who went to each village twice in a year. They would camp in a house and their each day's food and other comforts would have to be borne by a different house each day. Only if the power of the feudal language words can be understood can one understand that the government officials can demand anything including the women in the house, if the household is not socially strong. Many other powerful households would support and pave the



way for the big officials to do what they want in weaker section households. The society itself would stand divided and not united.

Beyond that when lower level officials come into house and address the man and woman of the house with lower indicant words such as *Nee*, *Thu* etc, the household and its senior persons more or less lose their stature and turn into social subordinates. There is no word in English to convey the affect on a householder who has been addressed as *Nee* and *Thoo* by a peon-like-person of the government wing. The nearest word that can be mentioned here would be he or she is ‘*stinking-dirtified*’ or turned into stink. Such ‘*stinking-dirtified*’ persons do not retort, or rally or even organize, unless they have very strong social connectivity. They simply stand spilt into various links below the intruder. It may be mentioned that even though the thraldom of the *Mahapatras* (Higher rank Officialdom) ran all over the Magadhan kingdom, it was only in Peshwar that the people revolted and attacked the officials. The ‘great’ King Ashoka sent his army and crushed the revolt. That is a part of history that is rarely mentioned, when Indian historians write full page



contents about the greatness of this king who ran around spreading Buddhism, leaving the kingdom in the hands of the thieving officials.

There is no way one can imagine such a stand from the British Crown towards the colonialists.



In the area that now comprises Pakistan, India and Bangladesh, forcible taxation to feed the officialdom was a way of life. Very little was left to the agriculturalists. Moreover, they had to bear the taunting lower indicant words even of the lowest man in the official hierarchy.

I remember once when my mother was a senior official of the state government. I had to go to Malabar and go to an inner village to meet a village 'officer'. Village officers are not actually officers in the modern sense, but are the head of a small office that does the local property tax collection. He is the person to issue all sorts of local certificates including property possession certificate etc. My age would be around 18. Since I



was an officer's son, I was addressed as *Ningal*. However, right in front of me were two persons, a husband and wife. Both of around 50 plus age. They were not the poor, but not the socially acknowledged. They had come for a certificate. The village officer was addressing the husband with a *Nee*. He then said, 'What is her name?' He used the word *Oal* (*Aval*) (lowest indicant) for Her. Then he said, 'Tell her to come in front. Let me see her!' The power of the word *Oal* and *Nee* is not describable in English. The village officer would have been around 40 plus.

Now again, the colonialists did not face any such things. Then what did they face? Well, they faced a lot of intractable problems connected to a lot of other-language-persons in their midst. First of all other nationals and other language people do not come within the English route of command that runs the social order. The words '*In the name of the King/Queen*' have no meaning for them. No emotional tug springs up when they hear a command code conveyed through these words. Even though in modern times, this sentence may seem quite silly, the fact was that throughout the British Empire, beyond the seas, in the midst of the



African jungles, in the deserts and in the thickly populated Asian towns, the British command routes encrypted with these words did work. That too, in an age with no mechanised ships, no flying planes, no wireless communication and not even toothpaste. However, right in the middle of the English colonies of America were people who believed themselves to be equal to the English colonialist but did not owe allegiance to the Union Jack or to the English Monarch.

However, this still wouldn't spark a fight. Then what would?

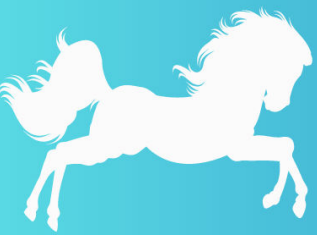
SPURRING A FIGHT

I remember an incident from my school days. My brother and I were going to a place in the morning hours. The lanes were quite empty. At one corner area, one boy was walking towards our direction. Suddenly another boy came on a cycle. The walking boy must have walked to the front of the cycle. For the cyclist stopped and said something sharp. My brother and I stood as sole witnesses to the scene. The walking boy retorted. The cyclist boy said something more sharper. It wouldn't have mattered for both of them.



However there were us as witnesses. The cyclist got down. We hinged closer to the verbal fight. One of them challenged the other. The other took up the challenge. Within seconds both had sprung on each other and were rolling on the ground. It was a tough fight and quite enduring. No one was speaking, as if to conserve energy for the fight. After around one minute we had to move, for we had no more time to spare.

As we departed, the two were alone with no spectators to satiate or to evaluate or to make a judgement. Without such a thing, the endeavour looked quite silly. For, from the very beginning it was quite clear to us that it was us that was the pivot on which the scene was rapidly deteriorating. If we hadn't been there, they wouldn't have started the fight in the first place. Our presence was not a mere presence of a detecting device or a camera, but of people who spoke in a feudal language. All fights and competitions are spurred by the presence of evaluators. However, if the evaluators are from a feudal language nativity, the spurring value rises exponentially. For, there is the thing called indicant words, which are not there in English.



Now, I am not saying that all fights do need a spectator. However, the presence of a spectator does influence the mood to fight. Beyond that in a feudal language environment, the social level of the spectators does affect the mood to fight. Persons who are generally from the lower class are very anxious to gather a fight with the higher class if they can do it. For, it more or less improves their social levels. In the virtual code arena, a very obvious value improvement would be detected.

Connecting to equality

However, in feudal language situations, the higher class of people generally refrain from going for direct fights with the lower classes. For, they very well know that it would only improve the other side. If they win, it does not prove much. If they lose, then it is a terrible failure. A failure to a lower guy.

There is a story in Mahabharata, the epic story in Sanskrit about the happenings in a place which is currently around Delhi in present day India. The Pandava and Kaurava princesses are displaying their might and expertise in martial arts. Their teacher or guru is *Dhronocharya*. Arjuna, the Pandava prince, is the greatest exponent in



archery. There is no one in the world to defeat him. He can literally display magic and supernatural capacities in archery. Dhronacharya declares that there is no one in the world who can defeat Arjuna. He also makes a challenge which he knows will not be taken up by anyone. He says, 'If there is anyone in the world who can defeat Arjuna, let him come forward'.

Everyone is silent. However in the quietude, a young man steps forward.



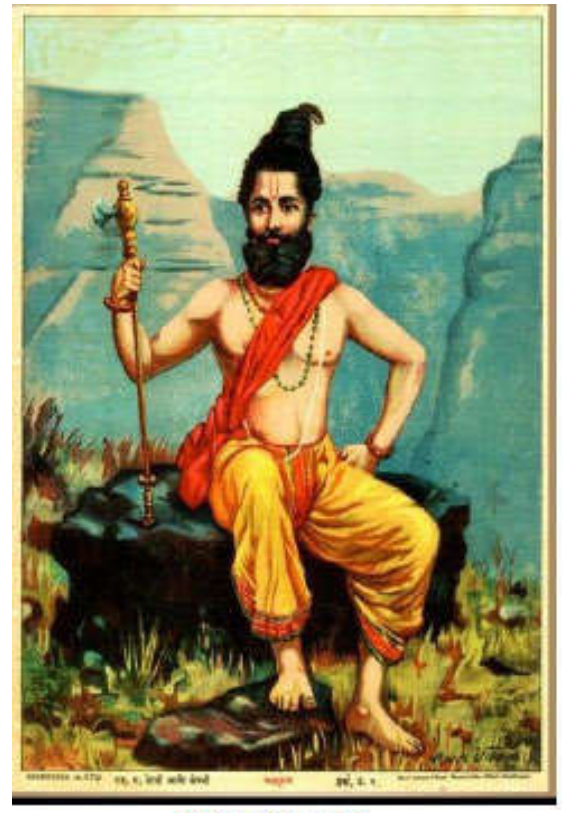
The painting depicts the battle of Kurukshetra of the Mahabharata epic. On the left the Pandava hero Arjuna sits behind Krishna, his charioteer. On the right is Karna, commander of the Kaurava army. Circa 1820

He is actually Karna, a step-brother of Arjuna, brought up by foster parents. He had been abandoned by his mother, when she conceived him before her marriage. His foster parents are low caste charioteers. However, he had been trained in martial arts by *Parashurama*, who is actually a



manifestation of **God Vishnu**, one component of the Trinity.

Karna says that he is willing to challenge Arjuna. He displays his capacities and calibre. It is obvious that he can defeat Arjuna. However, who is he?



Parashuram

Parashurama, is the sixth avatar of Vishnu, descendant of Brahma and pupil of Shiva. He is son of Renuka and the saptarishi Jamadagni. He lived during the last Treta Yuga, and is one of the seven immortals of Hinduism, or Chiranjivi. He received an axe after undertaking terrible penance to please Shiva, who in turn taught him the martial arts.

Dhronacharya then asks of him, ‘Oh, young man, who you are? What is your caste? Which is your clan? Without a comparative social standing, you cannot compete with the royal prince’.

Well, that is a truth. For, if he loses, and Arjuna wins, nothing is proved. For, Arjuna just won over an ordinary guy. However, if he defeats Arjuna, his triumph would be hundred times better. He has defeated the royal prince. It would be a fanatic glory in his social standings.

There is a Malayalam movie in which the protagonist is an exponent in *Kalari*, the martial arts of Malabar. He is seen wailing over the fact that he is the son of a person who had been defeated in a martial arts competition by a *Malayan* (a lower caste) martial arts exponent. This fact endures as a negative adjective to his



name and credentials. However, if his father had defeated the Malayan, it wouldn't have been a noticeable event, or notable.

Thinking on these lines, a defeat by India on England is a terrible disaster for England. A winning by England over India is not much of an event. That is the fact. However, these facts are not discussed in England, for they have been retrained to understand that they are equal to other human beings. The foolishness of this idea lies in the fact that in other languages and nations, everyone is not equal to every other person. The insisting of equality by the English folks is foolish in that they are not quite sure as to where in the various levels of the feudal languages social systems, they are being equated. Their endeavour to teach their own kids that they are equals to all other human beings is a terrible mistake. For, it is based on insufficient information. As to where they are forcing themselves to be equated, they have no clear idea.

The spur in the sneer

Now, coming back to the question of why the colonialists in the British-ruled areas of present-day US revolted, the answer could be that it could have



been spurred by the presence of varying numbers of non-English people like the French, Spanish, Red Indians and also Asians like the Chinese. All of them are having languages of varying levels of feudal content. However, in the case of the Red Indians and the Chinese, it could have been a wee bit extreme. When such persons are in a position to stand aside, evaluate, sneer, jeer, applaud and do such things, a very powerful spurring to rise above the sneer or to rise up to the applause could come about.

Herein might lie the true reason for the silly-brained US colonists to take to arms against one of the best nations that existed in the world at that time. A nation that took up the issue of liberating a huge section of slaves after paying compensation to their owners, at a time when money was scarce. A nation where the very breathing air does liberate individuals. Yet, it is also true that a huge section of the US population had stood by their king and homeland government. All liberty that is spoken of and mentioned with great fanfare and pageantry in the American Constitution is there in the English mindset as deeply ingrained concepts. All that the US has done in this regard is claim things which were



already there in existence all over the world where English is spoken in its most unadulterated form.

See these lines by William Cowper:

We have no slaves at home - then why abroad?
Slaves cannot breathe in England; if their lungs
Receive our air, that moment they are free,
They touch our country and their shackles fall.
That's noble, and bespeaks a nation proud
And jealous of the blessing. Spread it then,
And let it circulate through every vein!

It is here that I need to bring up the theme of the *Sitting Ducks* of the US again. The original citizens of the US, who were English, are the people who created the framework of the US society. It is they who still maintain the English framework of the nation. Others simply barge in and find that it is quite easy to function in this framework. When arriving in the US from nations like Italy, Germany, East Europe, Asia, India, Pakistan, South American nations and African nations, the feeling is that of a huge load being removed from one's body. Such is the feeling that sets in. Yet, no one cares to find the true reason for this phenomenon or who is responsible for maintaining it. The general feeling



then that set in is that they who have arrived are super geniuses, compared to their compatriots back home who toil under the huge weight of unbearable social fetters, which are made more unbearable by their national low-class officialdom.

Using the easy functionality of the English social and national framework, the newcomers sets up beachhead inside US, wire up connections to the deep interiors of their own nations, connect with family and social leadership and more or less work to bleed out the US national resources and capacities. None of the newcomers have any guilt conscious about this, nor are they unduly bothered about the fact that they are not really adding to the refinement of their new nation. They enter their tentacle into every bureaucratic setup and use their own traditional tactics to bring ruin to conventions to suit their purposes.

QUOTE

I quote from a comment on Huffington Post that came in reply to one of my comments: {Since Huffington Post has deleted all my comments, I am not able to give a link to this comment}



honeybear July 14, 2012 at 3:48pm

What you don't get...if you come from a relatively homogeneous society...is that once an immigrant comes here and is nationalized...they are just as much an American as those who landed from the Mayflower. They came here for the American ideal...for the opportunity to be free and prosper according to their merit. When they read the history of America they are just as incensed at the injustices perpetrated against her...and proud of her victories... and they lay claim to our history like the rest of us. Yes...I can claim a sufficient amount of historical heritage to include myself in the term "us" but that is not to say that latecomers are not justified in doing so.

MY COMMENT: A German immigrant whose father fought against the English side would find it quite distressing to rejoice in the US victories in the WW2. Yet, it is quite possible that he would read with a drooling mouth about the 3 centuries back civil war with Britain. He comes to a nation, where the social communication is in English languages codes, to escape his own native nation negativities. Yet, this much he cannot force himself to admit. For, inside him runs the ancient



feelings of inadequacies lend him by his own native land.

Where is the US heading towards?

Pondering on the future of the US, maybe I should put in these words. The US is currently sitting on the very height of the full potential of what a very good standard in English can bring in. A huge number of people all around the world would understand what I am saying. However, the native-English speakers of



Workers in Victorian age England (1900)

the US may not understand anything particularly great about English. And this is going to be their undoing.

Where is the US heading on to in this manner? I would like to go into a particular issue. On how the Victorian age moral codes went into disarray and a totally opposite moral position came into installation in the English nations.

There were very good moral standards in pristine England. However, even this high level of moral standard in England, when seen from the colloquial 'Indian' standards point of view of those



times, was quite outrageous. In that the females could go out on their own, and come out of the house and sit and speak with males. I do not think many 'Indians' would even be aware of the fact that Victorian age morality in England is considered to be of quite high standards. No one would have told them about that. In fact, not many persons in India would even know of Victorian age in England.

Where is the US heading on in this manner? I would like to go into a particular issue. On how the Victorian age moral codes went into disarray and a totally opposite moral position came into installation in the English nations.

Now, what went wrong that in the US, female moral standards went awry? Well, it can be connected to a number of issues. One of the main items would be that the females came to the US from many nations, in which their language code did not allow too much personal liberty. Such as addressing a senior-in-age person with a You, and with his name prefixed with a Mr. or not. Such a liberty is not the liberty that is connected to say, freedom of going out or the freedom to work. But actually the freedom to do all these things from a



very elevated personal stature. Just to feel the snapping of controlling language codes can be a great feeling. People, who are not used to it, innately can simply start using this freedom as a sort of testing its limits. Well, testing its limits means going beyond the limits, in reality.

The second issue was the forcing of the native-English speakers to acknowledge the other sections as equals. The other sections did not actually have one level of equality, but a series of equalities, of various levels. That also would be a most unsettling effect on the composure of a serene person. For, the moment he acknowledges equality to another person, he is literally made to sway according to the whims and fancies of the other side.

The third terrible issue would be the forcing the native-English children to be on par with descendants of the erstwhile black slaves of the US. It more or less brings them into the evaluation powers of another group of people. Well, that is a terrible event. I have known the issue of living with people of different social standards. When I am with them, I am forced to act and react to their evaluation and words. If I try to stand apart, the accusation of being a loner, of having a superiority



complex, and much else is raised by them. However, if I am with them with the credentials of a trainer, they improve in their English and I remain with my own mental disposition. I am not made the butt of their sly techniques of dislodging mental serenity.

It is a choice that anyone can have as a trainer. It is not that I am a greater person, but that when being on close contact with persons of other culture or social standards, this is a very good option to have. This option was statutorily denied to the native-English children. With terrible impact on their total quality.

When speaking about this impact, I would like to go back to the novel which won the British Booker Prize written by a south Indian authoress. In that book, there is an attempt to denigrate the affectionate assessment of the English colonialists in the 'India' of those days. The Indian manager of a plantation is a drunkard and a wastrel. He faces the possibility of being dismissed. The English superior tells him frankly that if he is willing to share his beautiful wife with him, he can retain his post. He tries to coax his wife to do this. However, she reacts with unnatural vehemence.



Now, why should the English man stoop to this level? The English are ruling the land. And from the ‘Indian’ perspective, they can do what they want with the natives here. That is only the un-educated patriotic version. The truth is that the very communication in English will not allow many things that are imagined by an average ‘Indian’. For, if it is the ‘Indian’ boss, he will address both the husband as well as his wife with an *Inhi/Nee/Thu* etc. It can really set the social context for more awkward social claims on the wife. Not only he, but all his companions would use the same deprecatory tone and sniggers about the subordinate’s wife. For visualising this, one has only to imagine an Indian feudal lord speaking to and about a subordinate’s wife, sister or daughter. However, this imagination cannot be done by a native-English man. For, even if he sees the scene, he can only hear the English translation of the words. Therein lies his inability to see the brutish world of feudal languages.

However, it is true that there have been many Indian films in which English colonial persons have been shown acting in Indian language postures. A vast majority of ‘Indians’ do not know that English is

a totally different world, and many brutalities inherent in ‘Indian’ languages are not there in English.



CHAPTER THIRTY ONE

The destination

Now coming back to where the US is heading to, I can only say that it can be a new human experience. I remember a declamation by a Bengal-native Indian female now in the US. Before going into that I need to mention this incident in my life.

A circumvented route to describe a terrible human living experience

Many years ago, I did have a rendezvous with *possible* slum living. There was a time when I faced a very ferocious competition within my own family circle. One side, on my own family side, there was a sharp interest in seeing that I was deprived of a powerful adjutant in the form of a wife. It was a very visible scene in which I was seen to be gaining a pose of leadership, when my wife was positioning herself as my supporter. The very scene of her going around with me was seen as giving me a pose of leadership, which looked quite a funny scene for many persons in my family.

At the same time, on her family side, there was a deep consternation that I was changing her into an entity that was removed from the traditional routes



of familial commands and loyalties. The very fact that our daughter was not being taught Malayalam added to the woe. For, there was then no visible way to enforce the various strings of command and control over her, that naturally comes when Malayalam is known by a youngster. I cannot say that the persons who were annoyed were bad. It was just that they were not happy with the development in which they perfectly understood me as totally crazy.

The situation became quite complicated when I started seeing certain new persons who had made entry into the family circle taking up the leadership to break the systems that I was promoting. It looked only a matter of weeks before they could teach our daughter Malayalam. The basic issue, to put it very frankly, was that the word *Nee* couldn't be used to Varuna, for she wouldn't understand it. Without her understanding that word, the huge familial leadership that certain persons wanted to enforce would not bear fruit. It was at this very critical juncture that I took the decision to move out of the place. I literally stopped by business activities, in which I couldn't actually concentrate much.



The basic issue at stake was that I was trying to experiment with the idea as to what would be the personality shift in a native-born person if he or she is brought up in absolute English, in its most pristine form. It was part of my intellect and what I had been pondering on since my very childhood.

I called one of my acquaintances in a far-off city. He was a person who should have been very indebted to me for a number of issues, all involving huge financial support. He was at that moment running a big commercial establishment. I then went to the city and met him. I told him that I wanted him to arrange a house in that city, for I was moving with my wife and daughter there.

I had enough and more money with me for the shifting of the whole household as well as for paying adequate advance and rent for a good house there.

Within a few weeks we came by train, after travelling for around three days. In the morning hours, when we arrived, quite tired and sleepy, he had us taken to a place where the house he had rented was located. It was a shock to us. It was a single room, no window house, with a lot of others occupying similar rooms all around. There was a



single toilet for everyone and a single pipe to take water from. All the rooms were facing a common small open space, which was of around twice a room size.

Even though we were all quite tired, we did not give in and removed ourselves to a better location.

It was an action that couldn't be clearly understood in its implications at that moment. For, when we arrived in the city, he had come with his fabulous car and done everything for us in a very considerate manner. The way he was acting was as that he was helping me.

Now, it is here that a thought comes into me. This big commercial office was near to this location, but in a very cosy area. If we had stayed in this room which had all the definitions of a well built slum, but quite near to the cosy location, there was a very definite indicant word input that would come upon us. He was a local 'respected' and this was there in almost all the words and usages used about him. However, we would naturally come into the lower category, 'respecting-him' group.

Apart from this, inside the small space of this human living, everyone in all the connected houses



would be strictly arranged in a hierarchy of 'respect' versus pejoratives. Individual claims to certain levels would not be allowed, unless it can be forcefully taken over.

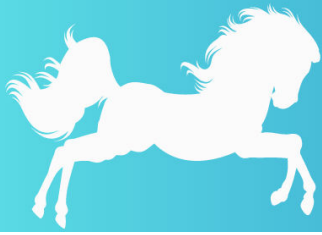
The next question is why my acquaintance acted so considerately and did this ditching. The answer lies in a very specific part of the feudal indicant code trigger in feudal languages of India. The taking up of a person in a very cosy manner, and slowly placing him into the depths. It is like acting very graciously to a respected guest in a function, and taking him to sit with the servants. Actually, I have seen this being done in language codes. Like acting very lovingly to a person and then introducing him to others with a slightly lower indicant word. Even though it may seem a very small action when pondered upon in English, the fact is that once a person is introduced in a smaller indicant level, the others at that level will strive to hold on to him with a vice-like grip, and powerfully position him at their level. All his remonstrations to the effect that he is above their level would be of no use, unless he can physically remove himself from the location.



Sitting in the cosiness of the US and declaring affection for native land human despoilment

I have had the occasion to view some slum living. It is actually not a very rare thing in independent India. However, what really rankled me much was the declaration of the Bengal-native female who had become a professor in an American University. Sitting in the extremely cosy ambience of an American university, she was speaking with great admiration for the slums of Bengal. She was saying that it was a great human living experience. Well, as experience it might be great. But not something that she would want for herself.

This much I wrote, just because I reached the topic of where America was heading on to. Well, it is going on to some new human living experiences, like the great experience of Bengal slum living. It would be a totally new living experience. One that one can stand in a distant location and admire. For the human tenacity. Well, it is a forewarning. Such words should be treated with respect. So that such dire circumstances can be circumvented. Yet, there is always the other side. It is the fact that people who barge in from feudal nations carrying all the



negativities that they themselves are running away from, would find even the tragic state of an English nation, a great living. For, so much is the difference even a slight English environment can make.

The Hedgehog Concept

People from feudal language nations have a particular *hedgehog* shield. The term *hedgehog* is taken from Jim Collins' fantastic book GOOD to GREAT. In this book, the term is used in the sense that the hedgehog has only one tactic to deal with contingencies. That is to curl up inside its spines. It is a very powerful stance that can withstand the attack of almost all enemies.

Now, people from varying feudal language nations have a particular hedgehog pattern of dealing with social and commercial competition. In most of these nations, what they face is a definite block to articulation and healthy discussion with the person in authority, big and small. The invariable *hedgehog shield* that never fails them is the use of bribes, going through family connections, political connections, giving gifts and homage and paying very obvious obeisance. In English nations, when the nation is in an unadulterated form, with only English



personnel in every slot and points, this hedgehog shield is not required. However as the nation slowly turns non-English, with people from varying nations filling up the slots, and each one of them continually and deeply connected to their own native nation social and familial systems, the need for this hedgehog rises up. It is slowly seen as a very effective management strategy.

However the Sitting Ducks of the US, the original English natives, are at a loss as to how to handle the situation. They are the frame that holds the system. But others enter inside it, infect it, manage it, manipulate it and later corrode it, in a manner that suits them. They have no ingrained loyalty to any English systems, even though they would declaim their extreme devotion to English and US. However, if put in another social system, they would immediately change like the chameleon, and play the game that suit that particular local systems. It may be mentioned in passing that the original English had a stance of no-compromise, wherever they went.



The magnificent stance!

It is here that the traditional English were and are different from them. They never compromised their stance to suit the local rascality. Everywhere they went, it was England, with not even an iota of compromise. The newcomers of US are not of that bent. They are in Rome, they will do as the Romans. If they are with the cannibals, then they are the foremost of cannibals. This is the tragedy that is now infecting the English nations.

Society and social conventions will get compromised as never before and in ways possibly never envisaged mentally. It can bring in total disarray in family system and culture. For the environment of uneasy distractions can drive out the mood for building up focused family systems. The outside world would be seen changing in ways and routes that are not the natural progression of English societies.

It is time the Sitting Ducks took up a stand and say that *enough is enough*.

Sample corrosion

I remember one scene that took place approximately around 14 years back. I am sitting



with a young man. He is from a rich family. He and I were discussing about English nations. He went on saying depreciative things about 'Whites' who were running the English nations. Their racism, their arrogance and their snobbishness. The talk then more or less moved to towards all these qualities in English language. He also spoke that he had applied for an American visa, which had been rejected. Now, it was an understanding that once an application for a visa is rejected by the US consulate, it is not easy to have it revoked. However, he said that his family members were working on it. They had enough contacts inside the Consulate. He said that he was sitting with crossed fingers.

Suddenly the phone rang. It was the news that his visa had been approved.

What impressed me was the way that US official conventions had been ruptured by a particular route of overcoming it. Well, if his family could do it here, it could do the same in the US itself also. For, everywhere there would be 'Indians' and their henchmen in vital and vantage positions. For feudal languages work on particular link routes based not on professional conventions, but on



family links, friends and such other things, all connected in a varying slots of attachment, loyalty, superior-inferior command structure and much else. These things are not there in pristine English. However, these things can enter and create powerful cells inside the soft English world of decent interaction and fair-play.

For proof of this, see this case. (Spying on the roommate).-—— Community service in the US is actually personality development training.

Redefining GOOD to GREAT!

Now before moving on, I would like to say a few words about GOOD to GREAT. It is generally mentioned as a great book on business management. I have read the book in detail some years ago. I do not really remember every point. However, my understanding is that it is not a book on commercial management alone, but of something of more vibrant input. The idea that Good is not Great was a very powerful one, which more or less gave me an answer to a very crucial question that lurked in the innermost core of my mind. That of what was different about the British-Indian management from the national management



by the Indian leaders like Nehru, Indira Gandhi etc. These people are also known to be quite able. And are reputed to be great national managers. But then, how does one make a comparison.

After reading the book, I did a cursory glance through the history. I found that even though the British rulers set up a lot of institutions, organisations and infrastructure in a nation with nothing to spontaneously set them up or to uphold them, one does not see history mentioning any one of them specifically as great. For, when one leader departed another came into the picture and more or less the system continued with the same level of efficiency. However in the case of the Indian leaders, when one departed, there was the general feeling of some great void. The greatness of the departed leader was emphasised by the incapacity of his predecessor. In many ways, it is seen that in India, a useless and unfit predecessor is an essential item for the greatness of a person.

It is here that I found the English system to be of fascinating quality. English individuals do not become *Mahatmas*. For, everyone is more or less of equal stature. There is no code in English to define each other as *Mahatmas* and such. There were no



Mahatmas among the fantastic British leaders who ruled 'India'. However, in newly formed India, every Tom, Dick and Harry is a *Mahatma*, if he or she can make the media and the textbooks parrot the theme. No other evidence is required.

Herein lies the exact GREATNESS of the English Empire. One great manager followed another. Yet, none became a *Mahatma*. No one became great by inducing mediocre persons to succeed. Well, the fact is that the greatness was not in the individuals, but in the English communication system that created great conventions and quality institutions. Individual persons were not important.

SEE these comments discussing my comments on HuffingtonPost:

faithnj May 3, 2012 at 12:33am

there may be differences between people of different nationalities, or ethnicities— but it still doesn't make it right to stereotype people. at the end of the day, EVERYONE is an individual. you can't name a single group of people- and then apply a dumb stereotype to every single one of them. at the end of the day, you gotta take every person just as they come. beside,



Chucky Sly June 17, 2012 at 6:46pm

I was born and raised outside the US. My family and friends are truly an international and astoundingly diverse group. For any single one of them to hold the views you stated in your original post would corrode the bond that we have, made stronger by our differences. You apply group think to ethnic groups without regard to their individuality (just one example: “native English-speaking Blacks of US bear a more superior heritage than the lady from East Europe.”).

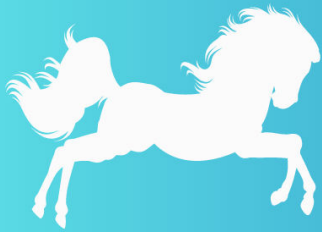
Yeah, pseudo-intellectual claptrap. Eliminate these observations from your consciousness and free your mind.

MY COMMENT: It is quite apparent that the commenter are not aware of language codes that route out human thoughts, culture, behaviour and even the concepts of good and evil. The basic insight that can be had is that no one seems to be even aware of the existence of feudal, respect versus pejorative codes in feudal languages. Even the very existence of feudal languages is unknown to them.



Then there is the issue of individual goodness versus individual iniquity. Well, there is a group of fowls living in a house. They are meant for meat to be eaten on feasting days. In the house, there are two individuals. One is a very good person. The other is an evil person. Yet, to the chicks that are living there, is there anything like, 'This man is good' and 'The other man is evil'? Their personal disposition has no meaning to the birds. Meaning that feudal language speakers have a particular mental and social disposition. That is to splinter the social system, and to ennoble a few and to denigrate a lot many, the moment they speak in their own language.

Once, many years ago, a companion did speak thus: There is one man. He is very good. But he has a negative side. When he is hungry, he will eat any man he fancies!



CHAPTER THIRTY TWO

Back again to Travancore

Now let me go back to the issue of Travancore being an independent nation. At the time of forced amalgamation with India, its population was more than the population of New Zealand of that time. Sir CP might have been a person with great insight and farsightedness. To steer a nation into English



Sir C P Ramaswamy

standards is not easy. The greatest stumbling block would be the people themselves, who in each and every word they speak would pull the nation back to the cesspool of

a feudal language social system. If the lower-caste *Ezhavas* are let loose with no one to train them into refinement, the higher castes would be in terror. On the other hand, the higher castes would also need to be trained to accept a pose of refinement from the lower castes. There are very fine issues involved. And simply saying that the government is going to change the nation does not mean anything.



DIGRESSION

The Travancore Manual, written at the behest of the Travancore royalty, itself gives a very bleak picture of the Travancore officialdom. Even though the Ezhavas were not allowed to join it, it seems quality was quite bad. Corruption was rampant. A streak of impoliteness was everywhere. Police were brutal and used physical violence on those whom it could lay its hands on. Naturally, the brutal nature of the feudal Malayalam language would aid in all these. There is this quote I have taken from the Travancore Manual about on benevolent king:

QUOTE: Another anecdote exists of a poor Brahmin who received a danom (gift) worth four or five rupees from His Highness' hands, and when he rose and left he asked His Highness for being permitted to retain the whole of it to himself. This quite puzzled the Maharajah, not knowing how the Brahmin could have doubted that what he received from his own hands should belong to any one but himself (Brahmin). The Maharajah forgot that about Courts, as in all high places, there are hangers-on like parasites on valuable trees, who corrupt and distort the pure channels of charity and justice, or as Sir Sashiah Sastri so well put it, “



It is impossible all the world over to prevent abuses creeping round charity institutions, whether they be in the nature of Lazarettos, Hospitals or Poor houses, or Chuttroms.” What the Brahmin meant was that no portion of the danom should be allowed to be taken away by palace servants at whose instance he was introduced; the Maharajah was much pained and it is said that he did not go to his breakfast until the matter was inquired into and the corrupters of the fountain of charity were duly punished. **END OF QUOTE**

MY COMMENT: This forced sharing of governmental benevolence to the layman, by the concerned officials is rampant even today. **END OF DIGRESSION**

There is this quote from **Native life in Travancore** [by Rev. SAMUEL MATEER, F.L.S. of the London Missionary Society published in 1883] which also can be used as an evidence of the quality of the Travancore kingdom’s officialdom:

QUOTE: A particular instance of fraud, which occurred a few years ago, may be mentioned. “A Pariah got a piece of jungle as mortgage from a Sudra, cleared and planted the land, so that it



became worth about a hundred rupees. Then the Sudra called the man and told him to bring his document, along with sixty fanams, for which, he assured him, he should get the land registered in the man's name. The Sudra afterwards produced a new document, assuring the Pariah (who could not read) that it was the proper deed, and he received it with pleasure. But soon afterwards, the land he had cleared was registered in another person's name, and taken from the poor man, who was unable to obtain any redress. The Sudras in these parts, being connected with the police clerks, can get anything they like done against these poor people, who are easily cheated and oppressed."

END OF QUOTE

MY COMMENT: Here it is seen that the slightly higher caste of Sudras also did not bring in quality to the officialdom.

The government can build bridges, roads, bus stations etc. But the maintenance of these infrastructures at a high level of cleanliness and efficiency requires a social system that can uphold refinement. I remember seeing the newly-made Calicut Bus stand in the year around 1980. It looked so clean and splendid. As if it was not made by any



local institution. However, within a few years, it was filled with noise, filth, litter and a general feel of untidiness. However, no one is bothered. For, most people come out from the fetters of their social and familial circumstances. For them, the general feel of crowd and rush makes them feel as if they are in a carnival. They feel that they have reached the heights of humanly possible social development.

However when one such young man whose father had emigrated to the UK from the Middle East as a serving person, went to London on a permanent resident visa, I heard that he could not believe what he saw. He called his friends back home and said that '*England is unbelievably good looking*'. Actually like his mental picture of Paradise.

The finer aspects of social training

Now when one speaks about social training, there is this to be mentioned. It is like me training my wards to address me with a Mr., no need to pay obeisance to me when I enter and can sit down in a chair when they speak to me etc. Now if I tell my wards that this is the way that they should behave in the outside world, what would happen? Well, the



affects can be quite disastrous. If they go to a local police station, mention that they want to meet the Police Sub Inspector, the constable would be quite distressed to see such assertiveness. He would invariably put them down with a *Nee*. If that is somehow avoided and the person meets the Sub Inspector, then what?

He is in the Sub Inspector's room. He asks 'May I sit down?' If it is asked in English, there is not much of a problem. However, if it is asked in Malayalam, it can sometimes have a very funny outcome. Usually sitting is not



allowed in front of a Sub Inspector, unless the person is a socially acknowledged '*Gandhi*' or '*Nehru*'. Meaning, he should be some kind of social leader.

I did once, many years ago experience this issue with a senior 'officer' of the state government. He did not seem to have an *elegant at-home-in-English* looks. So I translated my usual words to Malayalam asked 'May I sit down?' Well, in Malayalam the words do not sound like it would in English. The



tone and stress and implications are all different. The guy took it as point to make a clown out of me. Well, that is how the Indian officials generally act towards the natives of this land.

Now, if my ward is allowed to sit, and he addresses the Sub Inspector with a Mr., then things can really get quite awkward. It is possible that the Sub Inspector may feel that he is dealing with a madman. Or a really outrageous rowdy. In both cases, it would be a very rare case if my ward escapes without getting really bashed up. This is how refined approaches would come to be defined in India.

One-sided social training and its negative effects

I will bring up this theme for pondering on this issue:

A Sub Inspector of Police has to reach the Police Station from his place of residence in the morning. His official vehicle is not there. He stands on the road. Many auto-rickshaws pass by. They are all occupied by passengers. Ultimately he flags down one, which has passengers inside. He tells the auto-driver to come back after dropping the passengers where they want to alight (next stop).



He tells the driver thus: ‘You drop them and come back’, in Malayalam. In this sentence, he can use the word *Nee* for You. In which case, he is being snubbing, insulting and brutal, especially if the driver is not a youngster. Or he can use the word *Ningal* to the driver. In this case the driver can think that the Police Sub Inspector is a *sissy*, has no power of command, and is an ineffective man.

Well, this is the issue of communication that can come up. When the higher man is trained to be refined, the lower person who has not been given a corresponding training would think that the higher man is a sissy and ineffective. The lower man would act impertinently.

If the lower man is trained to be more assertive, and self-dignified in communicating with the higher man, the higher man would understand that the lower man is stepping beyond his limits. And being quite impertinent.

What I wanted to stress here is that social engineering aimed at social development cannot be done as a lopsided effort. Simply pushing up a lower caste without giving them proper training in what is acceptable and not acceptable is a heinous act. Also,



when the lower people are being given more rights to articulation, a corresponding training needs to be imparted to the other side also, so that they can better understand the quality improvement and not mistake it for impertinence. Along with that both sides would need to be made to understand the truculent issues of negative indicant words.

However, all these issues of social engineering that can bring in an overall social development that is self-sustaining can be brought in only in English and not in 'Indian' feudal languages. Social development enforced through Malayalam and other feudal languages can only be a change of persons in the different position slots. Social relationships would continue in the same heinous manner.

The tragic side of a social reform

In Kerala during the first rule by the communist party, a land reform Act was enacted. It removed a lot of people from large land ownership. The serf tenants in their lands were suddenly made the landowners. Many poor families improved and many landowners suddenly went into penury.



However, did it change the social system? Well, not much other than the fact that people couldn't any more hold much land in one single owner's name. What ultimately came into eventuality was just a change of positions of persons. The poor became rich. They simply became like the old landowners. Feudal and suppressive to their subordinate classes. The rich became poor and the focus of snubbing lower indicant words.

The terror of lower class people developing

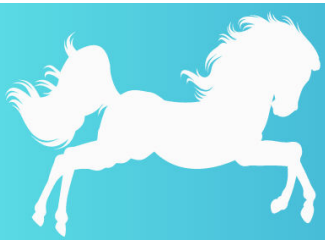
Now back again to Sir CP Ramaswamy. His aim of improving the people was quite a dangerous thing. For, it is the various media, not just the print one, but almost everything else including word-of-mouth, loudspeakers, party meetings, study classes by low intellect persons and various kinds of leaderships, which can inform the concept of improving in various manners. Everyone in the scheme of things is perturbed by the idea that the society would be changed. It is quite an unnerving thought. For, everyone's mind goes to deal with the issue in the manner in which Malayalam codes would try to decipher the idea. What would happen to one's own indicant word level as low-class people improve? There is no one to explain that it is not an



improvement that should be confined to a Malayalam ambience, but something quite beyond anything that has been visualised in 'India' or Travancore. That of bringing in an American Model of administration. In actual understanding, it means bringing in an English system.

DIGRESSION

Not only the Communists who were literally leading a mass of un-educated, no-English knowing working and other lower class people, but also the Congress men, who were more or less the conservatives who had their own sinister aims, stood against his ideas. There was some concerted action by the communists in some village areas near to Alleppy. A police Inspector went to talk and pacify them. However, he was hacked to death. This need not be identified as a communist behaviour, but only the standard behaviour of the violent mob in South Kerala. Actually, in South Kerala, there is a streak of violent street fights that runs through the culture. I have myself seen many times, persons being severely beaten up. When the beating starts, everyone joins, as a sort of once in a life-time experience of beating up a person. The experience is valued and prized.



There is another connection to the small time rioting in the villages of Punnapra and Vayalar. Travancore had a history of around a fifty years of caste based civil fights going on, between the lower castes of Ezhavas and similar placed groups and the higher castes. In many place there were scenes of real street fights. The issue was basically connected to the fact that the lower castes were not allowed right to join the public service. Moreover they including their females couldn't wear upper class dresses. This amounted to the fact that their females had to walk around bare-chested. It was ultimately British intervention from Madras, through their Resident in Travancore that the lower castes received their right to wear the dress of their choice and their females to cover their breasts.

SEE THIS QUOTE from THE TRAVANCORE STATE MANUAL:

QUOTE: Reference has already been made to the establishment of the London Mission Society in South Travancore and the great toleration afforded to the Christian Missions by the Travancore Government, that led to the rapid spread of Christianity in Nanjanad. The result was



that the Shanar converts (it may be observed here that the Mission work of conversion was mostly if not exclusively confined to the Shanars, Pariahs and other low-caste people), who were looked down upon by the high-caste Hindus, relying on the support of the missionaries, caused great annoyance to them.

The *casus belli* in this case arose from the Shanar Christian females assuming the costume of high-caste women. By long-standing custom, the inferior classes of the population were forbidden to wear an upper cloth of the kind used by the higher classes.

During the administration of Col. Munro, a Circular order was issued permitting the women referred to, to cover their bodies with jackets (*kuppayam*) like the women of Syrian Christians, Moplas, and such others, but the Native Christian females would not have anything less than the apparel of the highest castes. So they took the liberty of appearing in public not only with the *kuppayam* already sanctioned, but with an additional cloth or scarf over the shoulders as worn by the women of the higher castes. These pretensions of the Shanar convert women were



resented by the high-caste Nayars and other Sudras who took the law into their own hands and used violence to those who infringed long-standing custom and caste distinctions. **END OF**

QUOTE

Now these fights need not be visualised as a fight between a very refined lower castes against a very crude higher-caste. The fact is that both sides would be quite crude to each other, with the possibility of the lower castes being cruder more. It is possible that in the verbal fights, such highly provocative usages as **Poorimone, Pundachimone, Thayoli, Ammaye Pannathayoli, Pundamone** etc. will be used lavishly. It is these crude cultures that were to be refined by the English Missionaries from England. It must be admitted that even though the English Missionaries did exemplary work, there is no need to imagine that the Christians folks thus created in Travancore were similar to the Missionaries from England. For, in the ultimate count, the local Christians would still be bearing the innate negative crudeness inherent in the feudal local vernaculars. Dirtyfing those who come under and ennobling those who come above.



I take two quotes from **NATIVE LIFE IN TRAVANCORE** BY The Rev. SAMUEL MATEER, F.L.S.of the London Missionary Society:

1. An intelligent Sudra woman, residing near such a congregation, bore clear testimony not long since to the effect of Christian teaching upon these people. “We acknowledge,” said she,” that Christianity is a good religion, because formerly



PARAIYANS

British Missionaries strived to improve people from the lower castes. However, does modern day Kerala Christianity like to acknowledge all this? It might be quite repulsive to them if such antiquity is even mentioned. Hopefully they also do not look to Vedic Periodic of mythical 'greatness' of people in a far-off land! Image taken from Castes and Tribes of Southern India (1906)

the Pulayars and Pariahs were afraid of demons: they used to spend all their earnings in time of harvest for offerings to their terrible demons — but now a great change is seen.

They also used to steal our property, but do not do so now ; and we must acknowledge that it is your religion that has produced such good results.”

2. Yet such is the corrupting influence of caste prejudice that it was equally necessary to warn a few of these Christian converts against attempting to carry out the same unjust and cruel prejudices against Pulayar Christians. In 1877, some of the



latter wished to attend the church at Arpukara near Cottayam, but the Chogan Christians appealed against this to the Bishop of Madras on the ground that they would lose some employment and advantages in their work for Nayers if they were obliged to mingle with Pulayars every Sunday, and threatening to secede if they were obliged to do so.

An admirable reply was given by the Bishop, explaining the spiritual principles of the gospel, the duty of brotherly kindness to the long-despised Pulayars, and the impossibility of Christianity adapting itself to heathenism ; at the same time, enjoining the Pulayars to attend divine worship clean in person and dress, in order that no reasonable cause of offence should be given. The Chogans were displeased, and held worship separately for a time; but being judiciously advised, they returned by degrees, and all goes on well now.

MY COMMENT: Modern Kerala Christianity does not want to acknowledge all this history. They claim that they are Mappillas, which they interpret as Maha Pillas (great Pillas). Any reference to the way the British Missionaries took up the task of improving the suppressed castes of Travancore is



viewed with repulsion by them, and removed. I have heard them, even their priests, speak with repulsion about the lower Hindu castes of Travancore, the Ezhavas, and the rest below.

See this page on Wikipedia. One and then this. The first one is fast edited to make the Christians higher caste. The fact was that any reference to Christians being lower caste converts is fast deleted by certain persons who are known to work as 'white-washers' on Wikipedia.

1. <https://en.wikipedia.org/w/index.php?title=Temple Entry Proclamation&oldid=433635882>
2. <https://en.wikipedia.org/w/index.php?title=Temple Entry Proclamation&direction=next&oldid=433636218>

One can also see this page on Kerala Christians. There is not even one line connecting them to lower castes. This is the current state of Indian Christianity. Yet, the fact is that the English influence has given the converted Christians a lot of social, mental and physical improvement. This improvement is not to be connected to Christianity. For, Christianity in itself is not English,



and current day Kerala Christianity is full of feudal Malayalam.

[https://en.wikipedia.org/w/index.php?title=Christianity in Kerala&oldid=540821412](https://en.wikipedia.org/w/index.php?title=Christianity_in_Kerala&oldid=540821412)

I also want to mention this 'Maha Pilla' issue. I heard this many years ago, I think in 1980 in Trivandrum. In South Kerala Mappila is a Christian. In Malabar it is a Muslim. Around 1995, I started hearing about 'Maha Pilla' in Malabar, with local Muslim leaders claiming that they were high caste converts. The fact is that North Malabar Mappilla Muslims are basically the off-springs of Arabians living with local females. The South Malabar Mappilla Muslims have a lot of local Thiyya blood. South Malabar Thiyyas are very much different from North Malabar Thiyyas in many aspects. [Read my commentary on MALABAR MANUAL]

END OF DIGRESSION

As to the South Kerala police, they are generally very crude and also violent. Beating up a person in their custody is more or less the rule than the exception. The senior police officers are just dummies who can do nothing about it. For, if they interfere too much in their **funfair**, which is every



police constable's divine right, he or she may find it difficult to get '*respect*' from them. It is a *give and take* situation. "Give us the leeway to misuse our authority and we will lend you obvious '*respect*'. Try to block us, and then you are nothing but '*stinking dirt*' to us."

When the police Inspector was thus killed, the police force literally went berserk. They came with guns and literally went into a shooting spree. No one mentions this shooting of 'Indians' by Indians, even though every history is voracious about British-Indian army outrageous.

During a public function, Sir CP was physically attacked with a sword by a Travancore man. It is said that he narrowly escaped with injuries. Whatever it was, in the total melee of an un-understanding population, an arrogant Indian leadership which had been handed over the vast infrastructure of the erstwhile British Empire, including the British-Indian army, a self-seeking communist leadership, destabilising and sly Congressmen, totally ignorant worker class, a police force that went amok, and a totally idiot as the Prime Minister in Great Britain, Sir CP resigned from dewanship and went back to Madras.



There is one minor, yet significant issue that may be mentioned: In 1947, July 20, when he met Lord Mountbatten, he gave an apt description of the leaders of the new nation of India. This description is more terrible than what Winston Churchill called them, 'men of straw'. Sir CP mentioned Nehru as an 'unstable' man. Gandhi was described as the 'most dangerous influence in India' and as a 'sex maniac who could not keep his hands off young girls'. Within one week, he was brutally attacked in Travancore, barely escaping with his life.

It is not easy to find fault with individuals including the revolutionaries. Everyone wants to be a leader. For in 'India' without being *somebody*, one is a *nobody*, who has to bow to everyone who is a somebody. Even such persons as Gandhi and Nehru worked on this principle. Persons like Sir CP with profound intelligence and near total commitments would find it quite difficult to compete with sly cunning guys like Gandhi and Nehru.

Revolutionaries cannot improve the nation

I have heard of people saying that only a revolution can improve the nation since my very



childhood. And I have seen an immensity of revolutionary activities. However, on close observation I have found that all revolutionary leaders are basically trying to gather a group of people who would keep them as some sort of divinities. What they aim to set up is a social scene in which they come on top of a hierarchy of social layers. The feudal language communication persists. There is no change in any human looks or social relationships. The same craving for higher indicant words remains in everyone. This can be achieved by money, power and position.

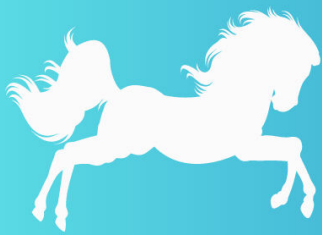
Even so-called communist leaders have just been persons who were on the lookout for a possible avenue to reach the heights of social leadership, with the people under them in the same guise as serfs under the feudal lords. The same loyalty and adoration that serf's had for their feudal lord is seen in the followers of any communist leader. Communist party-villages are pretty much like a village dominated by a feudal landlord. The only difference is that the feudal lord is replaced by the communist party leader. He is addressed with respectful higher indicant words, and he addresses his followers by powerfully snubbing lower indicant



words. If this is so, where is the social change that communism is said to herald? Actually Karl Marx was aware of the communication problem in feudal languages. That is why he tried to bring in a new word of egalitarian address to both sides: *Comrade*. However, changing the basic codes of a feudal language is not as easy as that. A simple introduction of a new word would not change the huge software arrangement.

Even the French Revolutionaries tried this to remove the feudal content in their own language, by bringing in the new word of *Citizen*. Yet, it did not change the social communication.

It is here that the greatness of the British rule is very visible. A very small-time education and exposure to the very frill elements of English communication systems changed the very mental and physical demeanour of a small section of lower caste people in a small place. Well, in the tremulous hugeness of the newly formed India of 1947, this change was slowly wiped out. Yet, the possibility of changing the social looks and tedious social relationship through an egalitarian language was very clearly seen. However, to understand this change, one needs to have a very wide-spectrum



vision and social experience. In that a person who is inside this social scene will not understand the change. However, a person who happens to see a very wide number of groups of populations may be able to see this. This has been my experience. What basically helped me to see this was the fact that I never allowed myself to be part of any social system, social relationships, locality, professional level or even family domains. My life experience has been to move from one experience to another in a very fast manner. Even though I can write much in this regard, I must not enter into those things here, for it may lead me to very deep experiences. And I may go into sub-routes, from which it might be quite difficult to extricate myself.

CHAPTER THIRTY THREE

Media and its frill sides

Now, I need to return to the point from where I took the detour. The power, aim and disposition of the media.

It is not the media's aim to improve the people.

There was this incident in my life. I was once in the Middle East, some ten years back. One of my relatives was a journalist there. I met a senior person connected to a leading Malayalam daily headquartered in South-Central Kerala. When our talk entered into the domain of English teaching for Kerala people, I put in a query. I asked that person, 'Your newspapers' top management's children are all reputed to be studying in English nations or in exclusive English schools. Their very accent is of the British levels. How come your newspaper is incessantly telling the Kerala people to give more importance to Malayalam? And your media incessantly discourages the study of English by the common man. How can you explain this?'

Actually, my words were more short and crisp than given here. It was in Malayalam.



The other man simply started laughing, as if I had spoken a great joke or silliness. He had a glass of whiskey in his hands. He sipped it, and started explaining to me in a very jovial manner: ‘You see, Malayalees are fools! It is our business to make them fools and maintain them as fools. Can’t you see the bare facts? If they learn English, we will lose our readership. It is as simple as that. We have well-paid persons whose very job is to feed the Kerala people, ideas about how great is Malayalam. They do their job very well. The funny thing is that no Malayalee has the wits to get this point in his fabulous brain!’ He went on laughing.

Media generated controversies are not usually spontaneous. For, controversies are real marketing tools. The value of a very focused controversy is in crores of rupees or millions of dollars. No media man will generate a controversy just for the heck of it. These controversies are very focused with very definite aims. Either to promote a personage, a product or an idea. Or it may be to destroy, desecrate or despoil these. These are things that any intelligent man can see and understand. However, the media has been able to infiltrate even the educational systems and make the students parrot



that it is media that is protecting democracy, protecting people's rights, protecting the private individual and many other tall claims.

Since certain things like democracy, people's rights, protecting individuals etc. have been mentioned, I have to take up these things for examination.

A false feeling of sovereign power

First of all about democracy. It is a false belief given to the deluded people of India that they are the rulers of this nation, by being able to act out an extreme nonsense called marking on the ballot paper. It is just a gimmick and nothing more. No citizen of India gets any right over the government by this farce. At best, election time is a period when he or she feels that he or she is important for a very brief moment. Till he or she casts the vote. After that he or she is just the same old person, with the same old social standards.

Actually democracy is not a thing connected to a machinery called the ballot box and its wider paraphernalia. The first and most vital requirement for the existence and establishment of democracy is a communication software like English. This is so



because without a communication software that establishes an egalitarian social communication system, there is no meaning in having a ballot box. For, if it is there, even if there is no ballot box, no voting and no election, the people would still enjoy significant personal freedom, dignity and rights to articulation, to discuss and debate with the governing class of officials. In its absence, a ballot box and election is not going to be a serviceable substitute.

I remember what a British national told me many years ago. He wanted an extended residential visa in India. At that time, a waiver of the rules could be recommended by the MP (Member of Parliament). One of his Indian associates took him to an MP. In the presence of the MP, the Indian went into a pose of deep homage, addressing him with a *Saar*, along with every sentence spoken. The British man later told me that things are the absolute reverse over here. In Britain, actually it is the MP who would address the common man with a *Sir*.

Now that is with regard to a people's representative. If the common man were to go to a public official, (who during the British times were



defined as Public Servants), he would have to literally crawl on his knees with self-deprecating indicant words.

Now where does the Media come into the picture? Well, it was its responsibility to train the common citizen about his own elevated standards, and that he is the boss of the nation. Not the Public Servant. However in almost all writings, the media use the higher indicant words for the Public Servant. And in most cases, the lower indicant words are used for the common man. If the common person is a female, there are many media groups, including the print as well as the visual ones, which would use the totally despoiling word *Aval* for her.

I can relate what one person who was a staff member in a prominent Malayalam daily with headquarters in north Kerala once told me.

He said, 'The owners address almost everyone in the daily with a *Nee*, and refer to them as *Avan* or *Aval*. One owner's family runs estates in Wynad, and they attitude to the staff here is just like they behave to their estate workers. Among the staff members, there are terrible mutual jealousies. The mood is to continuously backstab



each other. We get a lot of 'respect' from the public who think that we are great people. So we cannot leave the organisation. For, if we leave, we would lose this respect. The owners also know this. They know that we have to remain under them to maintain this respect. Persons who are known as great intellectuals outside are actually low level servants to the owners here. Sometimes some of the management members do use lower indicant words right in front of others, which can really be unbearable for them. For it is equal to exposing their innate low worth to outsiders. However, they have to bear the snubbing, for without this identity they are nothing outside'.

When this is so, what is the meaning in maintaining that it is the media that is the correcting force? Indian media is really a low class institution run by equally low class persons who have no qualms about deprecating the common man. They simply do not have the guts to post the common man on par with or above the public servants. They themselves are of dirt levels. When they dirty the common man here, it is more tragic. For, it is dirt that is dirtying the people. Not an elevated person.



Indian bureaucracy is corrupt to the core. They simply loot the people here by astronomical pay, pension and even commutation of pension (when a government employee retires, he has been given the right to opt for seven and a half years pension to be given in a lump sum. He will get half pension for 15 years. Or else it will come as a monthly pension. Not many people know about this and there is more to be mentioned about this rascality. This is apart from gratuity and provident fund).

No news media reports this. Or takes it up for discussion. I remember once a Times of India resident editor mentioning that such writings about the bureaucracy have no value. He told me that what has to be written is flashy news. Sensational, but without any serious merit.

Actually if the news media posted their focus on corrupt or abusive officials one by one, it would have terrorised the bureaucracy into good behaviour. But then that is a tedious process, with a lot of dangers. No media business house wants to incur the wrath of the officialdom. However, they have no qualms about writing nonsense about '*how the British looted the nation!*'



A personal experience

Around one and a half years back, there was a very concerted effort to compulsorily impose Malayalam on all students in Kerala. The basic issue was a lobby of Malayalam-educated persons who wanted to generate a lot of government jobs for themselves. This lobby was connected to so many other groups who wanted to remove English from the scope of a common man to learn. For, a propagation of English was sure to be a threat to so many business organisations, including the visual media as well as the print media.

Since this issue could directly have bearing on what my children would be forced to study in schools, I had to file a Writ Petition in the High Court of Kerala. My arguments were quite strange but also very powerful. All it wanted was a popular discussion on the ideas mentioned. It would have really generated a real insight about the cheating of the common man going on. However, no media was willing to even mention this issue. Actually I did directly approach almost all the major print media, both the vernacular as well as the English ones. Everyone seemed to act as if I was being funny. In one English newspaper regional office in Cochin, at



least one journalist went on arguing for Malayalam. It was quite funny. For, he was in an English newspaper and arguing for Malayalam. His direct boss seemed to act as if either I was a nitwit or he himself. I couldn't figure out exactly which he signified with his actions.

In another English newspaper, (the same one headquartered in Madras which had spoken against the Tamilians when they were being mercilessly killed), I was told by the Bureau Chief that he would go into prison for contempt of court if the news item was mentioned in the paper.

None of the Malayalam newspapers would give it a news value. One newspaper correspondent heard about the news from one of his companions. He understood that there is news value in it. He searched online and found my phone number. He called me. I sent him the details by email. He made a long talk with me. He said he is writing a 'Story' on the news. However later in the night, he sent me an SMS: *Filed the story. Not sure abt publishing.*

One of my students tried to post it on Wikinews. The experience over there was equally funny. The news was taken up for review by some Indian



editors. They went on asking for more and more inputs. Such frivolous things like *What is Malayalam is not clear* etc. were mentioned. The general refrain was that there was not enough evidence about the news. After some time, I gave the contributor a scanned copy of the Courts directions to the government after taking up the case. He submitted it as evidence on Wikinews. Then came the next funny dialogue. ‘**The scanned file seems to be from some ancient manuscript.** So it can’t be taken up as evidence’.

Well, it is media that can create news. Otherwise there is no news. The general consensus among the media bosses is that the people should be fooled.

Screening a national misdemeanour

There is a terrible thing going on in India. It is an unmentioned theme. In Bombay there is a huge market for females who are kidnapped, lured or tricked and brought to brothels. Girls, who go to Bombay without proper information about the place and without people there to support them, get entrapped. Usually this is facilitated by other females who appear in the guise of good Samaritans.



Very rarely do the Indian media bring out such stories. I am not sure what it is that limits them. Some 10 to 15 years back, one news bit came in one English newspaper. It was that a young girl from a Karnataka city had gone to Bombay by bus. However, the bus had a breakdown and it was made to go to another location in Bombay, quite far from where the bus was supposed to reach. The bus 'cleaner' got her into a taxi and asked the taxi driver to take her to the other place. On the way the driver got down to make some phone calls. Then he took her to a place, from where she was quietly evaluated by some people. She was lured to enter into one place for something like going to the toilet. When she entered the building, the doors were closed. Money transaction was done in front of her. She was immediately forced to undergo a series of sexual activity.

After some weeks she became quite unwell and was taken to a doctor. There she met someone of her language with whom she confided the problem and gave that person her home phone number and her whereabouts. That man called her *almost frantic family in* Karnataka. Her brother-in-law came to Bombay and met the City



Commissioner who was then riding a huge popularity based on supportive media comments. He made the necessary enquiries and then informed the brother-in-law thus: *‘We can go there and get the girl out. However, when we reach there, there will be other girls crying out for help and begging to help them escape. You should not even mind them. Because this is Bombay. So many things happen here. We can’t do anything about all that. You simply get your sister released and go home’.*

Now this story does raise another issue also. However the first point is that this story came one day. From the next day onwards, there was no more mention about this news, which should really have been a very sensational news in India. The question is, who did the censure and who wants such news contained?

The second issue that pertains to this story is this: During the debate on the Independence of India Act in the British parliament, it was Sir Winston Churchill who described the Indian leaders and other men with power in India as *‘men of straw’*. Meaning utterly spineless, low quality, despoiling characters. Now, look at this ‘Commissioner’ of Bombay. He



knows a terrible crime is being perpetuated right under his nose. And what is his attitude? Just to save his own skin! Well, a time should come when all such Indian officials as well as political bosses should be taken to task for accommodating themselves in positions for which they do not have calibre, spine or intellect. When a person takes up a responsibility, he or she should at least assure himself or herself that he or she is fit for the job. Otherwise it is a criminal thing. For many lives depend on his capacity. Taking up leadership without any capacity is a thing that has to be punished. And that too in quite exemplary terms.

See [this news item](#) that came in one of the Kerala newspapers. It came only one day. From the next day onwards, there was no mention about it. What happened in the intervening 24 hours? Well, the question again goes to: how dare Clement Atlee hand over the fate of a huge population as well as British-built infrastructure and institutions to the hands of unfit persons?

Indian Policemen beat up a local man if he is in their custody. When taking up for questioning, they have no qualms about using terrible expletives and profanities. The Indian media which claims to be the



protector of so-many non-tangible liberties here, has no spine to even take this issue up other than on occasions when someone gets killed in the lock up. They could have taken up a campaign and a deep investigation on this issue. A lot of officials, who are reputed to do this, could have been focused upon and cornered. Yet, the fact remains that no one in the media would dare to do such a thing.

A very curious media created news

Once I went to Trivandrum and met one of my old classmates who was then a senior journalist in a major Kerala vernacular newspaper. The years must have been around 1995 or so. There was a very major news issue in the newspapers. It was called the ISRO Spy Case. It was reported that major nations like the US and others had infiltrated the ISRO and pilfered a lot of technological secrets from there! For the Malayalam speaking people, this totally unbelievable news was quite plausible. For, they had been fed with the regular input by the vernacular newspapers that the Malayalees are the greatest geniuses in the world. So naturally the US-based NASA and others would be sweating to get at the hidden knowledge of the ISRO officials in Kerala.



The actual fact of this case was that one youthful female from the Island nation of Mali had come to Kerala for some legitimate reasons connected to some medical treatment for someone. When presentable females arrive from low muscle strength nations arrive in India, it is a usual ploy of the police officials to try to corner them with legal implications if they did not share their body with them. However, this female being some level of a bureaucrat over there did not concede to the demands. She was taken into custody, and sort of mistreated to some extent. A case was cooked up connecting her meeting with some officials in the ISRO.

Her arrest was recorded and a case of espionage into ISRO secrets was registered. Soon it became a news issue with one particular section of this same newspaper going in for regular stories about her various espionage tactics. I asked my old classmate as to why this was being done. For, from my own perspective, it was an utter rascality going on in the name of news reporting. I got the answer that a particular journalist was trying to protect the police officer. And since so much had come about there was no way to retract the news. It was continuing in full steam. I remember my own brother who was a



journalist in Delhi saying some of his friends in the other newspapers' Delhi office were being besieged with requests for some daily inputs on this issue, to feed into the paper. They had to inform their Kerala colleagues that they had no idea about this case, and that the Central government organisations were not bothered about the case.

Actually the case had no basis. However, the state police had to continue their game. They arrested at least one official from the ISRO, and he was to spend a lot of days in police custody. Many years later he was exonerated.

I do have to do a follow up on this story here. The woman was imprisoned and kept in jail. However some years later the courts did have to agree that there was basically no case against her. The central Police agencies such as the IB, RAW (counter intelligence) etc. declined to get associated with the case, and they stated that the Kerala state police had no business to go ahead with a case, which if true, should have been dealt with by the central agencies. The female was to be released. The newspapers reported it. However she immediately made a mistake. She said that she would approach certain statutory organisations in India, including the



Women's' Commission to get reparation for her plight. This she should have not mentioned when she was still in the jail. This statement naturally gave the creeps to the police officials.

It so happened that on the very next day I was in Trivandrum. To make some enquires inside the state Secretariat, I had been given links to a clerk in the Secret Cell in the Police Department inside the Secretariat. I met this man and did get to see a few other clerks who were manning the Secret Cell. All of them had the demeanour of the servant class. This man's English proficiency was not next to zero, but somewhere near. As we became friendly, he told me that he was busy with the ISRO-case female's issue. He had been specifically asked by '*Saar*' to send a lot of evidence files to the court immediately. The 'officers' wanted to block the lady's release from the jail with more filing of evidences and other papers. Naturally if one evidence is admitted, it may take weeks or even months for the hearing to end. This man was naturally quite happy to be of service to the '*Saars*'. He said that the Chief Minister was also very much interested in having her to continue in the jail. This clerk was a communist party man.



Now, this Chief Minister was a Communist leader who had a reputation of a buffoon among his detractors and that of a great revolutionary among his followers. As usually happens with revolutionary leaders in all feudal language nations, once he became the Chief Minister, he was on camaraderie with the police officials and the rest of the officialdom. Naturally the police officials and their relatives would be communists.

As the clerk in the Secret Cell continued his narration on what he was going to have achieved by means of sending the papers to the government advocates in Trichur (where the lady was imprisoned), I asked him what would happen to her then. He spoke with a hand action that symbolises fornication. He said she will remain in jail. A feel of power seemed to pass over his face. I asked him whether she really had done anything wrong. That question seemed to jolt him. He looked quite uneasy. He simply said that such things are of no relevance.

Now since I have mentioned the ISRO, there is this item that can be mentioned here. There was an ISRO unit in Trivandrum. Many graduate engineers used to aim to join that organisation for



some very specific reasons. My elder sister was studying in the local engineering college then. So, this much I gathered. The pay and other perks were exorbitantly high as per Indian standards. But that was not the real benefit. It is easy to go to the US from there by writing some papers and submitting them for presenting in some US science conferences. Once they reach there, they try to get a typist or some other type of job in the US. Once they get it, they are reported to have added to the number of great Indian 'geniuses' who are now receiving huge salaries like 25000 rupees (around 1000 dollars then). That time, Indian salaries were around 2000 rupees for a slightly high level job. Actually such Indian organisations remained as launching pad for the officials therein to take-off to the US. Or they become involved in high stake international businesses. Or at least get their children abroad over there.

The frail daring of the Indian media men

There was a tribal revolt in the district of Wynad. During the British rule period, they were the possessors of forest land, and forest resources. A powerful forest department which brooked no nonsense from the outsiders protected their areas



from encroachment. With the formation of India, the forest department became one of the numerous fully compromised departments of the government. Almost all forest lands were encroached upon and the tribal population driven out into the open. They were made the servants of the settler class, who spoke to them in feudal Malayalam and more or less made them exist at the abominable sections of the communication code.

A few years ago, under a leadership of few tribal leaders they gathered strength and took hold of a section of the forest land. Clement Altee, the bloody fool, had handed over all this land to Nehru and his group, without having the least of decency to enquire if this was what this people wanted.

The Kerala state police attacked the tribal people who were demanding their rights to their traditional land, which had been taken away from them. The female leader was caught and brought to the police headquarters in the district. The media was fully there. They saw her been taken inside. Then they heard the sound of sharp questioning and expletives, and then the sound of sharp slaps. They heard her screams of pain. None of the brave Indian media-men gathered there had the daring to



question this act of the police. Later I did see some political leaders of that place asking in public meetings as to who she (*aval*—lower She) was to lead the people, when they were there to do the same.

Ajitha

When speaking about this female, there is another female that needs mention. That is Ajitha. She was a communist revolutionary of the late sixties and early seventies. She was just around 17 when she was caught by the Kerala police. Well, when mentioning communism, the natural feeling that

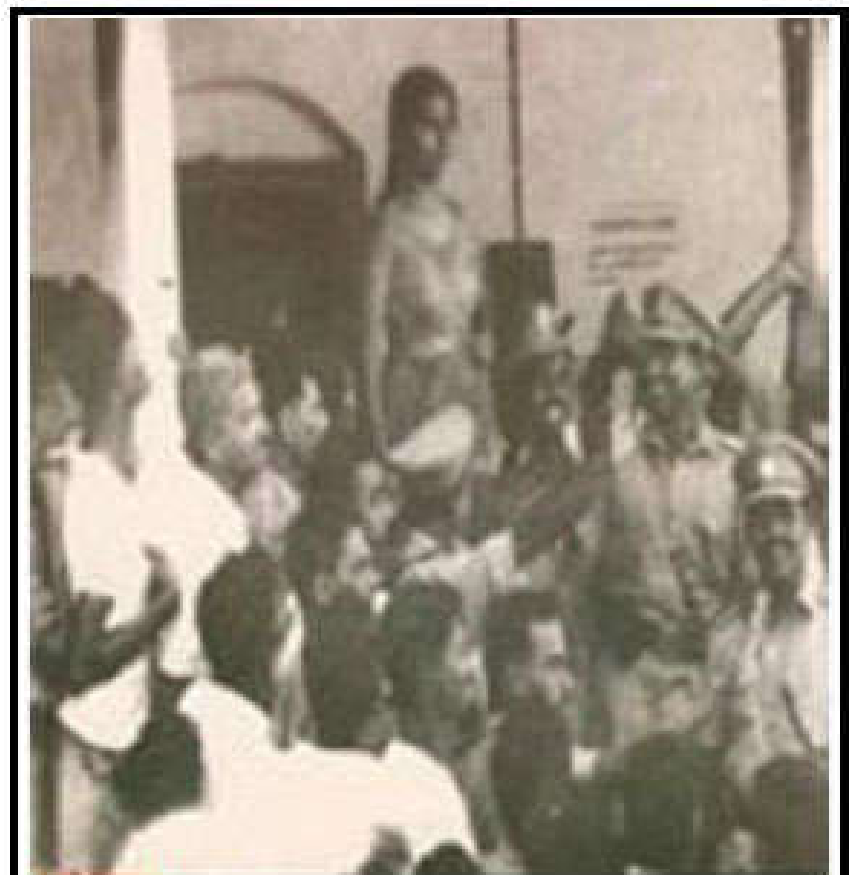


arise is of the Soviet Union and China. Actually there is nothing to compare these nations with the so-called communists who called themselves Naxalites. They were trying to uproot a social system that was deep-rooted in the feudal social communication. The fact is that they wouldn't be able to change the society with revolution. For social change can be made only by bringing in a language like English. However, her relevance here



is that a young girl was in the hands of the Indian police. What would happen to her? Ajitha is now a senior-aged person, engaged in women's rights. No one asks her as to what was her experience in the custody of the Indian police. When the US takes a blatant stand against all revolutions in the various feudal language nations, it is being quite vain and idiotic. Communism cannot bring in answer to the errors in these social systems. However, there is tragedy in these social systems that are borne by the lower class populations.

Incidentally, I did read a short news items that mentioned the issue of



Ajritha in the hands of the Kerala police

indicant word attack on her and her reaction to it. It seems that the Sub Inspector addressed her as Nee, and she, it seems, retorted, '*Who are you to address me as Nee?*' I do not remember as to what was the word she used for You to the Sub Inspector. However, it is a hopeless stance. For, all the policemen will address her as Nee, and that would be the end of all her human qualities and



refinement. They would treat her as dirt and as their possession.

Only in an English custody would the captured person have any right to human dignity. When in the custody of feudal language speakers, the captured person is literally dirt and abominable material. In the mentioned case here, there is no need for the Sub Inspector to be rude or terrorising. He can mention the word Nee in a very soft voice. The damage is done. In other words, the very interaction with feudal language speakers can make the other person who is in a cornered position a piece of stink. Such persons and groups of persons have to be kept apart. Not just racism and apartheid, but the something more terrible should be imposed on them.

A digression and a diversion

Here my mind simply wanders to another issue. There are a number of elite educational institutions in India, where the government inputs an astronomically large amount of money per student. The state of the art technical facilities are provided there. The students studying in these organisations feel that they are intellectual giants while the rest of



the population are pygmies. At the end of the studies, many of them go abroad and join American companies, more or less ousting the local people there. Naturally a vital element in this would be the huge competitiveness they provide in terms of pay packet. However, with many others from India also there, this factor has become a less critical issue. The other reason is the general growth in the number of persons from these educational institutions already entrenched over there. Powerful links that they provide to the students from their **alma mater** in India then becomes a major help.

In this issue, there are these things that come to my mind. One is would a nation like England run educational institutions that make the rest of the population look like pygmies? Would the students who pass out from such extremely well-fed educational organisations be allowed to join organisations in competing nations?

Second theme is this. Has the US and its native citizens gone daft?

Now, going back to my talk with my classmate, I did ask him why the news media always reported the police station version of events even when there



might be signs that they are not true. He said that their various levels of correspondents would have to maintain a good relationship with the police officials at all places. Otherwise they wouldn't have access to news, especially the official versions. So it is only very rarely the non-official versions of news would come out.

When the police say that a person is such and such, the media makes the public to believe it. The question of whether the police personnel's behaviour is exemplary is never taken up for discussion.

The other option of going and asking or demanding information cannot be conceived of. Even a simple speaking to ask for news cannot be done in a mood of right. For, the feudal language codes would effectively block such talks.

It is here the sheer idiotism of the English nations, especially that of the US comes into the clear. The general attitude of the US towards the various people's revolutions in many feudal language nations is that the people should first try to negotiate with the government and make demands for reparation. This very attitude speaks miles about



the sheer naivety of US policymakers with regard to the truth about social communication strictures in feudal language nations. This is why the modern US stands in direct contrast to the personnel of the British colonial times. The British colonial officials really understood the problems of the local people and went out of their way to bring in salvation and liberty to them. However, these things couldn't be understood clearly, back in their home nation, where they were generally seen as **dominators** of colonial societies. Actually they were playing out a very complicated game of outmanoeuvring the local native social dominators.

This game had very fine elements in which the lower sections of human beings had to be improved from their position which was right under that of the upper classes. At the same time, it was not safe to be on equal terms with them, for they would pull them down to their level of dirt.

The issue was more complicated by the fact that the lower sections were not very articulate about improving nor were they sure whether they were actually suppressed. For, their state of suppression was seen as a natural corollary of their limited personal capacities. This last stated issue is



something I had also faced when trying to convey the full power of personality improvement for a lower person when he or she is given the full command over English. However, what limited this desire was the fact that the lower guy is not fully keen on improving much. He or she would be splendidly happy to get a peon's job in the government or a menial work in the Middle East. His or her main mental preoccupation is not innate improvement, but just to rise above his immediate social neighbour. He or she would love to trounce at neighbour rather than aim for an overall personality development.

Speaking about the power of the right to articulation and the sheer terror connected to feudal strictures to effective communication can be understood from this incident that took place in a north Indian state some 25 years ago.

An illustration on the power of unidirectional communication valve

I do remember an incident that happened in a north Indian police station. In the local village, one female absconded with another man of social levels unacceptable to her family. They put in a



police complaint. Later the female was brought to the police station by the family members.

The policemen asked the family members to stand outside the police station while they question her. They sat waiting outside from morning till evening. They saw a number of police officials arriving and going in a very satiated mood. Whenever they asked about when the questioning would get over, they were brusquely asked to wait, for senior officials had to arrive to question her properly.

In the evening she was handed over to the family members in a very totally disfigured manner. She managed to mention that she had been sexually used by a number of police officials, who arrived one by one.

A native-English speaker might not really understand the reality of the scene. The question as to why the family members cannot go inside the police station and address the officer concerned thus: 'Mr. Sharma, what is the questioning you want to do? You can't keep our daughter here inside', will be there in the native-English speaker's mind. The reality is that such a



communication cannot even be imagined in an Indian vernacular language. For, communication has direction. The Aap side cannot be questioned by the Thoo side. If the Thoo side even stands straight and dares even to discuss an issue, it will be taken as an affront and an impertinence. They will be beaten to a pulp. Usually no one does. There is no meaning in saying the people can and will react. No one will react. In the whole of the history of this geographical area, very few people have reacted. This reaction again, is not English. For, it is reaction and not easy communication.

To see a visual illustration of what would happen if a *Thoo* side person dares to argue or discuss an issue with the *Aaap* side, see this video.

https://www.youtube.com/watch?feature=player_embedded&v=HKAjq8l3tI8 VIDEO is seen removed.

CHAPTER THIRTY FOUR

Online unilateral censorship

Again back to Media

Now going back to Media, it has been my experience that I am regularly blocked in many of the website wherein I try to post. At one time, it became so powerful a block that even before I had posted anything, my user name would be blocked from registering. What appears online is not me, my picture, my address, my designation, my social status, official status or anything to do with me personally. Only ideas which appear as mere ideas. It is these ideas that are being blocked from the sight of others.

See this. {ASIAN}



Earlier times, I was not aware that there was such rabid censorship online, imposed by the websites



themselves. For, the general talk was to oppose all censorship by the government agencies. Or to remove comments that contained profanity, expletives, personal attacks and such things. However, my experience was that there was a widespread attempt to block any information which mentions that there is something very dangerous or satanic in feudal languages. I wouldn't say that this was a conspiracy. It could more at an individual level, in which each feudal language speaker finds his own stance of egalitarianism, equality, fraternity, socialistic ideas and much else totally in a dubious position if this idea comes out.

Yet, there have been other attempts of small-time websites to position themselves as the repositories of human knowledge and to post claims to be the ultimate arbitrators of what is correct and what is cranky. See this letter I received from a small-time website that purports to showcase scientific discussion:

When I received this letter, it was quite a surprise. For, there was no attempt by me to misuse or abuse anything there. There have been similar things from some other websites also. However, they are all connected to small-time contentions. However, it

was at the level of publishing the wholesome effects of feudal languages that I faced stiff antipathy. One of the reasons could be that the world of IT has a huge number of people who are from feudal language nations. Seeing my posts, it would seem as if I was revealing something that is a secret held by them, as they move out into the outer-world, posing questions on racism, colour based discrimination, slavery and much else. Once the discussion opens the issue of feudal indicant word codes in their native languages, all these postures simply become false positions.

You have received an infraction at Physics Forums

Dear Ved-vvv03.com,

You have received an infraction at Physics Forums.

Reason: personal theory / speculation

I'm sorry, we don't deal with personal speculations or theories like this on PF. Please read the [Physics Forums Global Guidelines](#), in particular the section on **Overly Speculative Posts**.

This infraction is worth 3 point(s) and may result in restricted access until it expires. Serious infractions will never expire.

Original Post:
<http://www.physicsforums.com/showthread.php?p=2354740>

I am sure that what I am going to say may seem a bit cranky, but then remember that Sir. Isaac Newton was more of a alchemist and an occultist, than a proper scientist in the modern sense of the word. Beyond that when he proposed a force that connects distant objects without any material content in it, there was a huge outcry then that he was bringing in his favourite theme of occultism into science. Even now, I don't think anyone has been able to say for sure what is the string the pulls.

Now, what I am proposing is that the whole universe is the working of a software and the pulls and pushes and all other phenomena including such things as $1 + 1 = 2$ are all part of the codes in the software.

[All the best.](#)

For, it is a very much mentionable thing that no rich man from Africa or Asia can speak about racialism. For, what they practise at home is of more satanic input. However, the fault is not in themselves, but in the communication software that design their home-life, society and their mind.



NOTE: SEE the words: 'I have a sad feeling that the Indian government will not side with Ms. Gurung' in the next comment. Using such words as Ms, Mr, Miss, Mrs etc. about a servant maid/man in India would look quite funny for the Indian higher classes, who are used to seeing them at the *Thoo* and *Nee* level from their heights.

The Indian constables in the Wikipedia

Currently, my Username has been blocked even in Wikipedia. This mischief was done by the concerted efforts many Indian administrators and contributors inside Wikipedia India Pages.

I think in this context it might be good to discuss Wikipedia here. Wikipedia is a very wonderful concept. It was conceived in an English nation. A lot of powerful intellectual work has gone into its creation. However, it has a lame side. This handicapped side is that it is dependent on various people from all around the world to run the show. These persons are not English or with English disposition. A huge majority of persons are the higher groups from highly feudal language nations. When such persons are given administrative rights over certain pages and also punitive rights, then



whether they would misuse them depends to a lot on their exact native language quality.

VED from VICTORIA INSTITUTIONS - DEVERKOVIL

I write from India. In India, housemaids have to sleep on the floor. They have separate toilets, which are 'Indian' and not the western. They cant sit on a dinning table to eat. They have to eat on the floor. They have to enter the house through the kitchen door. They have to dress shabbily to exhibit the difference between themselves and their master class.

Beyond all this, they are addressed with the pejorative part of the Indian feudal languages, while they have to consistently speak with the respectful part of the word codes about their master class.

The only housemaids who improved in India are those who were housemaids of the colonial folks in British-India before 1947. They learnt English and escaped the social suppression. Moreover in such household, even though they were treated as different, they could sit on chairs and eat from tables. Moreover, English has no feudal pejorative versus respect codes. So their personality also improved.

If a similar case has been filed in an Indian court, it would have been thrown out with everyone in the court, including the lawyers laughing their guts out.

Jan. 7, 2013 at 10:47 a.m. -  

The fear of equalisation with the preceived lower classes!

An Indian colonial experience

I remember the words by one English colonial-official in India (I can't remember his name) that if any Indian is given rights over another Indian, it is more or less certain that it would be misused. It was just a matter of common experience for the English colonial rulers. If an 'Indian' is arrested by



the ‘Indian’ constables, and the British official is not physically present there, then it was more or less seen that the arrested ‘Indian’ would be verbally and physically abused. The ‘why’ of it was not clearly understood by the British officials. Actually it was connected to the fact that when the arrested man is made a ‘*Nee*’ and ‘*Avan*’, he can be bashed up. If he is made to remain as an ‘*avar*’ or ‘*adheham*’, he is safe.

In fact, the ‘Indian’ side of the prison officials of those times, did not even think of issuing cots for imprisoned natives. However, the British side took stood by their group and insisted that White prisoners should be given cots. A person lying on the ground would necessarily go to the lower indicant side of the feudal communication. Later after the nation of India was formed, I understand that there was a concerted move to remove cots for all prisoners. I do not know what really happened and whether prisoners in India are given cots. However, the real national quality improvement would have been in giving cots to all prisoners. However, it is doubtful if the prison authorities would allow all prisoners to sleep on cots. For, it would be like ‘*respecting*’ them.



<http://www.pucl.org/from-archives/81nov/jails.htm>

<https://www.indiatoday.in/magazine/special-report/story/20110704-right-to-justice-bill-jails-turn-into-nightmares-for-undertrials-746616-2011-06-24>

Being judicious *versus* being arbitrary

The native 'Indian' officers were also given much administrative powers by the British administration. However, at the higher levels including the judiciary, the concept of being *judicious* in their actions was powerfully encoded into the powers given to the 'Indian' officials. Now, this issue of being *judicious* is a term which stresses that the *spirit of a law* or rule has to be understood. The person in authority is given much power. These powers are not for his personal entertainment or to boost his ego. They are given to deal with issues wherein the words of the statutory rules may not have foreseen certain eventualities. When taking any decisions, the person who does it has to see that his actions are judicious. And not arbitrary. It is here the need for high calibre, well-read persons are required. For, anyone can take arbitrary actions and decisions. In fact, the most mediocre man, if posted to a powerful position can

make powerful decisions. However, only a quality man, with good calibre can make and take decisions which are judicious. For, he would have to show that he has taken an action that is judicious.

Edits to talk pages

[edit]

You seem to be using Wikipedia article talk pages as some sort of sermonizing platform for your world view. Please note that these pages are to discuss content for the article and are specifically not a [soapbox](#). It appears that you've been alerted to this many times before, but you don't seem to take the feedback. Please do not continue this. —[SpacemanSpiff](#) 16:50, 2 June 2012 (UTC)

Actually, given that you've been told this many times before including multiple warnings to cease or get blocked, I'm blocking you. You can be unblocked if you agree to stop using Wikipedia as your soapbox. —[SpacemanSpiff](#) 16:53, 2 June 2012 (UTC)

June 2012

[edit]



You have been **blocked indefinitely** from editing for using Wikipedia as a forum to air your personal views etc and refusing to listen to feedback.. If you would like to be unblocked, you may [appeal this block](#) by adding the text `{{unblock|reason=Your reason here ~~~~}}`, but you should read the [guide to appealing blocks](#) first.

—[SpacemanSpiff](#) 16:56, 2 June 2012 (UTC)

Now it is here that the Wikipedia has failed at many levels. Simply handing over great punitive powers to persons who at best have the calibre to be ‘Indian’ constables is not an intelligent posture. For, the general quality of the ‘Indian’ constables is not of an English constable.

I am not sure on what basis administrative powers and powers of patrol and punishment has been given to many Indian administrators and other officials of the Wikipedia India pages. If it is based on formal educational qualification and professions connected to university education, well, it is quite a very low quality qualification indeed. I am yet to see a real quality academician in India, who knows anything other than the sterile mediocrity in Indian



Textbooks. There are no doubt persons of fabulous calibre in India. However, whether they are among the Indian academicians, is the moot point.

Here I must stress that this writer here has no claims that he is a better person than the academicians. However, when one gets a teacher, who addresses himself as a professor, Doctorate holder, PhD, MA, MSc. etc. it is the student's prerogative to evaluate the person for various capacities, all of them not necessarily of the academic kind. This is the only right that the writer has taken. When persons who are good in English and who addresses the student in pejoratives adorn the position of teachers, professors, PhD holders etc. the feeling sets in that they are not there to ennoble the student but to atrophy him or her.

An introduction to the spite

Recently I came upon a site which styled itself as Scientific American. The page I visited was on Ramanujan, the Mathematical genius from the erstwhile Madras Presidency of British-India. Seeing statements that needed some correction to give a proper perspective, I simply gave this comment:



It is not India's honour. It is honour to Britain that brought out the genius in this man!

See the invectives that came out.

1. This is directed at Ved from VICTORIA INSTITUTIONS.(Typing it in caps doesn't make it, or you, sound more important Ved)

You are a complete idiot for conflating two completely different issues.

2. To that half-knowing idiot called ' VED from VICTORIA INSTITUTIONS' (what kind of idiotic pen name is that ?)

3. As for the East India Company, if you believe that it was anything but exploitative, I'm afraid I must call you an idiot, again.

4. Look like VED from Victoria Institutions is a Communist guy from India. Indian communists love Western countries, western culture, but dislike Indian culture.

5. So I am not surprised by people such as VED ... Indian commies are like person who loves & admires the next door prostitute more than his Mom who gave him birth, food, money, shelter, etc by working hard 24/7/365.



6. VED, You must be the one what Indians call “moorkha” {fool}.

MY EXPERIENCE: I did not call anyone any ‘names’ or use profanity or expletive. Yet, the site administrators removed two of my posts, and gave the explanation thus:

A pitiable ‘Indian’ history

The Indian pages of Wikipedia are quite mediocre and have many negative issues. The first issue that should become quite noticeable to a dispassionate observer is in the categorisation of history. The history of the place currently called ‘India’ is a confusing mix up and mess. For, the very wordings Ancient India, Medieval India and Modern India are a misleading thing. This categorisation directly follows the misguided attempts of the national historians to mould a conception that India was a nation that existed right from times immemorial.

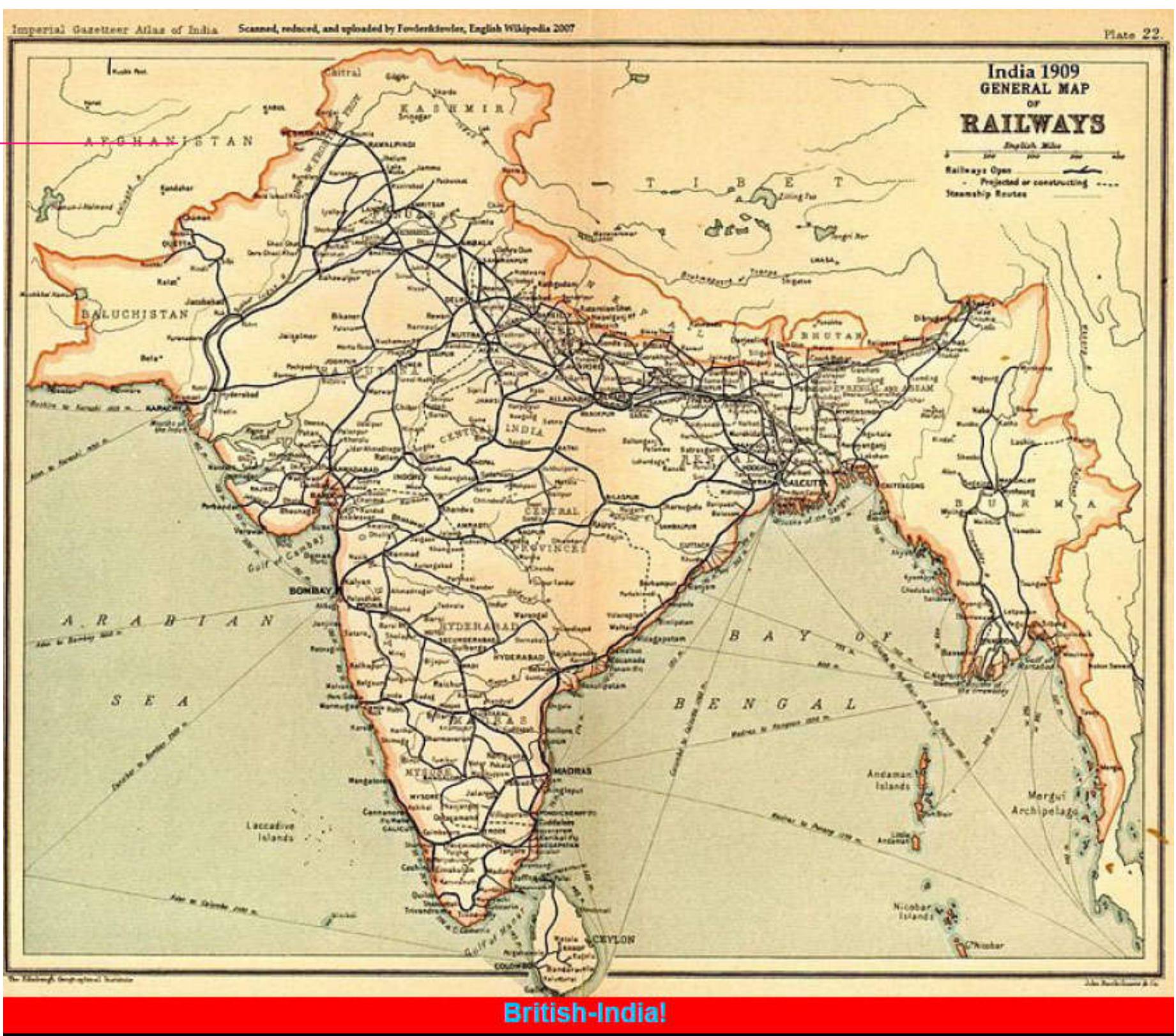
27. SciAm Admin

10:45 AM 12/26/12

Happy holidays, SA commenters. Thank you for visiting our site and for being part of scientific conversations this year. We especially thank those of you who have posted constructive comments that have advanced the dialogue on topics directly related to the content posted. We remove name-calling comments, hostile comments, ad hominem comments, and comments that gratuitously mention politics, as you might have noticed on this story. Overall, if you are consistently making the comments section a less enjoyable place to be, your account and your comments may be removed from it.

[Reply](#) | [Report Abuse](#) | [Link to this](#)

Actually the current day nation called India is only a part of the direct continuation of the nation called British-India. British India itself was only a minor part of the subcontinent. British-India has been divided into three parts: Pakistan, India and Bangladesh. Thus British India itself is not India. Under divided subcontinent could have become either Pakistan or India. Or both. But even then, there were a number of independent kingdoms which were not part of the British rule.



Second point is that there was no such thing as an Ancient India. The time in history described as Ancient India is only the history of various small time

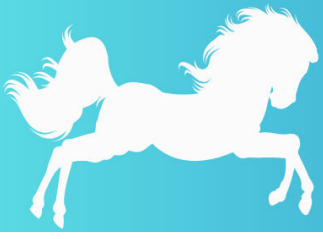


kingdoms, principalities and monarchical structures having sway over reasonably wide areas in the subcontinent. To call any of them as empires may not be correct.



Muthappan Vellattam!

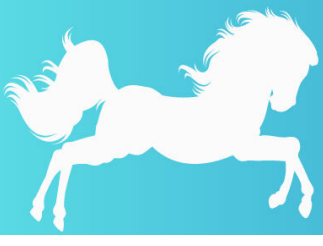
The part of history called the Harappan Age has only very limited geographical connection with modern-day India. It is taught in Indian history due to a feeling that everything that was under British-India is related to 'India'. If British-India had extended to Kazakhstan, then Kazakhstan would have claimed Harappan Civilisation as part of their ancestry, while India would have included



Kazakhstan inside its own Ancient history. Pakistan can very well claim that India was carved out of Pakistan.

As to Vedic period, both Early Vedic period as well as Later Vedic period is connected to modern day India only due to the diligent efforts of the colonial British officials to translate ancient Sanskrit texts into English and to unearth the early histories. If the British officials had been in the areas to the northwest of India, namely Afghanistan and other western areas, those places would have claimed direct link to the Vedic times. These populations who lived in the fringe areas of north-western India are not more connected to modern South India, West India, Middle India, North India, East India or North Eastern India, than they are connected to places west of Pakistan. In fact, the claims of western areas could be more powerful.

For example, when I go to a temple, there are rites done by the priest. I do not understand them. When I go to a Muthappan (Shamanistic) temple, the rites are totally different. Many of these rites are similar to so many other rites seen in very many other ancient people, like the Shamanism. Is my culture Vedic? I doubt. Most of my thought



processes are connected to the immensity of readings that I have done in English. As to the others around me, I do not see anything Vedic in their culture or behaviour. They do not know Sanskrit and if at all they do pray at the temple, it is just because it is the one way that they have been told to communicate with God, and not because they possess Vedic Culture.

The part in history shown as Medieval India was not a part of the modern Indian nation. No king or official of any medieval kingdom would have acknowledged with pride that he was an Indian. Moreover, many *peoples* entered these places and fought among themselves.



Thiruvappana & Vellattam!

However, to categorise one group as 'Indians' and the other group as aggressors on 'Indian people' is only the figment of some nonsensical mind.

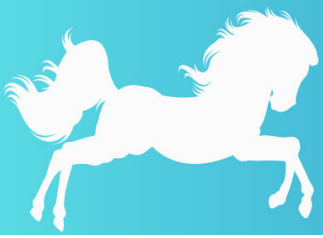
There is a section called Modern India. Actually this section is not on Modern India, but on British-India. The fact that British-India is not India is not clearly mentioned. Just as one would mention Genghis Khan, Magadha Kingdom, Maurya Kingdom,



Mogul kingdom, Slave dynasty of Delhi, Cholas of Sangham Age, Kulasherkara Kings of deep south in the sub continent, Bahmani Kingdom of Deccan area, Vijayanaraga Kingdom of Canara area, Shivaji of Maratha area, Rajputs of Rajasthan, Zamorins of Calicut, Travancore Kingdom, British-India was also a political reality on the globe. In fact, it was the most significant political reality of this geographical area.

Now when giving contents to this section what is widely seen is the attempt to give the various political-activisms of small-time political groups a more than intelligent importance. The history of a place is not the history of so many activisms of various small-time political outfits. What is purported as history is political meetings, conventions, various socio-religious organisation which had extremely minute influence on the huge social scale of the place, political leaders of small groups of people (maximum followers around 5000 people in an area with population touching then 30 crores/300000000 {current day Pakistan, India & Bangladesh}) etc.

There are so many other things happening. Like administrative reforms, setting up of government departments (judiciary, police, military, land



registration, irrigation, dams, waterways, railways, road building, health services, drinking water, telegraph, postal department, forest and many more) in a geographical area with almost zero number of these things, setting up of various infrastructures, elevating the educational standards, introduction of English, changes in dressing standards, protection given to tribal people, tree protection, animal welfare, survey, historical research, unearthing of lost Sanskrit and other literature, improving the local vernacular and their script, and such other things, including various incidences not at all connected to political activisms. It may also be mentioned in passing that one of the most thieving departments of current-day India, the Sales Tax department was not there in British-India, until the congress ministries of the Presidencies wanted to use this to collect income from traders, just before British departure. The fact is that the so-called political-activismms were not a major part of the people's mind until the British government handed over the place to the local politicians.

SEE what these politicians have done to the place:

[Refer to the digital version of this book](#)



Setting up of a Medical College



<http://www.oldindianphotos.in/p/home.html>

Just to understand the complexities that the English colonial officials faced in each one of them, simply see this on Calcutta Medical College:

“The British (English) East India Company established the Indian Medical Service (IMS) as early as 1764 to look after Europeans in British India. IMS officers headed military and civilian hospitals in Bombay, Calcutta and Madras, and also accompanied the Company’s ships and army. The British also established on 21 June 1822 “The Native Medical Institution”(NMI) in Calcutta, where medical teaching was imparted in the vernacular. Treatises on anatomy, medicine, and



surgery were translated from European languages for the benefit of the students. From 1826 onwards, classes on Unani and Ayurvedic medicine were held respectively at the Calcutta madrasa and the Sanskrit college. In 1827 John Tyler, an Orientalist and the first superintendent of the NMI started lectures on Mathematics and Anatomy at the Sanskrit College which was also founded by the British. In general, the medical education provided by the British at this stage involved parallel instructions in western and indigenous medical systems. Translation of western medical texts was encouraged and though dissection was not performed, clinical experience was a must.

“But the government was not satisfied with the medical education imparted at the Native Medical Institution. Ayurveda had no knowledge of virology, anatomy, surgery, Otolaryngology (Ear, Nose & Throat), pediatrics and surgery. Surgical instruments were never used in Ayurveda because Ayurvedic system stressed a balance of three elemental energies or humours: Vâyu vâta (air, space – “wind”), pitta (fire & water – “bile”). This was a primitive belief and Ayurvedic conception of elemental energies has no scientific basis for the



treatment of patients.. Even basic equipments such as thermometer, stethoscope and BP apparatus were unknown to Ayurvedic physicians and they were seeing them for the first time in 1822 at the NMI. The British wanted to improve the quality of medical education in India. Lord William Bentinck appointed a Committee and it consisted of Dr John Grant as President and J C C Sutherland, C E Trevelyan, Thomas Spens, Ram Comul Sen and M J Bramley as members. The Committee criticized the medical education imparted at the NMI for the inappropriate nature of its training and the examination system as well as for the absence of courses on practical anatomy. The Committee recommended that the state found a medical college 'for the education of the natives'. The various branches of medical science cultivated in Europe should be taught in this college."

MY COMMENT: Even though Ayurveda is quite different from English medical systems, it had its own social base. This base was not in any college, but in the hands of the traditional ayurvedic professionals, who are known as *Vaidyans*. Now, what has happened to them? The Indian



government has declared all of them as quacks, and given the sole-right to half-baked ayurveda graduates to practise ayurveda. In fact, Sushurata, Charaka and Dhanwantri (Ayurveda exponents of the ancient times) would have been declared as quacks and given a sound slap by the Indian police if they could lay their hands on them.

I speak about the slap, because I have personally known that qualified graduates from a particular medical system had conspired with a particular police Sub Inspector who had the traditional practioner of a non-allopathy medical system summoned to the police station. He then asked some of the constables to give a sound beating to that man. However, they couldn't do that. For, they had been his patients on earlier occasions. So he himself got up and severely slapped him. And informed that fact to the conspiring half-baked graduates of the medical system. Currently ayurveda is a system of medicine completely governed by the Drugs Control department of the state governments, which is a department full of *corrupt-to-the-core* personnel.



The English colonial officials were in a far-off area in a continent with a huge population of suppressed natives. It is not easy to change the mindset of a suppressed people, when the suppressed people themselves live with extreme loyalty to their suppressors.

Formation of current-day India and its farcical claims

It has been a major defect on the part of historians to mix-up the history of the landscape currently called Pakistan, India and Bangladesh with the history of current-day India. The history of current-day India starts from 1947, 15th of August. This fact has to be clearly emphasised.

The fact is that only few nations in the world can identify their national history with the history of their geographical areas as a direct line. For instance, this may be true in the case of such nations as Great Britain and Japan. Even in the case of China, modern day China is not the continuation of any dynastic rule starting from ancient times. However in the case of China, there is a definite geographical parameter that might give it a more powerful claim. Like language, people, ancient borders etc. I cannot



speak more about China, due to lack of enough information.

However, if other nations like Germany, Poland, Canada, USA etc. start writing the history of their nations starting from ancient times, it may look quite absurd. To make this clear, I wish to inform that the history of the USA is the history of a nation called USA that was formed in a specific time in history. It should not be confused with the history of the various peoples, groups, tribes and nations that existed in the American continent. This fact has a more wider ambit than the immediate issue.

A false claim on the US

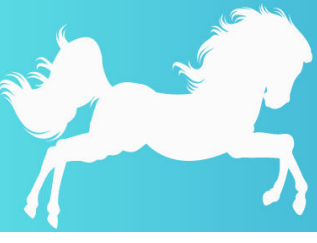
That is, the various immigrant groups who barged into the US usually had used the argument that the US was formed by people who immigrated to the US. Well, that is a misconception. It is a nation made by a particular group of people, who immigrated to the American continent. They formed a nation called the United States of America. Now, once this nation has been formed, it is no more a place anyone can barge in. In the same way that before the nation of India was formed, anyone could come into the



geographical area and settle down there. However, once the nation of India was formed, it is not a place that anyone can come and go at their will and wish. They can't claim that the people of India are the offspring of so many people who came to India from outside. So that they can also barge in at their own will and wish.

It may also be mentioned in passing here that the United States of America was formed by English-speaking people who came from Great Britain. Continental Europeans did once roam and ravage the place, but it was the English people who made a sensible nation from this despoiled area. Irish and other Celtic language people of Britain also did use the channel to reach the US. However, it was the English systems that held them all together.

Now, this is one major defect with Wikipedian History of India. It is a mirror of narrow jingoistic history writings that are done as a matter of national indoctrination. It is the duty of Wikipedia to keep apart from this sinister application of mediocre intelligence. In fact, this is going to be the problem that Wikipedia will face from almost all third world and some non-English European nations. Wherever



the national language is feudal, local loyalty will override intellectual honesty. It is natural, for the codes are like that in these languages.

As to India, the fact is that this nation commenced in 1947, with a separate flag, a specific border, a constitution, a parliament, a federal system mixed up with unitary features, a national anthem, a national song, a national bird, a national animal, national languages, and a lot of administrative systems and governmental organisations like the Postal department, the police, the army, health services and much more, all continuation of British-India. To delete all these information and head straight backwards to 5000 years and more to connect to peoples and literature of unknown origin and content is rank nonsense.

In fact, the people of current-day India have very feeble connection to Vedic literature. Very few people have seen a Vedic text or even the *puranas*, *Upanishads*, and the *Brahmanas*. If this is the fact now, it was worse than this at the time of British colonialism. For, the English East India Company officials had to work very hard to trace out various ancient Sanskrit literatures from various places. It is possible that if they hadn't found them out then,



many of them would have simply been lost to the world.

Fanaticism as actuality

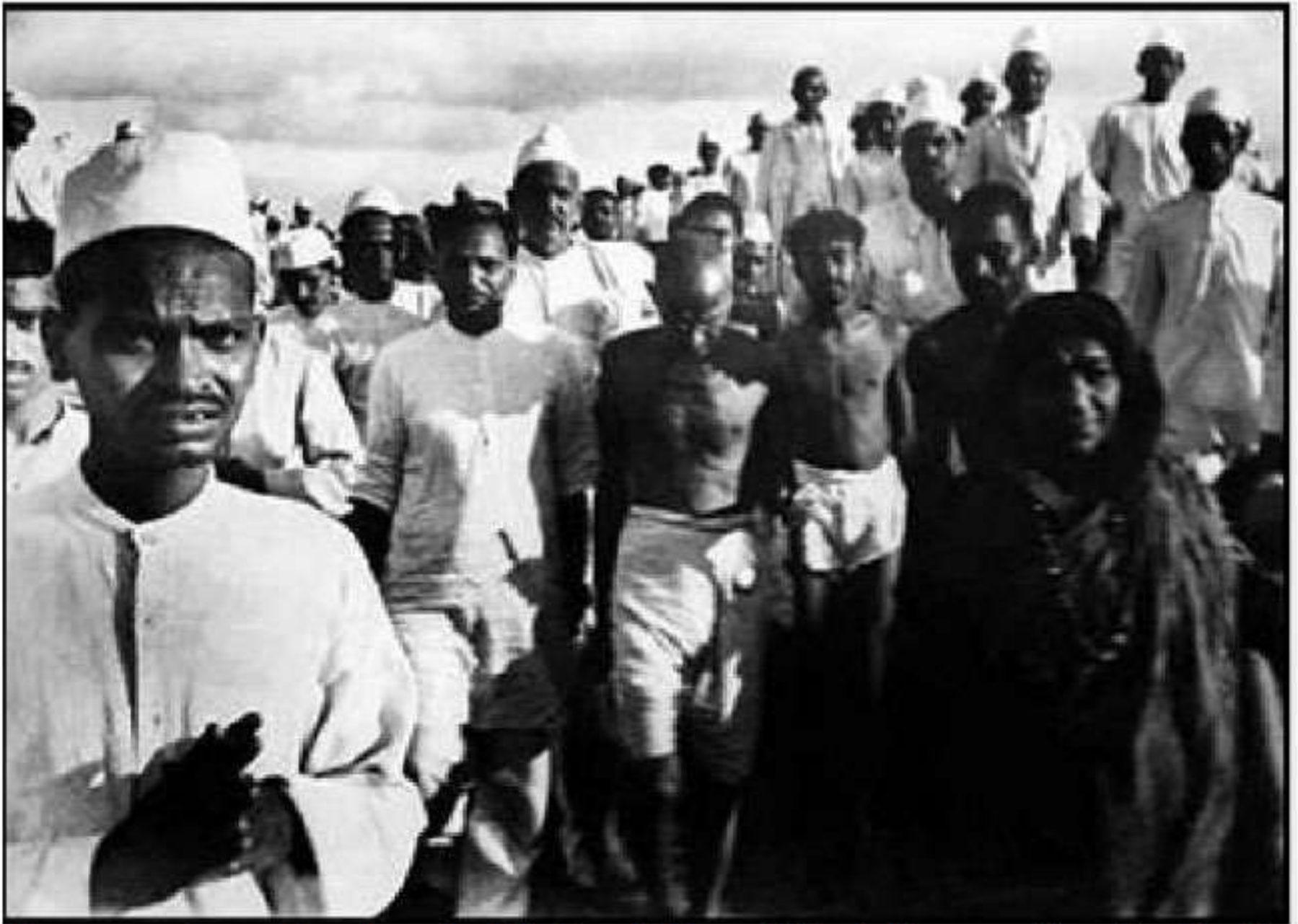
The second issue in Wikipedia India pages is the deliberate attempts to showcase fanaticism in all pages connected caste and religion. The writings are not at all scholarly. If one were to read the pages of the various caste groups, one might get the idea that the people from these castes were like the Spartans as shown in Hollywood movies. Every one of them with great traditions, fantastic heritages, grand thinkers and all of them full of social reformers. However a mere picture of a group of such persons could erase such erroneous feelings.

The typical standard of this type of writings is thus: We belong to a great tradition. We had great thinkers in our midst. We were a great warrior race. Many members of our caste were great martial arts exponents. During the Independence movement, our great leaders took part and thus we aided in driving out the barbarian British. In culture, knowledge and refinement, we were among the best in India. In fact, when the



barbarian British people were living in caves, our ancestors were living grand social life.

What is left out: See this picture of us to get a very clear picture of our physical attainments.



How great our leaders look! Gandhi and his followers (leaders) who want to come to power over the people in this subcontinent! To be addressed as Thoo/Nee by these 'great leaders' would be the heights of tragedy!

Actually, I need not stress this. All that is required is to ask another person from a competing caste to inspect the claims. Like ask a Nair to inspect the page on Ezhavas, and ask an Ezhava to inspect the Nair page. Each one of them might go in for a frenzy to declaim that what is in the pages is utter nonsense. Actually, it would have been good to ask a person from outside the caste to write about a caste. However, even this is not going to help. It would be like trying to find a person who on joining



a government service in which everyone is taking bribes, would refuse to take bribes. The fact is that such persons are a rare species in India. With the departure of the British from 'India', the whole generation of honest officials vanished from India. Similarly, with the departure of the English from here, academicians with mental rectitude have become a rare entity. However, it must be stressed that there are many persons who are quite honest as private individuals.

There are also a few government officials who would not touch a bribe. Exceptions to prove the rule!

An early experience with Indian Wikipedia

I was searching for the list of castes of Kerala and happened to reach the Wikipedia pages on the South Kerala caste Ezhavas. What I found there was a third-rate conspiracy that I had been aware of some three decades back. However, I had not expected that attempt to become a statutory concept by way of Wikipedia. This is about the deliberate manipulation done by some persons with political aims to categorise the Thiyyas of Malabar as Ezhavas. I was quite perturbed. What disturbed was



that unconnected people could impute deliberate mistakes with the help of Wikipedia. Wikipedia looked quite a foolish entity, siding with malicious crookedness. I was forced to correct the contentions. It was not an attempt on my part to enter into a fight. All that I wanted to do was to present corrections.

At that time I was not quite aware about the various limitations that are statutorily there on Talk Page for a contributor. That was a failing on my part. One issue that disallowed me from understanding it clearly was the poor performance of the Internet at that time. It was quite slow and took me a lot of time to open a page. The Talk Page actually looked a like a forum page, for it was filled with various comments. Looking back, it was a mistake on my part to have entered into a debate on the Talk Page with others who vehemently attacked my posts.

However, my attempt to give some solid information was met with a vehement antipathy by the people who were the creators of the Ezhava page. Vandalism and neat deleting of my post was done. I did not quite know how to handle this issue. I put in a question in a place meant to seek advice.



Someone replied that vandalism was an everyday event and I could repost the deleted items. I did it.

See my request for help:

I find that two of my posting on the page Talk:Ezhava has been removed. Is it done by the editor or by someone else? Is it because the posts are content rich and not mere repeatation (sic) of oft repeated themes.

My posts headings include: A general answer

Please give me an answer someone.

—Ved from Victoria Institutions 18:07, 5 June 2007 (UTC)

No, that is vandalism. Feel free to undo it. Though I would have to say that you would probably be better served being more concise, as people are more likely to read such material. The Evil Spartan 18:16, 5 June 2007 (UTC)

It helps to look at the edit history of a page. You can see who added or deleted what. The removal in this case was done by an IP user, which means it could have been anyone. They did not leave much of an edit summary, so there's no way to determine their reasoning (although Spartan is probably right in this case). This sort of thing



happens every day. Several times a minute, actually. DarkAudit 18:20, 5 June 2007 (UTC)

Can you please tell me how to undo the damage? —Ved from Victoria Institutions 11:30, 6 June 2007 (UTC)

Along with it another user started added some terrible content about *Toddy Tapers* into my writings. See this link and search for Toddy Tapers

Then some posted thus, accusing me of posting the Toddy Tapper text:

Hello Ved the disguised warrior, why did you have to make a disguised delete of the open comment: By all means the Ezhavas have only engaged in professions that have dignity of labour. The caste surname of a certain community in Kerala itself, by of course olden sayings, meant that these guys were lying on the veranda's of their wife's house like the watchdog at night! Toddy tapping is a lot more dignified agricultural job to do during the day. So don't prompt me to say the rest that will go down in history of the origination of the warrior's family name.



MY COMMENT: It was a very strange situation, wherein some persons do some disruption and I stand accused of it.

This coincided with an accusation that it was I who was vandalising the page. The administrator, a lady from possibly a non-Asian nation, stepped in and admonished me, saying that I had wasted 50,000 kilobytes of server space. Well, this was quite a painful thing at the moment. For, I had written with no personal stakes to correct a mistake. So, I painstakingly informed her of the developments in a step by step manner. She understood the same and told that I was free to protect the integrity of my writings.

See this last reply of hers:

Okay, I see. I didn't realize that the toddy tappers person was editing your posts, so I did remove your vandalised posts, but it was not my intention to delete your words. Sorry about that. I have the page watchlisted, and will revert any vandalism of anyone's talk page postings. You are free to do the same. Natalie 15:15, 13 June 2007 (UTC)



However, there was a slight thing that I had not expected. On my talk page, only her writings are visible. For, I had posted my replies in her Talk Page. So, when a person comes to my talk page, he would see a lot of accusation on me. Only if he is willing to painstakingly go to the end of the writings would he be able to see that the Administrator had retracted her words. But then not many persons are willing to go this distance. Also, persons who feel inimical towards me wouldn't want to mention the last sentences even if they did notice it.

But later, much later, these statements were used by other Indian Wikipedia Administrators to mention that I was disruptive on the Wikipedia pages. See this line on the complaint posted about me: 'He seems to have got into quite a conflict regarding his postings at Talk:Ezhava as well' on this link:

Later this complaint was picked up by another Wikipedia Administrator on the South Africa page, for he was clearly influenced by the words. The earlier discussion is here: [Refer to the digital version of this book.]

He wrote thus: [Refer to the digital version of this book.]



This points to this. [Refer to the digital version of this book.]

Now, the series of events is thus: Indian administrator class and vested interest cannot bear ideas that are quite contradictory to their indoctrination. Someone writes a profanity. Some others write some other nonsense. Another group write something about Toddy Tapers and it is attributed to me. A complaint is put. I explain and I stand exonerated. However, the huge list of accusations is still there on my UserPage which I do not delete. Certain of the Indian Wikipedia page administrators do not want to see my writings on any page. A complaint is posted. I have mentioned once that this complaint does include the words: ‘He seems to have got into quite a conflict regarding his postings at [Talk:Ezhava](#) as well’. Well if this nut had visited the Ezhava Page, it would have been very well seen that I was engaged in a very content rich discussion with other and there was no misdemeanour on my part. See this:

Refined Language

I would request the anonymous user to use refined language. Mr Ved, Please don't get taken away by the foul comments. We don't know what his intention is. [user:panikkar](#)

it seems like a lot of edits are happening between the anonymous users and registered users. its the responsibilty of us just to ignore those comments and move ahead with our discussion
Daya anjali 05:05, 18 June 2007 (UTC)

To anonymous users

please control your language. if you have difference in opinion please come forward share your knowledge and face criticism politically. please contradict someones opinion with your knowledge and proove yourself.....
Daya anjali 06:02, 18 June 2007 (UTC)

Now see the various posts done into my UserTalk page here: None of them are my writings. The profanity that was used is actually one of the worst. However, it is in Malayalam (written in English letters). The actions of the Wikipedia Indian page administrators are absolutely *in line* with the emotions of the person who has written the profanity here. This man could only write profanity. The Indian page administrators and others could conspire to get me off.

polayaddi mone ninte ammeyyum and penagallyum poyi pannada thayoli. onte oru comment
we wont sit idle, its a sensitive issue . u r playing with ur life.... [125.99.225.216](#) 04:29, 17 June 2007 (UTC)

polayaddi mone ninte ammeym and penagalm poyi pannada thayoli. onte oru comment
ONTE AMMEM PENKALEM KONDU VADA THAYOLI .. ONU ORU COMMENT CHEYTHKNN.. NINT....
we wont sit idle, its a sensitive issue . u r playing with ur life....



CHAPTER THIRTY FIVE

Codes of mutual repulsion

A digression to a caste based farce

Now, here I would want to discuss on what is the problem of *Ezhavas* mentioning that the *Thiyyas* are part of their own fold. *Ezhavas* suffered a lot of discriminations and social limitations which their native king had imposed on them. Most of these events in that kingdom were contemporary to the British rule in Malabar. The *Thiyyas* did not have any such experience during that period, for they had being under the British rule for quite some time. During the times of the British rule in Malabar and to some time afterwards also, the *Ezhavas* did have a demeanour problem connected to this suppression in their facial and social features. At the same time, the majority *Thiyyas* also did have something similar in their facial expressions. However, this was not due to statutory suppression, but more due to social suppression connected to being under the domination of low quality feudal lords.

There is definitely a specific kind of sameness between the *Thiyyas* of Malabar and *Ezhavas* of Travancore. This sameness is that both of them had



members among their lower social status persons engaged in coconut plucking and also doing the toddy taping profession. Yet, not everyone in both these castes was engaged in this profession. Due to the feudal content of the local vernaculars, Travancore Malayalam and Malabar vernacular, this particular profession is seen with disdain by the local people. Now, the exact cultural sameness of the two castes springs from the fact that both of them were under the same kind of higher castes. The Nambhodiris, Varmanas and the Nairs, and next the Ezhavas in Travancore. The Nambhodiris, Varmanas and the Nairs, and next the Thiyyas in Malabar.

It is like Sri Lankans and Malayalees living in England. Both of them are under the English systems. Within a few centuries, there wouldn't be any tangible difference between the two. For, it is the total social system that designs both.

DIGRESSION: Here a remembrance comes into my mind. It is connected to social placement that is already in place for a newcomer. The year must have been 1980. I was in Trivandrum. I went to meet one companion of mine in a cricket playing ground. By size I was small, compared to so many of the youth who were playing there. Suddenly the



cricket ball went over a high wall and fell into the compound beyond. It was an unusual incident and no one knew what to do. However, since I was quite agile and used to climbing, I simply swung myself up the wall, jumped to the other side and retrieved the ball. When I was coming back, the majority of the youngsters were quite grateful to me. It was giving me a social focus momentarily. There was one giant like person among them. He spoiled the scene. He simply came near me, pulled me out of the wall and held me up like a child, addressing me like a kid, in a very pose of singing a lullaby. Instead of me coming down like a hero, for having performed a physical feat of strength and agility, in front of everyone, this giant simply sent out the message that I was just a small kid, who had done a bidding of the elders. Actually, I would be of the same age of some of the players there. My companion laughed and informed me that if anyone does strive to show off, this is their experience.

I have seen this issue in the experience of many persons. The local social scene wouldn't want a newcomer to overtake them in any manner, if they can help it. When some Thiyya persons



arrived in Malabar area (an area where physical movement was quite difficult through the thick maze of forest, mountains, hills, streams, rivers, and no proper roads, then), some of them must have exhibited their ability to climb coconut trees. Immediately the local social seniors would hold them with pincer like grip in lower indicant words into the coconut climbing caste. With words like **Nee, Avan Aval, Chekkan, Pennu, Avattakal, Alae** etc.

The newly arrived Thiyyans wouldn't at first know of this terrible social placing. Slowly as they get to know the language, there is no escape.

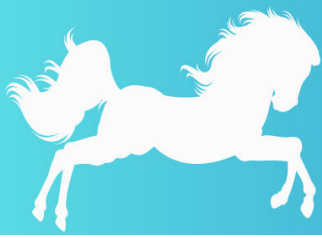
In fact, no one would dare to do a lower level job if he or she can help it. For, immediately others would use that scene to bring them down. That is the power of Malabar Malayalam. I remember that in the old days, women of higher class houses wouldn't want to be seen sweeping the yard. For, it immediately would encode her as an **Oal (Aval)** in the others, especially in the lower class males and females. It is not easy to associate a yard sweeping female with an **Avar** (higher indicant word).



There is absolute danger for English nations when they allow feudal language speakers inside their nations, without first understanding the dangerous codes that these outsiders are bringing in. In Australia, they are doing the worst of possible actions. They are going to teach the local children Asian feudal languages. Once this is done, the local children would face the same prospect, that the newly arrived Thiyyas experienced. They will start to see themselves as dirt. **END OF DIGRESSION**

Similarly the same feudal structured classes speaking the same feudal quality languages will design both the lower castes at the same levels. Mental as well physical. However, a minority of Thiyya had the advantage of direct British social intervention that gave them the respite from such tragic repression.

In 1956, a new state was formed, Kerala. It was an amalgamation of the erstwhile kingdoms of Cochin and Travancore with Malabar district of British-ruled Madras Presidency. This brought two mutually unknown castes into direct contact.



The English-educated Thiyyas of the early years did not have this demeanour problem. So, the Ezhavas made it a point to express that the refined looking, English-educated Thiyyas were only Ezhavas. Now, this was seen as repulsive by the English-educated Thiyyas. For, it was quite unbearable for them to be identified with a group of people who had statutory fetters on them, when they themselves had none.

Actually, I need to quote some paragraphs from CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON Printed at GOVERNMENT PRESS, MADRAS 1909. It is suggested here that readers who



are not interested in this subject matter may skip this section:

1. There are, in North Malabar, many individuals, whose fathers were European. Writing, in 1887, concerning the Tiyan community, Mr. Logan states * that ** the women are not as a rule excommunicated if they live with Europeans, and the consequence is that there has been among them a large admixture of European blood, and the caste itself has been materially raised in the social scale. In appearance some of the women are almost as fair as Europeans.” On this point, the Report of the Malabar Marriage Commission, 1894, states that “ in the early days of British rule, the Tiyan women incurred no social disgrace by consorting with Europeans, and, up to the last generation, if the Sudra girl could boast of her Brahmin lover, the Tiyan girl could show more substantial benefits from her alliance with a white man of the ruling race. Happily the progress of education, and the growth of a wholesome public opinion, have made shameful the position of a European’s concubine; and both races have thus been saved from a mode of life equally demoralizing to each.



{MY COMMENT: This is true in the case of only a very minute section of the Thiyya community. From my queries about my own family links in Tellicherry, only females of the lower sections of Thiyyas went in for living with the Englishmen. Whatever their status among the Whites was, I am told that some of these females did enjoy perfect social elevation due to the proximity to the Englishman. It would definitely not be like the status that a Sudra girl could gain from consorting with the Brahmin male. For, in this case, it would be a Malayalam-based relationship. In the case of the Thiyya female, it would be an English-based relationship, wherein the female would not suffer from any pejorative lower indicant words from the English side. However, the Sudra female also would improve due to the proximity to the Brahmin male. The question of what is the exact caste Sudra in Kerala also comes up}.

2. All over the southernmost portion of the peninsula, among the Shanans and Tiyyans, the ladder and waist-band are unknown. They climb up and down with their hands and arms, using only a soft grummel of coir (cocoanut fibre) to keep the feet near together.”



{MY COMMENT: Actually the climbing of coconut trees by the Thiyya coconut tree-climbers would be with two coir coils. One for the hands and one for the feet. I have not seen this system of coconut tree-climbing among the Ezhavas}.

3. Izhava.— ‘The Izhavans or Ilavans, and Tiyans, are the Malayalam toddy-drawing castes of Malabar, Cochin and Travancore. The etymology of the name Izhavan is dealt with in the article on Tiyans.

{MY COMMENT: Actually there is a mix up here. Tiyans are in Malabar. So the order of placing should be Tiyans and Izhavans or Ilavans}

4. In another case, a Cheruman, who was the servant of a Mappilla, was fetching grass for his master, when he inadvertently approached some Tiyans, and thereby polluted them. The indignant Tiyans gave not only the Cheruman, but his master also, a sound beating by way of avenging the insult offered to them.

{MY COMMENT: There is total repulsion for others inside ‘India’ among so many people. In fact one would find claims that *Thiyyan* are not from



‘India’ and that they are from Kazakhstan, Greece and such other places}

5. A Brahman who enters the compound of a Pulayan has to change his holy thread, and take *panchagavyam* (the five products of the cow) so as to be purified from pollution. The *Valluva Pulayan* of the Trichur taluk fasts for three days, if he happens to touch a cow that has been delivered of a calf. He lives on toddy and tender cocoanuts. He has also to fast three days after the delivery of his wife.” In ordinary conversation in Malabar, such expressions as *Tiya-pad* or *Cheruma-pad* (that is, the distance at which a Tiyan or Cheruman has to keep) are said to be commonly used.*

{MY COMMENT: This dirtying is directly connected to pejorative indicant word connection. See my book: CODES of REALITY! WHAT is LANGUAGE?}

The claims of equality to the heights and the repulsion to the lower sections

Here, what has to be borne in mind by the people of English nations is the social repulsion of ‘Indians’ to other ‘Indians’. It is not an imagination, but real.



‘Indians’ do have many type of repulsions for other ‘Indians’. It is not connected to race or colour. And there are legitimate reasons for this. These repulsions are felt by others also. For example, when people, whose demeanour has the feature of social suppression based on their own feudal languages and social systems, claims to be equals, a natural repulsion arises. It is a creepy feeling. It is the claim that repulses. The remedy lies in retracting the claim, and going for personal quality development. Without striving for refinement, simply saying that one is equal to a person who carries the various facets of an English refinement should not be allowed. Simply said, it is right to refute the claim. For, the claim is connected to equalising to a lower order of human existence.

Equality with the English social systems and those who practise it cannot be claimed, unless one has the mental refinement to lend the same quality of equality to those who abound the lower circles of one’s own social system.

[For example, a Thiyya man has no right to claim equality with a Brahmin, when he himself does not want the proximity of a person of caste lower to himself. In fact, only persons who have risen



above all this can be allowed proximity to egalitarian English social system. Otherwise, the same negative codes will enter English.

I have seen some socially high Thiyya making jest of Brahmin's claim to superiority. At the same time, they speak with full vehemence about persons of castes lower to Thiyyas]

Without allowing this, simply claiming equality with persons of a refined social system is nonsense. And perfectly refutable, powerfully. However if the social systems of the Asian peoples, the African Blacks and such other peoples are similar in refinement to the English systems, then there is no need to harp on equality and rights to equal dignity. For, their own social systems would be equally or more attractive. It is just because their social systems are so terrible that they all want to barge into English social systems and claim equality. They cannot bear the lower sections among themselves. They want to be with the English populations.

For instance, the Whites of South Africa kept places apart for Blacks and Whites. So what? Blacks have their own place. Make those places more attractive than the places kept apart for the Whites,



by the simple means of social communication refinement. Instead of thinking on those lines, the easier route of claims to enter into the White areas simply denotes a miserably low quality Black leadership.

The trauma and the remedy

I can understand the mental trauma of being identified as a lower class. When my own children were brought up, I simply took up a stance that I am not bothered about others' evaluation. All I did was to secure them in a social set-up in which the feudal language social system was denied entry. That did lead to many incriminating claims. There was one relative on my wife's side who demanded the right to have my children to play with his children. Well, it was like the Blacks claiming the right for their children to play with the White children. However in my case, there was actually a terrible difference. I was quite poor at that time, living in a dilapidated house. Usually in India, people do not want their children to be with children of poorer parents.

At the other end, the local rich folks (most of the lower class employees in the Middle East) also had certain complaints. That of I not showing any



exquisite interest in being with them. Usually, it is a nice thing to be known as a companion of the rich folks. However for me, rich folks with bare knowledge in English, who had never heard of British classics, did not seem quite attractive companions.

The kaleidoscopic experiences

I think it is right for the writer of this book to state that he stands apart from the scenes when writing this book. He does not claim any particular attainments or refinements. All he states is that had he been allowed to be trained in English systems by persons of English refinement, his own personal qualities would have been great. However, he was trained or rather tormented by brutal Malayalam speaking-teachers and social content. However, there is no rancour for this. For, it is the contradictions in experiences that gave this writer a fantastic kaleidoscopic variety of experiences and insight to do a lot of writings. For that, the writer expresses his deep obligation to everyone who strove to inform him of the brutalities of a feudal language social system or position him to experience the same. For, this writing cannot be done by any person who has



had the luck to live in an English ambience of exclusive refinement.

Now coming back to Wikipedia and the pages on Castes, I have to mention something more about Indian castes. As I mentioned earlier, every caste writes and rewrites their own history to be on par with the emerging social requirements. It is like the modern Blacks of Africa claiming that they were all highly educated, superbly sophisticated populaces before they were all turned into destitute by the Europeans.

DIGRESSION

There is this information from ‘Churyayi Kanaran’ [Unsigned article, Deepam, Vol. I, No.7, Kumbham 1930, p. 20: When Churyayi Kanaran (1812-1876], a Thiyya, who went on to become a Deputy Collector at Ponnani, was appointed as Head Munshi, his Nair superiors (Sirasdars) harassed him, giving him only a mattress to work on, instead of a chair, prompting H.V. Conolly, the Collector, who had appointed him, to intervene on his behalf. Now, there are a series of issues in this information. What are they? First, the majority people of this land couldn’t sit on chairs, until



British intervention came. Second, in British ruled areas, lower castes did get superior English education, that they could join the higher levels of bureaucracy. Third, the pain that the relatively higher castes naturally felt. For, when they extend equality to him (who naturally would be quite well educated in English), they would be simply allowing themselves to be equated to the lower sections of the Thiyyas (lower caste). It would come upon that the lower castes persons would then be able to dare to think of them in Avan and Aval terms (lower He, Him, His, She, Her, Hers). The fourth issue is the most terrible. It is that appointing a native in higher bureaucratic job was not a good thing for other natives of this land. For, they get distanced from English administrators.

This can be seen in the experience of C Kanaran also. When he was denied a seat, there was an English superior to help him out. However, when Kanaran is the superior, he wouldn't find it within his scope of understanding to refute the claims of local social codes. Moreover, he himself would know and speak in feudal Malayalam. For him, the other natives could be divided into Avan/Aval (lower He, Him, She, Her, etc.) and Adheham/Avar



(higher He, Him, She, Her, etc.). When a native man approaches him, his experience would be starkly different from his experience when he approaches an English officer. The latter would lend him dignity by the mere usage and thinking in English. The former can do anything, either defile or else ennoble him, as per his whim and wish. So, when seen in the larger context, appointing native 'Indians' into the administration was a tragic thing that the Crown rule did in British-India. I have seen Indians natives treated like dirt by Indian officials. The codes and triggers for this are in the Indian feudal vernaculars.

Tail piece: H.V. Conolly, the English Collector of Malabar was later cut into pieces right in front of his wife by rioters of the Mappilla Lalaha (Mappilla rioting) in south Malabar. It may be noted that this rioting was mainly spurred by the Thiyya-convert-to-Islam Muslim. So, there is not all encompassing logic to social fury. At one end, this English man is trying to bring in correction to social negativities. And at the other end, the very people who are actually benefiting from the same are spurred by nonsensical rhetoric to kill him.



* It may be noted in passing that all talk of English administration being disruptive, despoiling and exploitive were advanced by the [Adheham/Avar](#) 'Indians'. NOT by the [Avan/Aval](#) 'Indians'.

END OF DIGRESSION

The pains of another caste: the Nairs

There is another caste by the name Nair in Kerala. Depending on the exact location, this caste name did have regional variations. Among them also, there were variations in levels. However, they were generally the serving class of the higher castes, the Brahmins and the *Kshatriyas*. The Brahmins were the priestly caste while the *Kshatriyas* were the kingly caste. Now, unlike in the northern areas of the 'Indian' sub continent, in Kerala the caste system was not the four-caste one as enforced by the Sanskrit based four-caste (*chathurvarnya*) system.

The four castes were the *Brahmins*, the *Kshatriyas*, the *Vaishyas* (traders and farmers) and the *Sudras* (serving class). The *Sudras* were the lowest. They also belonged to the Aryan groups or what is locally called as Aaryans. {I have noticed that the European Aryans like the Germans do not admit the claim that



Nair household. Circa 1800s

This is a picture of a nair household of the late 1800s. Do these people really have quality? Other than the social power to 'dirtify' lower caste person with lower indicant words? What about their own life? They would be tormented by both the feudal communication code inside their own household and the terror of being 'dirtified' by the glances and lower words of the lower castes.

that the 'Indians' are Aryans. Again it is a repulsion that is evident here. The repulsion to be identified with people who very obviously look *different*).

The very mention of *Sudra* is seen as repulsive by a lot many people in India. Actually this is not based on real facts. There is a general feeling that the Sudras are the lowest of the castes. It is not true. Sudras are the lowest of the four-caste *Chathurvarnya* system prevalent among the so-called Aryans of 'India'. However, in many places there were many groups of people who were called the untouchables, who existed on the periphery of local societies. *Sudras* were not the untouchables. In fact, they were from the so-called 'Indian' Aryans groups. They were the people who could enter into



the higher caste household and work for them, in close physical proximity.

However in recent times, in the modern state of Kerala, the general wrong notion that the *Sudras* are the untouchables has somehow come up.

Now, when we speak about the Nairs, there is a contention among the Ezhavas and also among a section of the Christians, who were Ezhava and other lower caste-converts, that the Nairs are *Sudras*. The modern Kerala view is that the *Sudras* are sort of really the lowest caste. This whole idea is very repulsive for the Nairs. The Ezhavas and others do mention this with a vehement mood to contain the claims to superiority made by the Nairs.

A slender aspect of superiority

It would be quite untrue to define the Nairs as *Sudras*, even though they were the serving classes of the superior castes. By demeanours, looks and general average complexion, they are of a caste higher to both the Thiyyas of Malabar and Ezhavas of Travancore. Now, how do we claim superiority? Well, it is basically a mental mood. Like what happened to the Thiyyas of certain small places in North Malabar. When they received English



education, their general feeling was of superiority. One *thiyya* man, I have mentioned earlier, became an RAF pilot and his complaint was that he was not accepted as an equal by the native-British Air force officers. He had no complaints about the inferior placement he was entitled to receive from the higher castes of his own nativity. That is generally what comes about with being improved.

When many Thiyyas demanded lower caste reservation(*in government jobs and professional education*) for the Thiyyas, many of the superior featured Thiyyas stood against that, claiming that the Thiyyas are not an inferior caste. However, the majority were inferiors and they wanted to cash on that.

I have seen a very vibrant stance of mental superiority among the Nairs. They could have claimed that they are also a low caste and arrayed a lot of documents to prove it. However, they refrained from doing that. Now, when looking back, it was a great loss. For, they did not get any reservation in education, or in government jobs, while the Ezhavas, the Thiyyas and the Muslims received it lavishly. It was to make a huge change in the sociological standards of the social system. I



remember being told by certain *Thiyya* elders in Tellicherry that they had vehemently stood against the branding of Thiyyas as a lower caste. However, the vast majority of really low level members of the caste and their leadership stood for a lower caste branding and consequent reservation. However, it was a very bad thing. For, it gave a premium to being low class.

The tragic side of reservation

With reservation, what went wrong? People with low-class behaviour to the public became government officers and officials. Their pejorative filled communication standards became acceptable. There was no value in being refined and polite. The social system started giving value to corruption and bribes. The earlier stance of imitating British standards simply was washed away from public knowledge and remembrance.

Claiming reservation is equivalent to claiming to be mentally handicapped and that for that very reason, I should be given a higher job and right to enter into higher echelons of education. Quite obviously there is something wrong in the logic.



Now, the Nairs were also quite desperate to keep a distance from the Ezhavas. For, they were the group closest to the Ezhavas. The desperation was more caused by the crudeness of the Malayalam language in that if the lower caste individual treated them as equals or as lower, it could have its corresponding changes in the indicant word codes. This could be a very unbearable thing to happen. The unbearable-ness of this issue cannot be explained in English. Now that is also another problem. For, there is a great negativity. However, there is no means to explain it to a person who is a native-English speaker who does not live in India.

That they are not *Sudras* can be accepted. However, the next question that comes up would be, then who are they? They speak much about their martial history, that of a Nair *Pada*, a Nair army. Well, then *martial* means fighting. Fighting means Royal. That means, *Kshathriya*. They went about claiming to be *Kshatriyas*. It was a very funny situation. In that the *Kshatriyas* are really the royal families. In Kerala they are generally called *Varmas*.

Now in all these things what an average English reader should bear in mind is the repulsion of each group of 'Indians' to be identified as another 'Indian'



group. They view the others as repulsive and want to maintain a very detailed distance from them, even in words. Now, is there anything great or powerful in being connected through words? Well, there is. Actually almost all social communication, command routes, prestige, stature, 'respect', concept of right and wrong, acceptability of actions and many other things are connected to what words are used, and how they connect a person to other people and institutions. If a native-English reader claims that he has understood the gist of the above line, then he or she is being very, very foolish. For he or she has not understood anything.

I have seen this type of repulsion among African Negroes also. Once, I mentioned to an African Black that I knew another person who was from his *race*. I mentioned that man's name. Immediately, his face went into a terrible contortion. He very vehemently said that the other person was not from his race, but from some very inferior race.

Grey areas of human equality

For a long time, the Nairs used to claim that they were *Kshatriyas*. It was a desperate ploy to escape the dirtying done by lower caste people. If the



higher castes like the Brahmins and the Varmanas call them lower caste, there is no problem. However being categorised by the lower castes as lower caste, is a dangerous equalising. Only people from feudal language social systems can understand the terribleness of equalising. The foolish people of English nativity cannot understand that equalising is liked only upwards. For instance, the Blacks of English nations have problem only if they are not treated as equals by the native English Whites. However, if they are to be treated as equals by the lower classes of the Black nations of Africa and of the Asian nations, it would be totally another proposition. An equalising proposition which they would fight against with everything in their possession. They would have terrible complaints about this equalising.

Ineffective attempts to forestall negativity codes

I write this to specifically to demark the grey areas of the slogans of *Equality-Liberty-Fraternity*. Actually each of these things needs a lot of deeper analysis. The French stance was quite shallow. However, they did understand that there was some problem with their tongue. For, they tried to



bring in another term, '*Citizen*' to overcome some social communication issue. Karl Marx, a German Jew was also aware of some communication issues in certain languages. He brought in the term '*Comrade*'. However, in feudal language nations, this term '*Comrade*' couldn't remove the innate hierarchical structure of the social communication. In these nations, the Communist Party itself is an epitome of feudal communication. Just a reflection of the very feudal social structure it is committed to remove.

Mere political philosophies cannot change the social structure. What is required is a change in the communication software.

Now coming back to the Nairs, I did see once a detailed research done by two American students on Nairs with the active collaboration of some Nairs here in Kerala. It came in a Kerala edition of an English newspaper. It was detailed that the Nairs are *Kshatriyas*. I am sure that for writing this nonsense, the duo could have received their doctorate. In many ways, this is the standard of understanding about non-English social systems among persons from English nations. And also the standard of academic doctorates. In the current day



environment, the information that filters into English systems about feudal language society and the various triggers inside it more or less is zero in terms of correctness.

Suppose I am to do intimate research into the world of dogs. I befriend one dog who has learnt English. He takes me into the interiors of his world. He tells me much about the social hierarchies inside them. However, when it comes to something that touches him personally in terms of any social or familial group stature, there is always a grave danger that what he informs me would be doctored information.

See these lines in CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON, c.i.e.. ASSISTED BY K. RANGACHARI, m.a.: *For the following note on the Izhavas of Travancore, I am, when not otherwise recorded, indebted to Mr. N. Subramani Aiyar.* It is seen that the information that Thurston derived could have been filtered and doctored by two natives, both of the higher castes of those days.



CHAPTER THIRTY SIX

Understanding a single factor of racism

The frills that get deleted in translation

During the colonial days, at least a minor section of people had been living in feudal language nations, and seeing for themselves the fact that there is something dangerously different in these social systems. Now, the information that gets passed through is a much filtered one. All information for which some standard English words can be found will pass through. However, when English words are used, a lot of frills attachments get removed.

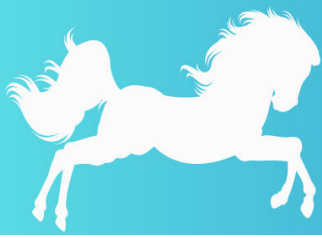
For instance, see this word *Gauravam* in Malayalam. It is translated as *Serious*. However, the meaning in English has lost a tremendous amount of frill feelings, emotions and power in the first word. The first word actually can have a very dangerous level of brutality in it. How can one explain it in English? Well, that is the tragedy of current-day English nations. They live in a very secluded world, from where the picture of the outside world comes in the form of rosy English words. It is a very dangerous misunderstanding.



To explain the word *Gauravam*, I need to say that if one says that a police officer is a person with *Gauravam*, it does not mean that he is a serious man as understood in English. It means that he is a very tough guy, with a stony demeanour, and may even have a very beastly side to him. A person who could be quite unreasonable in his words, gestures and actions. One may get a thundering slap from him quite easily.

Oscar Wilde used the word *Artist*. However, when a Malayalam film personality says '*I am an artist*', the mental picture of the artist that arises is not what Oscar Wilde would have envisaged in his mind. The different persons in the mental images would differ as Red would differ from Blue.

{I deliberately did not use the words Black and White, for it can easily be identified with racial feelings. Actually it is a terrible thing that I can't use standard English words without the American social problems being imputed. Once in a book I had used the word *gay* to define a personage's individuality. The criticism was that this word should not be used. For, the Americans have given mileage to a different meaning and such a word should not be connected to this personage. When



Oscar Wilde! British writer!! One of the greatest of English writers!!!

OSCAR WILDE

I call my cat *Pussy*, the *slang* meaning come to haunt it.

Nowadays 'Americans' does not mean English-speakers, but rank

outsiders who are there to spoil English systems and language. Oh, what have they done to a fine English nation, which was created by native-English speakers?]

Now coming back to the Wikipedia Ezhava Talk Page. I had the experience of being hammered by the pro-Ezhavas. I did not write much eulogising things about the Thiyyas also. So there were complaints on this regard also. Now, in desperation I simply wrote that it is not wise to write self-eulogising things in an international encyclopaedia. I admitted that people do get disturbed if any information that is correct, but not liked gets written. I simply mentioned the issue of the Nairs.

Well, that set me on another attack. There were many. I cannot divulge the contents here. For, it may really provoke a caste war out here in Kerala.



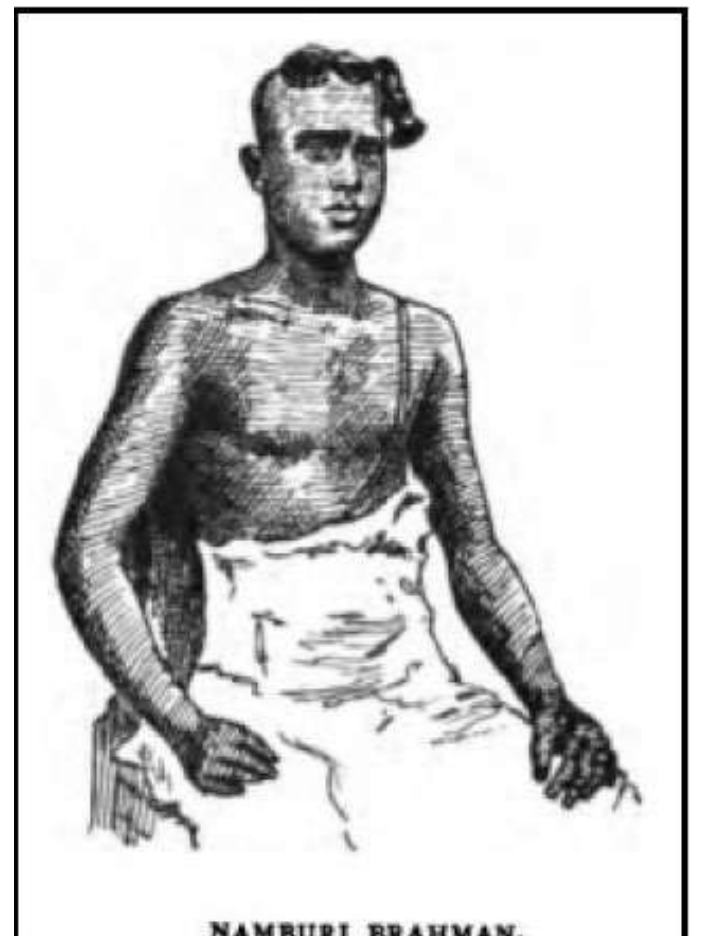
The real basis of racism

One can understand the terrible pain that had been caused by a mere mention that the Nairs have a slight link to another group of 'Indians'. Well, the spite has been seen and felt. Now, this same theme can be extended to that of racism in English nations. 'Indians' cannot bear to be identified with other 'Indians'. Such is the repulsion they feel for other 'Indians'. If this be the case, cannot a bit of repulsion by the native-English folks also be condoned? I say this specifically for there have been many cases of many native-English citizens spending time in jail for using so-called racist words to 'Indians' and others. Well, what English nations have to bear in mind is that there is some level of mutual repulsion among the various Asian, African, and South American as well as certain European persons. It is felt by they themselves. If this be a reality, it is not a crime if a native-English man also feels the same. What they say among themselves cannot be understood by English speakers. Yet, what English speakers mention is clearly comprehensible by others. That is also a tragedy.

It is like my Pen name VED from VICTORIA INSTITUTIONS being barred by Facebook and also



by Google. Google recently allowed it. The issue was with the word INSTITUTIONS. It has a commercial connotation, it seems. Yet, if one man may give his user name as *Shoba Jaulikkada*, no one would object. Yet, the word *Jaulikkada* means 'textile shop'. In effect it means, Shobha Textile Shop. Now in current day English nations, all verbal racial misdemeanours are perfectly punishable only if they are in English. Otherwise, there is no problem. For example, when the profanity addressed to me came up on Wikipedia pages, there was no talk about barring those users. Yet, when I wrote very decent ideas, I have to apologise. And that too, to Indian administrators. The problem is that I have enough and more experience with 'Indian' administrators in the various government offices of India. I would not like to stand in any position of obeisance to them, if I can help it.



NAMBURI BRAHMAN.

A lower caste man being with a higher caste man would not improve the lower caste man. It would only spoil his stature. But then, he can find salvation at his own end, where he can claim that he was sitting near the feet of the higher caste man!



Atrophy of personality

Now going back to the caste issue, the fact is that human quality is based on the communication level that is perched on him. I have seen persons of Brahmin antiquity simply rotting away in personality as they become drenched in the lower indicant word codes. At the same time, I have seen lower caste persons looking like demigods in terms of physical ennoblement when born and bred in superior indicant word ambience. When Ezhavas children get born and brought up in English nations, they do not have any of the negative facial demeanours that would have afflicted them had they been brought up in 'India'. Here again, it needs mention that it is not always the higher castes that bring in the negative demeanours on lower caste persons. Many times, it is the creepiness of their own family elders as they use encasing lower indicant words as powerful codes of affection, that does the negative work.

So, the point here is that concept of caste as such has no formidable base other than that it can act along with the powerful indicant word codes to elevate or belittle a person. For example, in a perfectly English social ambience, the issue of Caste will stand erased. However, there is no such social



arena in India. Moreover, Indian English is feudal English. Not pristine English.

Do higher castes have quality?

When speaking of this aspect, there is need to mention about higher castes and quality. There is generally a feeling that higher castes are the repositories of quality. Well, they are not exactly the repositories of quality. What they possess is the ability to stand on the heights of the indicant word codes. However, they do not lend quality to a person placed below them. The below placed person is belittled and snubbed. The amount of such negative snubbing depends on where the other person is placed and whether he himself has anyone to keep below. Having some other persons below him can allow him to assert his own leadership over them, and claim their ennoblement on him.

Here the funny part is that the more one belittles another and the belittled man accepts it, the more he is loved by the belittled person. At the same time, this belittling is interspersed with a very diabolic kind of affection, that is limiting. In this respect, as I have already mentioned, feudal language codes are totally different from English. Be rude, mean and



impolite, and you reap '*respect*' from those thus belittled. Be 'respectful' to them, and they treat you with scorn.

So, it follows that the feeling of racism is connected to the planar nature of English. For, in English, if you are impolite, rude and snubbing to the lower man, it is not appreciated. It is accepted as a negative behaviour, unlike in feudal languages.

When one mentions an aristocratic family of 'India', it basically means that they are the people who makes a lot of other 'Indians' rubbish. There is no comparison with an English aristocracy.

Well, these are codes about which English nations currently have no information about.

I hope I have touched the Indian Caste Issues from a very neutral stand. However, I am sure no one mentioned would be happy. For, I did not claim that each one of them are similar to the Spartans, that they are the epitome of elegance, they are the best in the world, that they are all geniuses, and much more. Here I would be quite happy to quote **the words of Al Baruni:**



QUOTE: *“We can only say, stupidity is an illness for which there is no cure. They (the peoples of south-Asia) believe that there is **no country** as great as theirs, **no nation** like theirs, no kings like theirs, **no religion** like theirs, **no science** like theirs. They are arrogant, foolish and vain, self-conceited, and indifferent. They are by nature miserly in sharing their knowledge, and they take the greatest of efforts to hide it from men of another caste among their own people, and also, of course, from foreigners. According to their firm belief, there is no other country on earth but theirs, no other race of man but theirs, and no human being besides them have any knowledge or science and such other things. Their conceit is such that, if you inform them of any science or scholar in Khurasan and Persia, they will define you as an idiot and a liar. If they travel and mix with other people in other nations, they would change their mind fast.”* **Al-Biruni** (Circa: 4 September 973 – 9 December 1048) END OF QUOTE

CHAPTER THIRTY SEVEN

Light into the darkness

Back to Wikipedia India Pages

Now coming back to the Wikipedia India pages, there are a lot of other discrepancies. These discrepancies are okay from an Indian point of view. However from an international perspective, they are quite mischievous. For, they amount to a hijacking of the credibility of Wikipedia by some vested interests in India, who want to showcase a very much doctored history that would suit their long-term intentions of fooling the major peoples of India. In fact, Wikipedia India Pages does look like a website governed run by the Indian government, Indian politicians and Indian academicians, all with concurrent aims.

A slogan in the talk page

I did find a very obvious slogan-like writing on the top of [this](#) Talk Page. SLOGAN:

NOW, LETS SEE AROUND US. WHAT IS HAPPENING TO THOSE INDIANS TODAY? ARE WE CREATING THE YOUNGER GENERATION INTO A BETTER PERSON? ARE WE CREATING AN ALBERT



EINSTEIN AMONG US OR CAN WE SEE AT LEAST A MAHATMA GANDHI TODAY? THE ANSWER IS NO. WHY? WE WERE THE ONE FOUNDED THE LARGEST PART IN MATHEMATICS. WE WERE THE ONE WHOM LIVED WITH SUCH AN OBEDIENT, LOVING AND RESPECTING CHARACTER. BUT. IN TODAYS WORLD, ONLY A SMALL NUMBER OF US CAN BE SAID CLEVER IN MATHEMATICS OR CAN BE SAID OBEDIENT, NICE AND A VERY GOOD CHARACTER. WHAT HAPPENED TO OUR IMPORTANT VEDA WHICH SHOULD BE OUR GUIDELINE FOR OUR LIVES? HOW MANY PARENTS SEND THEIR CHILD TO TAMIL SCHOOLS AOR CULTURAL CLASSES? WE ARE LACKING BEHIND. WE ARE NOT BORNED TO BE RULED BY OTHERS. WE HAVE TALENTS THAT WE MIGHT NOT KNOW. WE CAN RAISE OUR RELIGION TO ACHIEVE A HIGHER LEVEL. WE MUST BE PROUD TO SPEAK IN OUR OWN LANGUAGE.

It is quite funny. Currently in that page that has been archived, I cannot find the slogan. Wikipedia Talk Pages are not meant for writing slogans. Any sensible person would come forth to correct it. The fact that no one had done so was disconcerting, yet understandable. If anyone does it, then he becomes the target of all kinds of malicious words and attack



by third rate guys. However, I did write the following words:

I cannot understand what this quote above is doing in Wikipedia. As to the tall claims, why should one create a Gandhi? And if at all one need to create a Gandhi, the technique is to use the Media like he did and have followers who would put that person's name into textbooks.

As to Einstein, well, he is a scientist who came out with one idea. So many other scientists have come out with equally wonderful discoveries.

As to the We part, who is this We around here who discovered Mathematics? Some great personages in history discovered so many things in Mathematics. How can one connect their bloodline to the people currently living in the land currently called India? {Just calculate, everyone is connected 20 lakh bloodlines just 20 generations back}

As to Vedas, they are great. But what is their connection to the present day inhabitants of this land? I am yet to see a native here who has even seen a Vedic text let alone read one. Such a claim to Vedic heritage is like an Egyptian claiming



hereditary links to the knowledge and people who made the Pyramids and knew the art of Mummifying.

And why should one be proud of languages that are feudal to the core and differentiate between people on the basis of stature, financial acumen and social position?

Mind you this is an Encyclopaedia for International usage, not for propagating narrow parochial bigotry

This was also one of the items that made me a target for admonishing. Admonishing is okay, but to be admonished by menial class individuals, who have money, is not condonable. A very creepy repulsiveness tingles on the skin.

An unreal map

There was another item. It was on the issue of the realistic map of India. Every sensible man knows that the map of India allowed for the people of India to see is a very doctored one. If the map is true, then Afghanistan is a direct neighbour of India. However there is no border that India shares with Afghanistan. Then there is the issue of Azad Kashmir. It is a state in Pakistan with its own Prime Minister. If

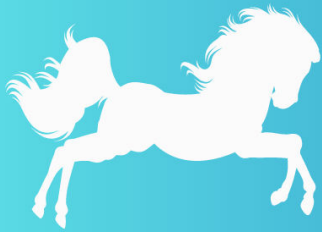


the Indian map is true, then this state is not in this world. Well, this raises the question of who is trying to fool the people here and for what purpose.

It has been made a statutory crime to depict a map of India showing the real borders. What kind of nonsense is this? Surely the persons behind this fooling have to be taken to task. However, the problem here is that the Act has been passed by the Indian Parliament. And the fact remains that most of the Indian parliament members cannot understand what they have passed if given to them in English.

In a Maharashtra state government handbook, published some years ago, I did see a very dire warning. Any private individuals using the information for any other publication will be viewed sternly. What kind of talk was that? That too, to the citizens here, by their statutory servants!

I have seen this text in an official handbook published by the Maharashtra government. Is the writing and the stern warning legal?



Wikipedia has this **correct map of India**.



However, presumably due to pressure from the Indian lobby, it doesn't appear on many relevant pages. However, before that there had been an event when the Wikipedia founder Jimmy Wale came to India to for Wiki conference in November 2011.

(<http://archive.indianexpress.com/news/protest-against--wrong--map-mars-country-s-first-wiki-conference/877826>) There was a demand to arrest him as per the tenets of the Act for depicting the



original map. Now the question is if each and every nation starts seeking the arrest of the Wikipedia founder for items that do not correspond to their national idiotism, then what is the dependability of Wikipedia as an impartial encyclopaedia. Well, the idea of allowing everyone and anyone to edit the information content is good. However, the understanding that everyone and anyone are of calibre enough to do the work within the parameters of impartiality is questionable.

<http://www.indianexpress.com/news/protest-against—wrong—map-mars-country-s-first-wiki-conference/877826>

It is noteworthy that even the very article on Wikipedia was removed, as per ‘majority’ opinion.

http://en.wikipedia.org/wiki/Wikipedia:Articles_for_deletion/BJP_youth_wing_protest_against_Wikipedia%27s_map_of_India

Map is here:

http://en.wikipedia.org/wiki/File:India_disputed_areas_map.svg

http://upload.wikimedia.org/wikipedia/commons/4/4a/India_disputed_areas_map.svg



People from feudal language nations do not have the content of impartiality in their mind. Every social logic is guided by the hierarchical string on which they belong. I have been in places which are known as (communist) party villages. People in these places can think only in a particular manner, that is in sync with the party ideas and leadership. But then no one would admit that they are not free. They feel that they are free, and would claim that they have all mentionable freedoms. However, the moment they see a person of English nativity, they understand that their freedom is only to reverberate the social regimentation with joy and delight. However, they cannot usually conceive of an outside world. Like a person living in a 2-dimensional world may not be able to imagine 3-dimensional space.

I had the most curious description of my attempts at correcting the contorted writings as an **enmity for India**. It is a very strange situation. For, is there anything anti-people in mentioning that there are these defects in 'Indian' language and culture, which are derogative to the local people? There are so many political movements, into which crores of rupees (millions of dollars) have been put in, in the name of stopping corruption in India. Does anyone



say that they are anti-people? Can ideas be acceptable only if the promoters are ready to buy the media with money and gifts?

The genius Indians and the ‘bloody’ Indians

Well, this does bring us to the question of what is being pro-Indian? And who is an Indian? There are different types of Indians, depending on the qualities that one takes for selection. However, on a general scale, one can say that there are two clearly remarkable Indians. Both opposite to each other. One the *Genius* Indians and the other the ‘*Bloody*’ Indians!

The *Genius* Indians include the government employees, their dependent children, the Indians in foreign nations who become instant millionaires on the swindle called currency exchange rate difference, the rich land owners, the other rich, the teaching class etc. They live on the higher indicant word codes of the feudal languages. They have markedly ennobled looks and look quite divine and fabulous. They cajole the other ‘*Bloody* Indians’ to follow Gandhi while they themselves get ready to escape to English nations.



The other Indians are the '*Bloody* Indians', who the *Genius* Indians view with very obvious disdain. They have no wealth, no foreign connection, have to be quite obsequious to the government officials, are easily manipulated by the political parties, heartily believe that Gandhi was their saviour, and feel that their plight cannot be improved and fully accept the theory that learning English is bad for them and their children.

When the *Genius* Indians speak about the '*Bloody* Indians', they use lower indicant words, and use such words as *Avan* or equivalent words with perfect right. They manipulate them and try to reach out to get their women who these *Genius* Indians feel have to be saved from their own low-class husbands. They, including the females of this group, move around talking about the miserable life of the wives of the *Bloody* Indians. They cajole the wives to speak against their husbands, and to revolt against them. They also tell them that that remaining chaste and faithful to their husbands is a very foolish idea. For their '*Bloody*' Indian husbands are not worthy of such loyalty. However, they never mention that it is they themselves who are making these husbands worthless by use of lower indicant words. They go



around teaching the wives of the poorer sections that they have to liberate themselves from the clutches of their husband and serve the *Genius* Indians. However there is no mention that the wives of the *Genius* Indians should be made to serve '*Bloody*' Indian husbands.

It is this '*Bloody* Indians' that are being fooled by the *Genius* Indian. It is actually the '*bloody*' Indians that supported the East India Company as it went about destroying *Genius* 'Indians' of those times. However, these fooled people in the present circumstances do not understand that their very seeming benefactors of present day India are really their suppressors.

In the last 20 years of my observation, the persons who had gathered money in the public services have all become great business leader and many of them even had stakes in educational institutions including Medicine and Engineering. Most of them have sent their children to UK, US and Australia. So telling anyone to be not corrupt is only for the bird-brained. If anyone believes such words, they are as silly as Gandhi's followers, who revered him as he went on frolicking with girls in his ashram till his very end.



See this comment and counter comment on a Website: **Silicon** **India**

(www.siliconindia.com/shownews/People in Bangalore most willing to pay bribe-nid-63624-cid-1.html)

COMMENT AND COUNTER COMMENT ON THE SITE

1. As to why the Bangalorean's pay bribe is another side of the Indian story. My own sister who earns a fabulous salary as a professor in a National elite engineering college thinks it smart to pay bribes. Otherwise, she will be forced to stand in a queue with the 'bloody' Indians, who she sincerely feels are untouchable dirt. She claims to be very efficient, for when she makes a phone call, various agents come bowing before her calling her 'Madam'. She gets her papers at the RTO office, Passport office, and many other Indian offices much faster than a 'bloody' Indian can get it.

As to the 'Madam' part, it was my understanding that 'Madam' as a suffix to a



name was generally used to denote brothel matrons. Using this as a term of respect really displays the quality of the 'respectable' persons in India.

Posted by: Ved from Victoria Institutions - 10 Dec, 2009

2. You, Raved and your Sister who works in a national elite Engineering College are more dangerous than those terrorists who plan to destroy our nation.

And pls refrain from using words like 'bloody Indians' in a public blog... such a person like you don't have any right to comment. First learn to be a human and respect others like how you would like to be respected.

John Replied to: Ved from Victoria Institutions - 16 Dec, 2009

3. I think you have not understood the quotation mark. Possibly due to your lack of understanding what was meant between the lines. Currently for most government *babus* in this nation, all the people here are 'bloody' and fools. Otherwise how does one explain the huge salary for the government babus, commutation



of pension, 13 months salary a year, all the respectful words for them, and the low grade words for the common man here. I think you belong to the government *babu*, and must be enjoying the tremendous ‘freedom’ of this nation.

See the treatment a commoner gets in any govt office, including the police station, and compare with how the officialdom treats the bureaucrats. If you know what I am talking about, you will either agree with me, or at least shut up.

Ved from Victoria Institutions Replied to: John -
10 Dec, 2010

To put it mildly, all that the weaker sections of the Indian people require to raise themselves up from their current state of lowliness is an occasion and opportunity to learn pristine English. Now the question of being pro-Indian comes up. Will my illuminating these aspects make me pro-Indian or anti-Indian? Well, it depends on who is doing the evaluation. Naturally the majority of the lower classes do not have access to computer use and

English literacy. How then would they be able to understand my point?

I wrote this much specifically due to one reason. One of the persons on Wikipedia wrote to the administrators there that my account should be barred. One of the funny reasons mentioned was that I did have an *antipathy for ‘India’*. If anyone really feels that I am anti-Indian, well I am anti-Indian to the extent mentioned in **two** files.

1. FENCE EATING the CROPS! A treatise on the bureaucratic loot & swindle of India
2. Writ Petition against Compulsory Malayalam Study: An argument against teaching feudal languages

Spamming on article talk pages

[edit]

My attention was first drawn to the editing of [Ved036](#) (talk • [contribs](#)) when I saw [this](#) [edit](#) he made to [Talk:Liberation Tigers of Tamil Eelam](#). The comment criticized the article as being something like a newspaper article. It contained no suggestions for improvement or how to overcome the problems, but it seemed to me as a cover for a link he provided. The link was to a forum which contained a kind of an opinion piece, written apparently by himself. I reverted this edit since it seemed to me as being in violation of [WP:TALK](#) and [WP:SPAM](#). I then checked his contributions and saw that almost all his recent edits were to article talk pages. Most of them were of similar nature to to the comment I have given above; they show some fault with the article and then provide a link to one of his opinion pieces, inviting readers to follow the link. I left him a [note](#) [edit](#) on his talk page about this, but received no response. But he did post [this comment](#) [edit](#) on [Talk:Liberation Tigers of Tamil Eelam](#), accusing its editors of "*inserting their own opinions and claiming them to be of superior academic standards*" which seems to me to be exactly what he's trying to do with these talk page comments. Check out these links, some examples on his comments made to article talk pages:

- [Talk:Mohandas Karamchand Gandhi](#) [edit](#)
- [Talk:Malayalam language](#) [edit](#) - He makes no attempt to even conceal his true purpose here.
- [Talk:Parapsychology](#) [edit](#) - Nor here
- [Talk:Vandana](#) [edit](#)
- [Talk:Barack Obama](#) [edit](#) - This, again is clear spamming

He seems to have got into quite a conflict regarding his postings at [Talk:Ezhava](#) as well. Anyway, if you click on any of the edits to article talk pages in his contribs, you'll see what I mean; they are all of the same nature. [Wikichecker](#) [edit](#) and [Soxred93's edit counter](#) [edit](#) both show that he has only 3 edits in the mainspace and 109 on article talk pages. Clearly the account is now being used only for these postings he makes on the article pages. It also appears to me that he has a bit of bias against India and other countries of that region [\[62\]](#) [edit](#)[\[63\]](#) [edit](#)[\[64\]](#) [edit](#), but I guess that is neither here nor there. But those links are clearly against [WP:SPAM](#). I'm not seeking a ban or block here, but can an admin at least discuss with him and explain to him about what he'd doing? [Chamal](#) ^{talk} 06:05, 26 April 2009

Now what is that I had written in the LTTE page:

A more finer view

The main article is very, very low quality, and more or less reads like an insipid Indian newspaper commentary or a shallow Indian History textbook.

The word Terrorist is a relative one and depends on many factors, including perspective. As to killing civilians, it happens on both sides. As to child soldiers, I don't think any child with any sense would watch the quartering of his father, and the rape of his mother by uniformed personnel with equanimity. Sri Lanka is a typical Asian nations, just like India, Pakistan and the rest, where uniformed forced do misuse their capacities. I cant understand how the writer of the main article is not aware of these things. Anyway, it would be only intelligent of him not to try for personal experiences in these items.

I would request readers here to read this article that goes into deeper issues: [Refining common impressions](#) It may not be impartial, but there certainly are other issues that the main article writer here is very much unaware of. --Ved from Victoria Institutions (talk) 04:31, 24 April 2009 (UTC)

Anyone can see in retrospect that it was not LTTE that was the terrorists. For, they only attacked strategic locations, including persons in such positions. It was the Sri Lankan side that always went for mass killing and mass molestation. LTTE does not have any record of attacking civilians other than in rare stray incidences. Sri Lankan army literally surrounded a huge landmass where people were living peacefully as a separate nation, and went in for dense firing and carpet bombing. People were living there in a very secure manner. Sri Lanka has had no right to enforce its own sovereignty over people who do not want it. For sovereignty is connected to right to self-determinism.





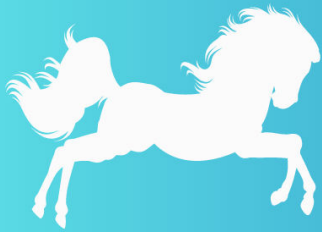
I objected to the use of the adjective of Terrorist organisation for the LTTE. For, I found it quite strange that the persons of actual satanic dispositions have been given the accolades. This idea would be very clear if one is know that the Tamil Tigers could also have started a mass massacre of Sri Lankan civilians. Instead their stance was only defensive. Only pro-independence, and not invasion or occupation of other people's homeland.

Above video:

The communication is in English. Tamil personal name are not comprehensible to the interrogator. Well, these things itself show that Sri Lankan army has invaded another nation. Still, questioning in English is better. For otherwise, words like Nee, Eda etc. would come in.

At 3:50, the interrogator is asking: Where is your leader's daughter? Well, that is the question that should still be asked. Where is she, and why were they so interested in her? What did they do to her?

The question that remains in my mind is what was Obama doing when this gross injustice was going on? What would Obama have done if his own



The Savages!

daughter gets in the hands of some Sri Lankan soldiers?

What about Great Britain? How was British help compromised? Who

are the villains who have infiltrated British policymaking?

A silly Wikipedia writer has concerns when I mention that the word 'terrorist' should not be used, just to support any side. He wants to have me blocked.

I did get many blocks online when I spoke against the savagery on a people who spoke for detachment from savages. However, on Wikipedia I did not speak for LTTE, but only put in a refrain that Wikipedia should not take a partial stance.

See this block that came on my comment recently on Times of India:

Follow the Times of India - India section

You can't post this comment as it contains inappropriate content.

Share your views - post your comment below

All Tamil nadu politicians including Jayalalitha are displaying fake tears. When the civilian population of North Ceylon was being shot down indiscriminately none of them did anything. Immensity of girls, of good culture and family background were simply taken over by the Sri lankan army. There is one English newspaper published from Madras which quite surprisingly took a pro-Sinhale attitude and celebrated the rape and murder Tamil girls. Wouldn't there come around a complete reversal of roles in the near future. There is something known as Nemesis.

Jayalitha who did not have anything to say when tens of thousands of young girls were brutalised suddenly donned the robe of a saviour of women when a single female in Delhi was killed.

VED from VICTORIA INSTITUTIONS

ved036@gmail.com

Will be displayed

Will not be displayed

DEVERKOVIL

Will be displayed



Sowing death and disaster

Wealth creation by a fraud

Before moving from this section, I need to put in a brief mention about the money that the foreign earning persons are bringing to India. A local Indian works and gets Rs. 8000 per month. A foreign earning Indian sends 1000 or 2000 of that local currency denomination there. Here that becomes



20000 40000, 50000 or even 100000 Indian rupees. What is happening? The local Indian is literally get erased. Well then what about the economic development that is caused by this inflow of wealth? The truth is that the same thing can be achieved by doing a similar thing within India.

Give 2000 rupee tokens to two different sections of people. One small group and the other a big group.

After this done, make a statutory Act that the token given to the smaller group would have a value 50 times that of the token given to the bigger group. Well, a lot of economic activity will take place. For, a huge number of people would become impoverished and the smaller group would get a lot economic slaves. Along with this add the terribly suppressing feudal language codes. Actually this is the economic strength that built an immense number of ancient structures in ancient 'India'. For example, the Taj Mahal. It was built on the suppression of a large number of native populations.

However, the Indian government should not be machinery to work out such a heinous deed that fools the major people who live inside India. It



should have super-taxed the foreign employed. So that they do not become economic moguls inside India. If they do not want to bring the money to India, let them keep it elsewhere where it is dirt cheap. If they want to bring it to India to make it expand, well that expansion should be a highly controlled expansion. Not one that would gobble up the people who live locally.

SEE THIS POST of mine in Wikipedia, which was promptly deleted by the Indian-official class lobby:

QUOTE from Main Article on Kerala:
'Another thing that needs mention is the oft quoted: {Kerala's Human Development Index rating is the highest in India. This apparently paradoxical "Kerala phenomenon" or "Kerala model of development" of very high human development and not much high economic development results from the strong service sector}'

THE EXPLANATION THAT I GAVE: This is not really an unexplainable economic phenomenon; and the explanation given is not correct. It is based on a fantastic duping of the people of this nation. That is, a foreign



employed
person's earning
is allowed to
expand by a fraud
known as
currency

exchange rate devaluation. What it really means is that the native-employed person is not protected from the devaluation of currency that is known to be doctored to suit the interests of the foreign-employed and the exporters.

For example, a person is earning Rs. 1000/-inside Kerala. It remains 1000 only, while a foreign employed person will find his 1000 denomination expanding from 17 to 100 times. This huge fraud has literally made the people of many states in India with no foreign connections literally destitute and economic slaves.



CHAPTER THIRTY EIGHT

The logic of blocking information

Wikipedia and the issue of original knowledge

Now coming back to the Wikipedia, it is about a strange policy of theirs that I need to speak of. It is that nothing original should be posted. In that only knowledge that is currently known should be mentioned. Now, this is a very complicated issue. It is an area wherein persons with deep insight and profundity should work. It is not an area for mediocre persons to wield a baton and eraser.

To make this point clear, I need to speak about a particular post of mine, wherein it was noted as Original Research. That means it is forbidden on Wikipedia. Now what is this original discovery of mine? Well, there have been various studies done by English and other non-‘Indian’ research scholars on ‘Indian’ themes. They have written much based on observations, analysis and statistical calculations. However, what they are discovering is just ‘ordinary information’ for any individual who lives in ‘India’. What is *original research finding* in what is an innate feature of the ‘Indian’ people? Something which every Indian knows. But something that has not



entered social science textbooks. Would a knowledge become a human knowledge only if it comes in college textbooks?

SEE THIS: [_Wikipedia Talk page on: Bhikkhuni](#). See the section titled: **Concept of equality**

([https://en.wikipedia.org/wiki/Talk:Bhikkhuni#Concept of equality](https://en.wikipedia.org/wiki/Talk:Bhikkhuni#Concept_of_equality))

Now, this fact has another extension. Most of the Indian academicians lack a definite level of social experience. It is not that they are cut-off from society. It is just that they are contained in a particular indicant level slot. It is a reclusive situation when viewed from an ordinary English perspective. They become quite nervous about anything that seems to encroach upon their superior slot. They simply become parrots of academic textbooks. This becomes so much a part of their personality that they are not willing to admit realities which are not in tune with what they are studying and teaching.

I mention this much in connection to a contention that was aimed against me in my case against the compulsory imposition of Malayalam on all students. I contented in the High Court of Kerala that Malayalam was a feudal language. The contention



from the third party [Malayalam professors and researchers] who joined on the opposite side was that there is no such mention in *language theory*. The question was why I should rely on language theory, when what I was mentioning was an everyday reality that only the local natives can understand.

See this comment made by a commenter attacking me on Scientific America:

Neeraj in reply to VED from VICTORIA
INSTITUTIONS 03:19 PM 12/23/12

<https://www.scientificamerican.com/id/remembering-ramanujan-india/>

You also seem to draw some major conclusions from the **different words used to describe a person of a higher standing as opposed to a person of a lower class**, but that is a ridiculous analysis. For almost ALL languages across the subcontinent have this common trait (again pointing to linguistic unity, a point against your favour). If we are to then say that all of British India(landmass, as large as Europe) had languages inherently feudal, and almost racist in nature



therefore all of India shares these social characteristics, it would be naive, near impossible.

MY COMMENT: This comment though attacking me, actually supports my point, inadvertently.

It is seen that what I am proposing is actually a common knowledge in India. However, it has not yet entered the '*Language Theory*'. Mentioning something that is known but not in the textbook is 'original' and cannot be posted on Wikipedia. That simply means that Wikipedia is a textbook version of everything. Well, in nations like Pakistan, Bangladesh, India, Sri Lanka etc. textbook versions of many things are most colloquial perspectives of the section of population that is holding the nation to ransom. For example, in the history of Sri Lanka, how would they mention the butchery they committed on the independent nation of the Tamils in North Ceylon?

If I write this on Wikipedia, to an English native speaker, it is either an original research finding or some crack idea. As to an Indian administrator on Wikipedia, he would very well view it with a very competitive mood. He would want to delete it fast. Well, that is a fact of life, in India.



I need to mention an occasion when I was visiting the UAE in the year around 1999. I happened to meet a journalist. He was an MA in English, who had studied in Trivandrum. However, he had not much idea about English classics. About the various English Classical authors, he had only a vague idea, not much more than their names. However he could write correctly in a perfunctory manner, more or less adept in that due to so many years of writing experience.

I saw him writing reviews about books. He simply told me that he did not go through the books, but simply made the cursory glance through the front and back cover and little reading here and there. I hinted that he might miss the real gist of the book with this type of reviewing. He simply answered that all books are only that much deep and a cursory glance was enough to give a deep idea about what was inside. Then I told me that there might be some books which are quite original and different. He then dryly told me that there was nothing original to be written anymore. Everything had more or less had been written. This was a very disconcerting statement. For, I had been toying with the idea of giving him a



copy of my book (the typescript): MARCH of the EVIL EMPIRES; ENGLISH versus the FEUDAL LANGUAGES which I had written first in 1989. However his rather total sarcastic comment made me defer from doing that.

Part of the hesitation that sprung up was also due to a very truculent mood of competition that he had displayed when he had read my profile details, in which my profound reading experience in English Classics was mentioned. Well, this was the competitive mood that I had sensed in the Indian Administrators on Wikipedia. However, there was also a mood among the non-Indian Administrators about the mediocrity of 'Indian' writings. However, this was a mood that was easily curable once they read my writings. This is very much sensed in the mood of the first admonishing that the lady Administrator on *Ezhava* Talk Page had displayed. This did change subsequently. However, to see that one has to go through the complete conversation.

[Read the complete text in the UserPage of VED from VICTORIA INSTITUTIONS in Wikipedia](#)



The very idea that original researchers are cracks is an old one, borne mainly by mediocre people. However, how this idea came to infect Wikipedia should confound me. There would be a need to control people who use the Wikipedia to promote themselves. However, when it is knowledge that is being given, it has to be seen in a different manner.

Off course, in feudal language nations, people who give information and teachings to the others are viewed as social threats. For, they are aspiring for social leadership. Or the nearest fear is that they would snatch the social leadership from traditional leaders. It is this fear that made the Indian social and traditional leaders disallow the teaching of English by the East India Company as advised by Lord Macaulay. It is easily seen that Macaulay is aspiring for the leadership of the native masses. Or at least, that is the fear of the local leaders.

The same thing happened when BBC started an Indian Broadcast for the people of British India. No leader, including the ubiquitous chatterbox MK Gandhi or his fellow charlatan Nehru mentioned about this to the people. What was their fear? Their fear was that the people would listen to the



BBC and their intellectual leadership would move on to people like George Orwell etc. who were trying their best to improve the lot of the natives of 'India'. I think such persons as Mulk Raj Anand, the Indian English writer, was also involved in this endeavour.

Now when speaking about lending knowledge, it has to be seen as a very altruistic stance and not as a stance of self-aggrandisement. For, as I have mentioned elsewhere, in India, no one really likes to impart information and knowledge to others. So, when a person comes out with information that others do not know, he or she should not be treated as a nut. And that too this defining and categorisation, should not be done by mediocre nuts. However, they would naturally feel compromised.

I remember speaking to a homeopathy doctor. He once confided in me that he had found out a very effective method of effecting homeopathic cure. He told me the technique. He informed that he had stumbled upon this technique by some chance. I then told him that it would be good to inform this to the other homeopaths or at least post it on the Internet so that so many other



human beings would benefit from it. He simply told me that it would be quite idiotic to do so. For, like the Adobe PageMaker teacher, he also mentioned that it would only be giving munitions to the enemies. Meaning that other homeopaths would use the technique and they would garner the accolades.

In feudal language nations, this is not an unwise logic. For, it is there in the language codes. Moreover, it is a logic practised traditionally over the centuries. It is seen that every man who did know a skill or information would not impart it to anyone other than someone who has become closely identified as a *verified* disciple. So that all medical knowledge that this social system had literally moved through closed corridors.

The sly cunning in education [Read my book: Compulsory Education: A travesty!]

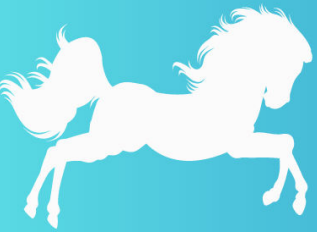
The mass way of imparting information like that of Medicine, Engineering etc. came through the English mindset and never emerged on its own in nations like 'India'. However, the question would then arise as to how there are so many colleges and schools in India, where the teachers are imparting



their knowledge to the students. The answer is that they teach information that are too general and of no practical use to the students. All information that has practical use and which the student can use to compete with the teacher/s, are never imparted that easily. That imparting comes with a price, and not necessarily through the academic route.

A one-way dissemination of information

Now when speaking about what the homeopathy doctor said, I get reminded of what is there on the Internet. Almost all information that the English world has is on display for free browsing and use. Moreover, the immense amounts of books that have become Public Domain have all been allowed for free use internationally. Compare this with the fact that if any outsider comes to India and collects a plant or a leaf from a forest, all the news media would make a clamour saying the India's genetic resources are being robbed! Natural resources, trees and plants are not the product of any 'Indian' genius, but what *providence* has provided. Posting claims on assets of providence could be dangerous. For, *nemesis* has some association with *providence*!



Rights to public domain

Well, in this context I think it would be quite intelligent for the English nations to charge a small fee for the use of their national Public Domain items by outsiders. And each person who uses English in any form has to necessarily pay a token amount as royalty fee to England. If England doesn't feel that it has no right to do so, I fear that the feel of England as the Homeland of English has diminished to the extent that it has been redefined by fools as a homeland of *'Multiculture'*.

<http://victoriavedpages.activeboard.com/t50491556/reply-to-multicultural-contributions-how-much-can-we-withsta/>

As to India, claiming any royalty for anything that is in the Public Domain, well the nation has to become a little more decades older to do so. It is still too young to claim any right over anything. Such things as Sanskrit literature and such things are not connectable with the modern nation of India. Just because a few people of India have can read and write Sanskrit, it doesn't mean that they or the whole nation has a claim on things that were there in the public domain since five thousand years. Such a claim would simply be like saying that people who



studied Physics in India have a royalty rights over the works of Sir Isaac Newton. Moreover even the geographical area connected to Vedic texts does not exactly come inside modern day India.

A digression to Newton

Now, when mentioning about Sir Isaac Newton, there is this thing to be mentioned. He was more of an occultist than a scientist. Most of his research was on the theme of *occultism*. However, when he proposed the theory of gravitation, he was ridiculed by many. Some simply sneered that he was bringing in the oculist theme of an unseen rope pulling material objects. Newton was so much distress that he was frightened of publishing his mathematical discoveries concerning Differential Calculus. For, they would be seen as more far-fetched and implausible. {Later French Mathematical genius Leibniz published similar findings}.

Now imagine Sir Newton trying to publish his ideas by bringing this theme in a concerned Wikipedia Talk Page. He would have been sneered and jeered, especially if the kind of administrators and other collaborators that accosted me on

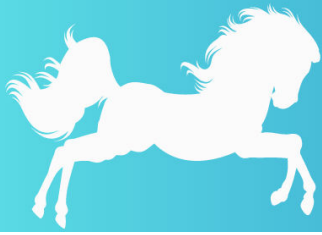


Wikipedia were to see his writings. They would have viewed with quite obvious unbearable envy the possibility that his writings were driving viewers to his own writings page.

DIGRESSION: England is great not because of people like Newton, but because of a great common man there. British Empire was not founded by great academicians and scientists of Britain, but literally by persons with very little formal education. For example, Robert Clive was a school dropout. Yet, I know for sure that his level of intellectual calibre and social understanding, not many academicians would have.

{See this: The fact is that the link given in on my TalkPage leading nowhere and I had not thought much about correcting it. However, the quite obvious concern that I might be giving some information to the interested viewers is consternating the Administrator or some other Indian constable on the prowl on Wikipedia. It may be noted that the posts on the Ezhava page about which one complainant had made this comment: ‘He seems to have got into quite a conflict regarding his postings at Talk:Ezhava as well’ is one of the most visited writings on my Writings page. Yet, the funny

thing is that all of these things have been removed from the Wikipedia Talk Page}.



CHAPTER THIRTY NINE

Mediocre might

Language fanaticism on Wikipedia India Pages

When thinking about the pages on Wikipedia about Indian languages, again it is seen that the pages are held hostage by linguistic fanatics. It is a strange world of fanaticism in India. If one were to read the newspapers in Maharashtra, one would have to believe that the people of Maharashtra are the greatest of the people in India. Bombay {actually a British design and creation, and not the current mess designed and maintained by India} is their creation. If one were to go to Delhi, North India is the best part of India, and South Indians are definitely of a lesser quality. If one were to read Karnataka Newspapers, Kannadigas are the best people with most glorious of heritage. Well, this theme is repeated in almost all states of India, including Tamil Nadu, Andhra Pradesh and Kerala. The people of Kerala believe with the most passionate conviction that they are the most intelligent people in the world. If their intelligence were not made available to the English nations,



most scientific establishments would not have opened there.

These levels of ignorant convictions are deeply connected to a heady fanaticism for state or regional languages. The real fact is that most of these languages made a heady development during the British days. Before that the literary field was occupied and controlled by the traditional feudal classes including the royal houses. Majority people were simply at the level of low level serfs of the landlords maintained at the very lower end of the pejoratives of the feudal language.

For example, in Kerala Malayalam is the official language. However, the modern language of Malayalam is only the traditional language spoken by the small section of people of South Central Travancore. The traditional language of Malabar has been wiped out as this language was made the official language. Now, loyalty has changed. Many years ago, if anyone in Malabar spoke the official version, he or she would be jeered and sneered at, as a pompous idiot. However, when the official version was enforced through the school textbooks and later given more exposure by the news media and the visual media, the traditional language of



Malabar became the tongue of the uneducated. The modern generation view their traditional language with derision.

There is an immensity of words in Malabari language that cannot be understood by the Malayalam speakers.

See this link <https://goo.gl/85DD05>

I mentioned this fact in a Talk Page in the Wikipedia. Well, I knew that this was an information that the sponsors of Malayalam as the official language would see as a real threat. For they were campaigning to have Malayalam declared as a Classical language like Latin, Sanskrit and Tamil. It was more or less certain that they would achieve their aim. For everything is decided by a small group of persons in the literary circles. They have their own small time loyalties and mutual jealousies. Many languages have tried for this status and I feel that some of them did get this.

It is a matter of becoming the cultural leaders of a people. It is like this: Many years ago, when I was in a particular metropolitan city, when creating a Kerala people based book, I was told to write such and such things about a particular person. I was told



that he was '*our cultural leader*'. Well, who is that that appoints anyone as a cultural leader? Well, there is a mutual-help caucus that places each one on pre-set slots. It is a closed circle. Outsiders are not allowed. This closed circle decides who are the cultural leaders, who are the *Sulthaans*, who the deciders of culture and much else. They work in close collaboration with the visual and print media. Everything is connected to the encasing aim of controlling the mind and intellect of the people to condone the doing of a low calibre governing setup, in which the huge majority of the people simply live as economic and social slaves. The people in the caucus remain the Sultans and the fountainheads of the social system.

Digression

Actually the power of language has to be understood like this: Hindi was made the national language of India. It lent a huge economic boost to the Hindi film producers, actors, writers and lyricists. Moreover, almost all national leaders who played out in Hindi achieved national grandeur. Think of such national leaders in India as Subash Chandra Bose, Gandhi, Nehru etc. They played politics in Hindi, and their reputation spread all



around the nation. However, there are persons who tried it out from other language areas. But their lack of knowledge in Hindi or the fact that they were contained inside the domains of other languages, limited their grandeur.

Has Hindi really any right to be the national language of India? It has the same right that a Court Jester has to the title of King.

Now, this unwritten code is connected to many fanaticisms including that of language, caste and religion. Now, when I wrote the text about the actual reality of the language called Malayalam, I knew that it was just a matter of time before the text would be deleted. Well, the fact is that what I gave was information. What the administrators at Wikipedia did was to block information. Well, this is the change that had come over Wikipedia India Pages, when it handed over certain control mechanisms to rank third-rate guys with small-time mindset. It is not that the information that I gave should be there, but that correct information should be there, on the main article page.

I have seen many other issues also. For example, the history of the British India and the connected



doubtful topics of the Indian Freedom Struggle. The general attitude is to write an anti-British tirade, without any mention of the fervent fact that the British rule was held up by the people of the place. Without their love and loyalty for this rule, it wouldn't run. This fact is proved true by the fact that almost all people of India who make money want themselves or their children to move to Britain. Well Britain is a place ruled by the British and not by Indians (at least as of now)!

There is this page on Swaraj Movement. It is said to be a movement to throw out all British goods from British India, and thus promote locally made goods. Well, the truth is that in current-day India, no one has any qualms about using Chinese made goods that has flooded the land.

Now, the Indian historians write without an ounce of pang of conscience or qualm that the Swaraj Movement was supported by the people. Well, these types of figments of their imagination will not be able to fit in with the quote I gave on the concerned Talk Page on Wikipedia: **Swadeshi Movement**



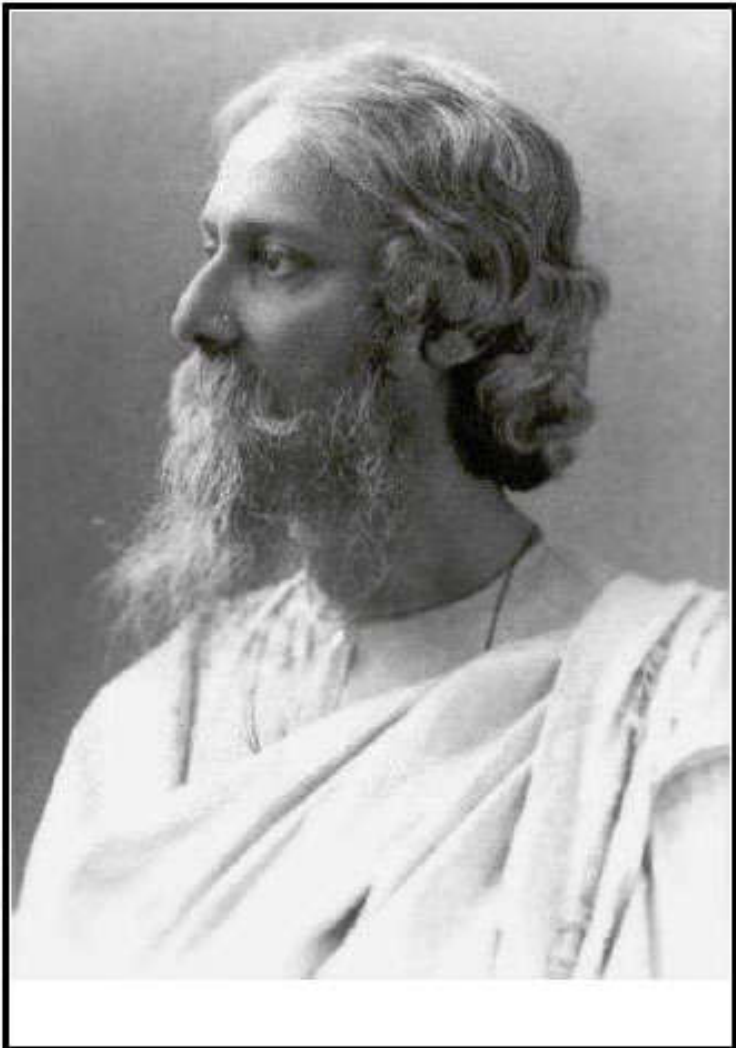
Shallow textbook history

Naturally I was not there during the swadeshi movement, but then, I live in India, and understand how truths can be twisted. It is an everyday event here.

As to the Swadeshi Movement being a pro-people movement, one needs to take the idea with a pinch of salt. I quote from **Home and the**

World written by

Rabindranath Tagore. He was from Bengal and naturally knew what really happened.



Quote from the book: A FEW days later, my master brought Panchu round to me. His __zamindar__, it appeared,

had fined him a hundred rupees, and was threatening him with ejectment.

“For what fault?” I enquired.

“Because,” I was told, “he has been found selling foreign cloths. He begged and prayed Harish Kundu, his __zamindar__, to let him sell off his stock, bought with borrowed money, promising faithfully never to do it again; but the



__zamindar__ would not hear of it, and insisted on his burning the foreign stuff there and then, if he wanted to be let off. Panchu in his desperation blurted out defiantly: “I can’t afford it! You are rich; why not buy it up and burn it?” This only made Harish Kundu red in the face as he shouted: “The scoundrel must be taught manners, give him a shoe-beating!” So poor Panchu got insulted as well as fined.

“What happened to the cloth?”

“The whole bale was burnt.”

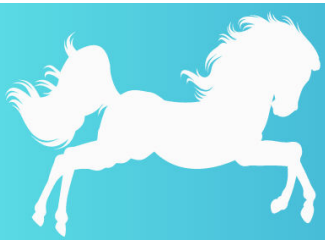
“Who else was there?”

“Any number of people, who all kept shouting __Bande Mataram__. Sandip was also there. He took up some of the ashes, crying: ‘Brothers! This is the first funeral pyre lighted by your village in celebration of the last rites of foreign commerce. These are sacred ashes. Smear yourselves with them in token of your __Swadeshi__ vow.’”

“Panchu,” said I, turning to him, “you must lodge a complaint.”

“No one will bear me witness,” he replied.

“None bear witness?—Sandip! Sandip!”



Sandip came out of his room at my call. “What is the matter?” he asked.

“Won’t you bear witness to the burning of this man’s cloth?”

Sandip smiled. “Of course I shall be a witness in the case,” he said. “But I shall be on the opposite side.”

“What do you mean,” I exclaimed, “by being a witness on this or that side? Will you not bear witness to the truth?”

“Is the thing which happens the only truth?”

“What other truths can there be?”

“The things that ought to happen! **The truth we must build up** will require a great deal of untruth in the process. Those who have made their way in the world have created truth, not blindly followed it.” —Ved from Victoria Institutions (talk) 11:22, 3 March 2012 (UTC)

Digression

If the people of British-India were so much against the British rule, how come a huge number of them fought on the British side during the 1st and 2nd World War? In fact, around 1 million Indian soldiers took part in the 1st World War



Communicating in egalitarian English!

immediately in the aftermath of the shooting in JallianwalaBagh. If the so-called national spirit

was anti-British,

how come there was such a feverish support for British war efforts?

The 3 million [30 lakh] Indian soldiers took part in the 2nd World War during the time when Gandhi [in his fervent haste to ward-off media focus from damning stories of his various shady escapades in his ashram started appearing in newspapers inimical to him] was supposed to have let loose a Quit India Movement. Well, this movement began as a whimper and stayed a whimper till the end of the war.

IMAGE: British-Indian soldiers with English soldiers during WW2.

If one were to say that the Indian soldiers fought only for money benefits, well, then that is true for modern Indian soldiers also. However, the fact is that it is recorded by British military leaders



that the 'Indian' soldiers did exhibit exemplary loyalty to the British war efforts. If this be so, what can one say of the efforts of Bose, to set up an army to support the other side? If they are patriots, well then the soldiers who supported the British war efforts certainly are anti-nationals. Well, such a categorisation is a tragedy. 30 lakh British-Indian soldiers who stood on the British side were antinational? And the 2000 soldiers of the Indian Legion of Subash Chandra Bose were the patriots? To insist such a thing would rank nonsense. 3 million 'Indian' soldiers who supported British war efforts were fools?

Subash could get to meet Hitler only after a wait of 18 months. What is that supposed to mean? It literally marks the levels at which he was kept by the German side.

Why should Subash try to intimidate them through a radio broadcast at German behest? Through radio he issued warnings to British-Indian soldiers and police to the effect that unless they assisted the liberation forces (meaning the German side) they would one day have to answer to the free Indian government for their criminal support of the British.



Well, it would be a total travesty to come to an understanding that the huge number of people who supported the British rule here are enemies to this newly made nation.

In fact, when Subash saw himself being treated as a jest in Germany, he simply ditched his soldiers and moved in search of better prospects.

[It may be mentioned in passing that when power was handed over to the newly formed Indian government, the British government had given a huge financial support also. This included a specific amount meant to be given as pension and other benefits to the British-Indian soldiers who had participated in the World War, dead and alive. How much of this was actually distributed to the soldiers who came home after the war is a point for discussion. The extreme treachery of Clement Atlee, the British idiot, will be clear from this. And the inherent impulse to loot and scoot of the Indian politicians will also be seen.]

Fan version history

If one were to go through the various Wikipedia pages of such persons as Indira Gandhi, MK Gandhi, JL Nehru and such other persons, the very clear



features that is common in all of them would be the fact that it is not at all encyclopaedic writing, but mere fan versions. Even in the case of Gandhi, the issue is that if one were to focus on life incidences of a person from a hero worship attitude, it may seem that the whole nation pivoted on this individual's activities. However, that was not the truth. This would be clear if one were to go through the pages of such small-time local leaders like E K Nayanar, EMS etc. Their various political activism, protect marches, fights with the police and such things may seem to be historical events that changed the nation. However the fact remains that they become significant only when these incidences are given much publicity and magnification by the media and academic textbooks. Otherwise these incidences are just mere dust in the hugeness of everyday political events that take place all over the nation.

Media magnification

I remember one incident when I was moving through Calicut (a big town in South India). Around fifteen people were holding flags and standing across the gateway of a government building. There were two or three cameramen near them. Around ten policemen were also standing near



them. Then a most astonishing event happened. The leader said, 'Okay, let us start'. The cameramen switched on their cameras. The protestors started a very ferocious shouting and thrusting forward. The policemen, as if given a prompt, jumped on them and started pulling and pushing them, and showed gestures of beating with their *lathis* (batons). This lasted for around one minute. After that it was all camaraderie, with everyone mutually acknowledging that the shooting had gone well. That night when I was casually going through the TV channels, I saw this event being shown, with the announcement that the members of this political party had protested the issue and were severely beaten up by the police. The leaders' faces were shown facing the brunt of the police brutality. As the camera was focused on the few, and the scene lasted only for a few moments, the impression that it gave was of a huge number of people being outside the camera view. The truth was that it was a small event done with cunningly slyness as a political propaganda with active policemen collaboration.



Birdbrains with keyboard

There were other minor issues that I found with various patrollers of the Wikipedia. It is possible that they were all affected by the initial words of the first administrator who at first had believed that it was I who was doing the vandalism on the pages. The truth is that it is obvious that they did not read to the end of the conversation. Such persons who do not have a very judicious mind should not be allowed powers of administration on the pages. For, they are dealing with another person's words. Even though they may feel that it is only a matter of typing a few keys, the fact is that when persons write with serious purposefulness, it should not be within the right of small time birdbrains to come and delete their words. It is not a few key strokes that they are deleting, but routes to huge amount of human knowledge.

However, Wikipedia has taken a stand that human knowledge becomes human knowledge only if the academic peers have acknowledged it as 'right knowledge'. Otherwise, it is only words of a feeble mind! Well, it is not Wikipedia alone that alone has this attitude. It is a universal attitude of most established players, mainly academicians to block



information in which they are mere novices. See the block I received from one [Physics Forum](#).

This issue of knowledge peers is quite astonishing. For, the fact is that these so-called peers, who are mainly academicians, really do not know much about how the human body or mind works. Most of the information that they do possess have come from great non-academic mind, even though some of them did do academic teaching to earn a livelihood. These peers do not really have any definite information about how the universe works or what it is composed of. There is information filtering in through academic research works. However, that is only one route for human beings to acquire knowledge. There are other routes also. All persons need not follow this route. Individuals can opt for solitary routes.

However, it is not for Wikipedia workers to categorise them as nuts or cracks. That much politeness has to be extended to solitary researchers. Otherwise many of the human being who came out with fabulous information would have been defined as cracks had Wikipedia been around there then. For example, such names as Sir Isaac Newton, Samuel Hahnemann etc. would be



called nuts by Wikipedia employees. In this context, it may be mentioned that Isaac Newton was given Knighthood not for his scientific discoveries, but for his work as the chief of the British Mint. His works gained more acknowledgement after his death.

As to Hahnemann, there is still a hint in the words of Wikipedia that what he discovered is something of a fraud and pseudo science. At least that is the spirit of the Wikipedia article that I read on Homeopathy. And my talk contribution insisting a moderation of this input, was also seen as some sort of vandalism. Well then, what is vandalism? I had believed that it was meant to mean purposeful writing of graffiti and destruction of other's property. That giving information that is lacking in a supposedly authoritative article is vandalism was news to me.

From WIKIPEDIA: Introducing paragraph on Homeopathy

Homeopathy is a system of alternative medicine originated in 1796 by Samuel Hahnemann, based on his doctrine of *similia similibus curentur*, according to which a substance that causes the symptoms of a disease in healthy people will cure



similar symptoms in sick people. Scientific research has found homeopathic remedies ineffective and their postulated mechanisms of action implausible. Within the medical community homeopathy is considered to be quackery.

At least the words that science has no exact means to evaluate this medical system could have been a better alternative. Now, it is just a matter of who writes the article. A person who has had exposure to Homeopathic medicine would have been better writer. The very categorising of medical events that Allopathy cannot understand so Placebo effect is a symptom of a negative mind. As to science, it is doubtful if any scientist can see the software in a Mobile phone, through any scientific observations, other than through the route of software knowledge.

There is an impression that much human knowledge that does not come within the route of modern science is *pseudo-science* and farce. This is the way that Wikipedia mentions such things as Homeopathy. The general impression is that anyone can write a page. It is not actually possible. And that may be good. However, the general tendency to allow certain sections of people to take a



stranglehold of this encyclopaedia is distressing. The blame should not be on Wikipedia, but on the persons who have taken it hostage to propagate their own parochial version of human knowledge.

Formal degrees versus informal knowledge

The problem is that a mere degree in sciences and Arts is seen to be a right or authority over these subjects. The actual fact is that it is not learning the subject that gives them the right to exercise authority over the subject matter. What people, who come to positions of authority to judge and evaluate, should have is a mind that is quite learned in many aspects of human liberty and human dignity. A minimum that I would suggest would be a reading of the complete works of Oscar Wilde including his letters. These writing do actually contain many routes to mental refinement with regard to tolerance and regard to other people's rights and qualities. And of refinement in the way to deal with people who are *out-of-step* or on a different route of command-obedience string. This refinement, not learning in science and arts would give judicious content to their logic. To people who come from non-English feudal languages, this type of learning is quite essential. For, they come from



social moods that are quite cantankerous, insecure, jealous and belligerent.



A Guaraní family captured by (South American) Indian slave hunters. By Jean Baptiste Debret. Painting by Jean-Baptiste Debret.jpg

European Colonialism versus English Colonialism

Then there is this streak that I have seen all over Wikipedia. Most of the writings do have a very obvious anti-British colonialism theme embedded in them. It is easily identified as the White Colonialism. However, to a person who has understood what is White Colonialism or European Colonialism, the stark difference it has with British Colonialism is very evident. British Colonialism was the exact opposite of European Colonialism. Only historians with very feeble historical knowledge would identify British history with that of European history. Every person with profound information in history knows that



Britain was the small island that outlived centuries of European belligerence and assault. It is not a nation that caved into European intentions. Everything about Europe is the exact opposite that of Great Britain. Including spiritual leadership.

Currently the whole of US more or less parrots the negativities of Britain, at the same time silently erasing the information that the US was a British-created nation. Not a nation made by Spanish and Portuguese **Conquistadors**. I first came across the negative mentions of Britain in the US in the year 1999 when I was going through a CD Encyclopaedia called Microsoft Encarta. I was quite surprised when many of the historical details were quite obviously anti-British. At the same time it was more or less pro persons like Gandhi. I couldn't at first understand the logic or how this could come about. I get the feeling that Microsoft has made use of low-cost Asian, including Indian, writers and academicians to do much of the writings. These writers write on the basis of their own school textbooks. Now, this is a very dangerous issue. That international history can be written by low quality persons, who don academic titles from low-quality nations. They will definitely create huge mischief in historical



knowledge. For, they are the very persons who stand on the feudal heights of their nation, in language, position as well as wealth.

There is a theme in Wikipedia that mentioned pro-European version, pro-Indian version, pro-African version, pro-Asian version etc. Pro-British version is generally mentioned as pro-European, which in itself shows the mediocrity of the persons who does such mention. Now, the issue is that there is really no need to view everything from a pro-somebody version. Versions have to be absolute. For example, a pro-Indian version is not really a pro-Indian people version, but a pro-Indian officialdom and academicians versions. The fact is that both the Indian officialdom as well as the Indian academicians is anti-Indian people.

DIGRESSION

Who are the people spreading all the canard about the British rule in India? Well, it starts from the government officials and the academicians. Who are they? They are the people who have come into the positions vacated by the ancient feudal classes of this geographical area. They loot the people and the land.



Where do they stand in the looting scheme? A peon can get around 15000 to 25000 per month, a clerk up to 30000, a middle level 'officer' up to 50000, a professor 75000, and a senior IAS/IPS officer 125000 rupees per month. They all get 13 months salary per year. They are entitled to various other benefits like DA, TA, LTA, Medical bill reimbursement, various incentives for children's education etc. Beyond all this, they all have huge pension benefits, which include Provident fund, Gratuity and a super loot called Commutation of pension. Commutation of pension literally means that they can collect 7½ years pension together as one lump sum at the commencement of their retirement.

They use their fabulous wealth to set up huge commercial establishments. And to send their children to English nations.

They all have to be addressed and maintained at the highest indicant words of the feudal languages by the people. At the same time, they can address and refer to the common man at the lowest indicant word level. If there is any issue between a government official and a common man, the common man will come out worsted in



words and behaviour from the police. A common man's earnings in India is on an average between 2000 and 12000 per month. No social security, no pension and not even a respectful level in the language codes. I am not mentioning the miniscule number of people who work in executive jobs in huge corporate companies, who earns beyond 20000 per month.

It is these people who speak ill of the British rule in India. For, they stand in the position of fantastic benefits from the departure of the British. The people have no one to inform them of the other side of facts. Even the media is part of this huge conspiracy to fool the people. END OF DIGRESSION

Anti-British doctoring of history

I have seen so many of such issues. For instance, people who are well-versed in the history of Black slaves from the African west coast, know of the British West African Squadron, which was part of the British navy that went to save the Black slaves from slave trading ships. However, recently in London in an historical exhibition, pictures of the saved slaves were shown on a British ship. There was no mention



British West Squadron ship pursuing an Arab Slave Trading ship. Painting by E. Poulson

that they were the saved persons. Most of the viewers received the idea that the slaves were being transported for sale in British ships.

There is this evidence I saw on this website. It mentions a British slave *saving* ship as a Dutch ship. The deliberate attempt to erase British contribution towards saving the slaves is evident here. Actually, slavery was a phenomenon that existed from time immemorial in all continents including the Americas. Even the Incas and the Mayans had slaves. The Pharaohs had them. All the 'Indian' kings had huge number of slaves. The armies of the Mogul kings of '*India*' were full of slaves who would dig set up the tents and dig the toilets and do much else. Slave dancing girls accompanied them on campaigns. There were slave trading centres in the Middle East.



European nations had slaves. When seen in this regard, it may be seen that it was Britain that had the least of slave traditions. In fact, any man considered as a slave would become **mentally free** the moment he reached inside the British shores.

See this quote about slaves among the Mayans:

http://tarlton.law.utexas.edu/exhibits/aztec/maya_social.html

The Maya had a system of serfdom and slavery. Serfs typically worked lands that belonged to the ruler or local town leader. There was an active slave trade in the Maya region, and commoners and elites were both permitted to own slaves. Individuals were enslaved as a form of punishment for certain crimes and for failing to pay back their debts. Prisoners of war who were not sacrificed would become slaves, and impoverished individuals sometimes sold themselves or family members into slavery. Slavery status was not passed on to the children of slaves. However, unwanted orphan children became slaves and were sometimes sacrificed during religious rituals. Slaves were usually sacrificed when their owners died so that they could continue in their service



Mayan slaves

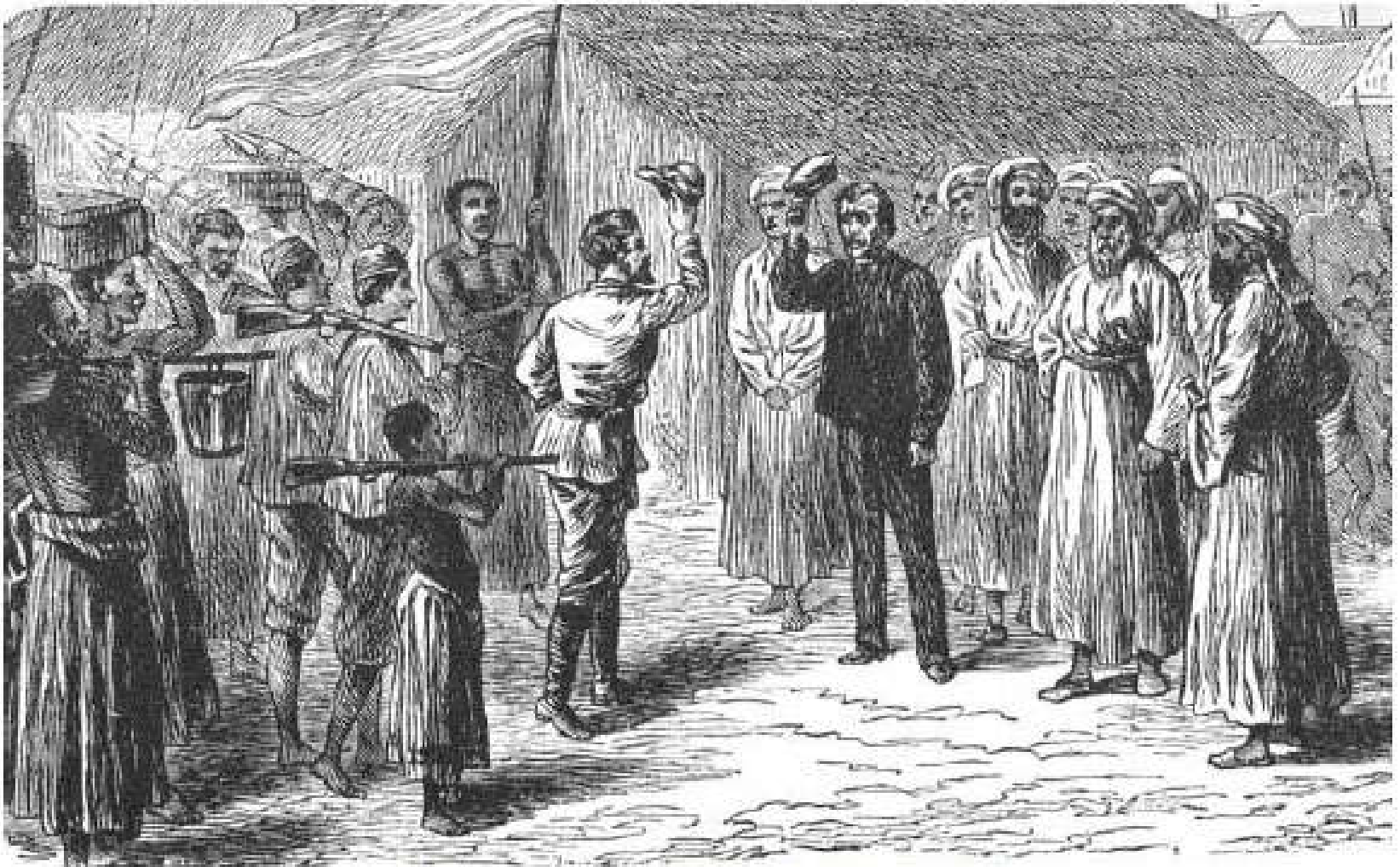
after death. If a man married a slave woman, he became a slave of the woman's owner. This was also the case for women who married male slaves.

See the words of David Livingston on his seeing slavery in Africa:

“To overdraw its evils is a simple impossibility ... We passed a slave woman shot or stabbed through the body and lying on the path. Onlookers



Arab slave traders and their captives along the Ruvuma (Rovuma) river (in today's Tanzania and Mozambique): 1866
Arab slavetraders and their captives along the Ruvuma (Rovuma) river (in todays' Tanzania and Mozambique): 1866

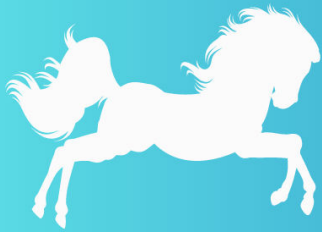


Stanley meeting Livingstone

said an Arab who passed early that morning had done it in anger at losing the price he had given for her, because she was unable to walk any longer. We passed a woman tied by the neck to a tree and dead ... We came upon a man dead from starvation ... ” – David Livingstone

However everyone, who makes a living on false information and denigration of quality, strives to cast Britain as the evil nation. Yet, the fact remains that it was only Britain that in the whole history of mankind that made the concept of slavery a crime. See the Slavery Abolition Act 1833. From Wikipedia:

The Slavery Abolition Act 1833 was an 1833 Act of the Parliament of the United Kingdom abolishing slavery throughout the British Empire (with the exceptions “of the Territories in the Possession of the East India Company,” the “Island



of Ceylon,” and “the Island of Saint Helena”, which exceptions were eliminated in 1843).

MY COMMENT: The passing of this Act could have a weak side, in that the emancipated slaves were not sent back to their native lands. For, it was letting loose people whose innate social and mental dispositions were not fully understood. Or there should have been proper mechanism in place to train them and iron out negative features. England had no slaves and so did not clearly understand the problem of social communication in other systems different from English.



CHAPTER FORTY

Dangers of non-cordoned democracy

Wikipedia faces the prospect of going democratic. Going democratic is a very dangerous thing. In ancient Greek, it was considered that any citizen was of equal calibre and standards to rule the state. Well, that is true, to the extent that the person should be one from inside the social system. So, outsiders and slaves were excluded from this democracy. So, at times persons to administer were chosen on the basis of lots.

Democracy is good to the extent that it limits its members to a definite and per-definable group. For example, if a head of the British House of Lords has to be selected to run the show, any member can be selected by lots or by votes. The selected person invariably would function as per the parameters set by antiquity, traditions, conventions and collective wisdom of the British Nobility.

In the same manner, democracy can be extended to include different sections of people. For example, actually a person from inside the British society, who is part of the antiquity, traditions and conventions, can be selected by lots or by votes. He would



function along with the others within the parameters set by the totality of national conventions, traditions as well as British Collective Wisdom.

However, if the same leader is selected by votes or lots from among a section of population that includes people from various other nations, connected to their traditions, conventions, social codes as well as their native Collective Wisdom, then this democracy is a very dangerous thing. It then, is not a machinery for national progress, promotion and protection, but for national debacle, disaster and disintegration.

This is where Wikipedia has currently arrived. It has made itself run on democracy that has run amok. People who should never be allowed to take charge of any management in any institution of quality, other than menial work, have been entrusted with policy enforcement. It is like allowing the Indian police constables to handle issues of refinement. They will desecrate the place, and despoil the persons. For, they are the carriers of feudal pejorative codes. Their very presence as well as words can cause derangement of quality and systems. Yet, an Indian police constable posted as a



District Superintendent of Police might even seem to be more effective in the short run. But in the long run, the system would falter. [I must concede that in current day India, there is not much difference between the cultural standards that a constable and an IPS officer can bring in. Both are from the same feudal language codes and software.

Digression to Indian officialdom

Actually this is the tragedy that has befallen Indian statutory institutions, created by the English. For example, just imagine a BPO Call Centre in Bombay. Suddenly, the government decides that the security staffs are to be entrusted to do the work. They would be given training in speaking English and they can do the work. They will answer question and do everything like the earlier English speaking quality crowd. Only the customers in English nations would suffer. Yet, if recession is going to hit them more, they will have to bear the trauma. The ambience in the Call Centre would have changed. That is what has happened in almost all Indian government organisations. People who have the mental and physical demeanour of peons and clerks are officers. They enjoy the situation. However, it is



the people who suffer, from having to deal with extremely feudal type of officials inside.

A false pose of independence

Wikipedia does not accept or display advertisement. Nor sponsorship. The quaint reason given for that is that it wants to maintain its independence and impartiality. However, it is a false hope and doomed expectation. For, Wikipedia cannot be impartial. If the writings are done by any person from any Third World nation and such feudal-language nation like Japan, China, Pakistan, India etc. what comes out is extremely partial and lopsided inputs. For, persons who think in feudal languages can seldom be impartial. Their mind and thinking process is connected to powerful strings that pull and push them and their logic to extremely slanted positions. When an 'Indian' writes, his writings invariably display the powerful indicant word loyalties that need to be encrypted in the writing. See this sample. No links or description of a contrary version is allowed. The writings are totally like a pre-programmed robot writing text.



If a Kerala communist sympathiser writes about his leader, what comes out is a fan version. See this article and the talk page therein.

If a particular caste people write, then again it is a writing full of accolades about the caste. All local political and leadership pulls and pushes, as well as sly colloquial strategies would be encrypted into them.

So the attempt of Wikipedia to arrive at a democratic knowledge base would ultimately reach them to the utter base standards of the academicians of the third world and feudal language nations.

An expansion of the human brain

Wikipedia is a wonderful concept. It has improved the human intelligence much by allowing human mind to connect to an immensity of information. In fact, Internet has become a part of human brain. For, when I use my mind for many things, I do connect my mind with the Internet. The Internet sort of becomes an external hard disc of my mind. In this external hard disc, the Wikipedia is a very powerful component, remaining as a very powerful repository of information that enters there from

many other human hard discs. However, the problem is that many of these connecting human hard discs are actually harbingers of virus programs. This is where Wikipedia should post its intelligent attention. Otherwise, Wikipedia shall become the playground of the shallow intellect academicians of the feudal language nations. They are the people who live lavishly on unearned income. For, the statutory rules in their nations have been rewritten by them to corner almost all national resources for themselves. And they stand protected on the higher indicant word codes of their national feudal languages. No man can argue with them. An involuntary response of ‘idiot’ would come out towards all those who dare to take a perspective different from theirs. **Read FENCE eating the crops**

What is prompting the belligerence?

	You can call me an idiot, that can be your prerogative. I don't care. As to the Capital in my penname, it is a mistake to imagine that is it directed some silly person here. It has been my penname for long Reply Report Abuse Link to this
9. Amin15 11:59 PM 12/22/12	To that half-knowing idiot called ' VED from VICTORIA INSTITUTIONS' (what kind of idiotic pen name is that ?)

See all these comments and attacks. Why is such an attitude repeating everywhere? Well, to answer that, see the **words on Scientific America**, I had afore

mentioned. If I had simply written something that rhymes with the general mood of the writings, then there would only be positive comments. In the same manner, if I had written things that are in sync with the general direction of the spirit of the writers on Wikipedia India pages, no one would have minded, no one would have complained that I was promoting my ‘blog’ page, or advertising myself, or anything else.

See this query I put on the Talk Page of South Africa. {After the initial attempts on Wikipedia, I refrained from touching the Main Article on any subject. However, that was also an accusation that was directed at me. That I was not writing anything on the Main Article page}.

Quality of the langauges

I am asking about a theme that is very rarely done in intellectual talks? The Question is : **Are South African native dialects having feudal features?** It is a very significant question, in that if such a feature is there in the native languages, quality depreciation and distress can be caused to the people who are affected by it. Especially those who are not used to being addressed in the pejoratives.

This is a thing that comes outside the parameters of English, and most European languages. To know more about this, there are many contents available on the Internet. I am giving a link to a particular link of mine own here. If anyone of the editors here may go through it, they would understand what I am talking about. Download [RightClick&SaveAs](#)  --Ved from Victoria Institutions (talk) 05:16, 6 December 2011 (UTC)

As fascinating as this as this sounds I don't see how this is relevant to the improvement of this article. Still let me read this... -
-User:DiscipleOfKnowledge (talk) 00:49, 1 January 2012 (UTC)

QUOTE: (Refer to the Digital version of this book to get the link to the Wikipedia page)

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a very significant question, in that if such a feature is there in the native languages, quality depreciation and distress can be caused to the people who are affected by it. Especially those who are not used to being addressed in the pejoratives.

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As fascinating as this as this sounds I don't see how this is relevant to the improvement of this article. Still let me read this... --**User:DiscipleOfKnowledge (talk)** 00:49, 1 January 2012 (UTC)

END OF QUOTE

Now see this. This is the note given for deleting. Deleting is correct, but then the accusation and linking to a very biased comment about my intentions is a very vile thing to do. There is no aim

to promote myself, but to confront the page writers with a very powerful reality that was not being discussed.

QUOTE: I have removed this section as it is a violation of WP:NOTEFORUM complete with a spam link (see comments at User talk: Ved036 and at ANI 2009). The removed section is visible in this permalink. Johnuniq (talk) 09:43, 12 February 2012 (UTC) **END OF QUOTE**

The problem was that this was pointing to a complaint against me:

Spamming on article talk pages

[edit]

My attention was first drawn to the editing of Ved036 (talk · contribs) when I saw [this](#) edit he made to [Talk:Liberation Tigers of Tamil Eelam](#). The comment criticized the article as being something like a newspaper article. It contained no suggestions for improvement or how to overcome the problems, but it seemed to me as a cover for a link he provided. The link was to a forum which contained a kind of an opinion piece, written apparently by himself. I reverted this edit since it seemed to me as being in violation of [WP:TALK](#) and [WP:SPAM](#). I then checked his contributions and saw that almost all his recent edits were to article talk pages. Most of them were of similar nature to to the comment I have given above; they show some fault with the article and then provide a link to one of his opinion pieces, inviting readers to follow the link. I left him a [note](#) on his talk page about this, but received no response. But he did post [this comment](#) on [Talk:Liberation Tigers of Tamil Eelam](#), accusing its editors of "*inserting their own opinions and claiming them to be of superior academic standards*" which seems to me to be exactly what he's trying to do with these talk page comments. Check out these links, some examples on his comments made to article talk pages:

- [Talk:Mohandas Karamchand Gandhi](#)
- [Talk:Malayalam language](#) - He makes no attempt to even conceal his true purpose here.
- [Talk:Parapsychology](#) - Nor here
- [Talk:Vandana](#)
- [Talk:Barack Obama](#) - This, again is clear spamming

He seems to have got into quite a conflict regarding his postings at [Talk:Ezhava](#) as well. Anyway, if you click on any of the edits to article talk pages in his contribs, you'll see what I mean; they are all of the same nature. [Wikichecker](#) and [Soxred93's edit counter](#) both show that he has only 3 edits in the mainspace and 109 on article talk pages. Clearly the account is now being used only for these postings he makes on the article pages. It also appears to me that he has a bit of bias against India and other countries of that region [\[62\]](#) [\[63\]](#) [\[64\]](#), but I guess that is neither here nor there. But those links are clearly against [WP:SPAM](#). I'm not seeking a ban or block here, but can an admin at least discuss with him and explain to him about what he'd doing? [Chamal](#) ^{talk} 06:05, 26 April 2009 (UTC)

What was it that I had written on the Talk: Liberation Tigers of Tamil Eelam Page: Only this, that the word 'terrorist' should not be used on one side, when a fight is going on between two sides. Wikipedia has no need to take sides. Especially the

wrong side, when terrorism was done by the Sri Lankan army:

A more finer view

The main article is very, very low quality, and more or less reads like an insipid Indian newspaper commentary or a shallow Indian History textbook.

The word Terrorist is a relative one and depends on many factors, including perspective. As to killing civilians, it happens on both sides. As to child soldiers, I don't think any child with any sense would watch the quartering of his father, and the rape of his mother by uniformed personnel with equanimity. Sri Lanka is a typical Asian nations, just like India, Pakistan and the rest, where uniformed forced do misuse their capacities. I cant understand how the writer of the main article is not aware of these things. Anyway, it would be only intelligent of him not to try for personal experiences in these items.

I would request readers here to read this article that goes into deeper issues: Refining common impressions It may not be impartial, but there certainly are other issues that the main article writer here is very much unaware of. --Ved from Victoria Institutions (talk) 04:31, 24 April 2009 (UTC)

Refer to digital version of this book for clear text of the above images.

Was I talking nonsense? I posed a similar query in another website and got the answer, which was quite in line with my apprehension.

Re: a question for south africans.

Quote:

Originally Posted by General Mahem

It is a clash of cutures, of a western society versus a tribal society.

Culture is language! Is native Black languages feudal?

Re: a question for south africans.

Quote:

Originally Posted by Ved Victoria Institutions

Culture is language! Is native Black languages feudal?

Their society is. There are royal families and landed gentry.

There are huge numbers of different tribes that are openly hostile to each other.

As an example the largest ethnic tribes are Xhosa, Zulu, Swati, South Sotho, Northern Sotho, Pedi, Tsonga, Tswana, Shangaan, Tsonga and Venda. Major conflict exists between them. The ruling party is an uneasy alliance of Xhosa and Zulu, with openly hostile hatred between Zulus and Pedi/Sotho types and Zulus/Xhosas, whilst the Swati are aloof of everyone and the Tswana are openly hostile towards everyone and the Tsonga and Shangaan are openly hostile towards each other.

Throw into this heady cocktail of ethnic unhappiness the Khoi and San and Nama and Griqua early iron age herders and you have then the Afrikaners, the non Afrikaner whites and the mixed race race group (which neither whites nor black claim) as well as the largest Indian community outside India... and you can see a complex mix very dangerously thrown together.

Native black tribal society is feudal, undemocratic and absolutely feudal.... and in more primitive states more communal but with an absolute ruling class.



Where Wikipedia became a knave

It is here that I need to speak about a very terrible cheating done on British national heritage by some Wikipedia contributors. It is about the posting of photographic copies of paintings that are in the National Portrait Gallery, London on Wikipedia pages and giving them Public Domain status. It is a very powerful issue and the nonchalance of the US-based Wikipedia is quite evident. **See this:** <http://goo.gl/qLo5l>

The legal point that I see is thus: Only the photographic copies of paintings that have lost their copyright have been thus used. So, naturally there is no copyright over these painting and anyone can use it. That much is allowable and no one can attack that claim.

However, there is the issue of where did one get the photographic images from? In this age of digital copying, there is only one way to encode a digital right over anything. That is to define a parameter of Rights of Use on the Users. For, copying can be done spontaneously with the least of labour and actually millions of copies can be made with the least of physical labour.



Many of the current day laws have to be adjusted and updated to correspond with this new age digital power. Laws should not be like the Acts Indian Parliament makes. The majority of the people in the Indian Parliament do not know much about anything. However, they are diligently making rules on issues wherein they are mere novices.

The photographic copies of the images in the National Portrait Gallery, London was kept in the web server of the Gallery. It can be accessed through the Internet. However, the persons who access these photographs are allowed access only through the acceptance of certain binding rights and limitations of usage. It does not include a right to post them elsewhere on the website for free download or viewing.

Actually every right that any person has on anything are connected to terms and conditions, which are generally in a written form. For instance, I have seen many people come to my house and ponder over old land documents, going through each and every word to find out how much right they have over, what part of a property. This document is not physically connected to the property in question. It is a piece



of paper, which is in a land registry office. Similarly the items placed on the website of National Portrait Gallery is also having certain possession rights which are written in a separate area. It is by admitting to the powers of these encoded rights that modern civilised life can continue.

Now the issue can be properly understood from this allegory: One man has made a lot of photocopies of paintings. All of the paintings have lost their copyright status. He keeps the photocopies in his room. People can come and see them, study them and even make writings about them. However, they are not allowed to take them away. This rule is enforced through the help of proper security men posted all around the place.

However some group of people breach the security at night, when no security men are on prowl. They break open the door and scoot off with one set of photocopies. Now they are in possession of photocopies which have no legal copyright status. However, what about the illegal entry, breaking in and scooting off with that man's property? This is the issue that I see with regard to the totally self-centred attitude of Wikipedia. It cannot take up others property and say that it is distributing it to



the poor. Moreover, in reality, the users of Wikipedia are not the 'poor' in any sense of that word.

In reality, I find that America is going on a route of becoming a nation with lesser and lesser links to the quality of its Founding Fathers. The Constitution of US written by the Founding Fathers were fit for people who came from an English nation. However, imagine it being made the Constitution of India. Will it suit or be able to survive the frill requirements of Indian Culture?

Now, this context brings me to two different themes for discussion. One is about the so-called Greatness of America. The second is **What is Indian Culture?** (Chapter 48 of this book)

What causes the Insomnia

Before going into that, let me finish my writings on my Wikipedian Experiences. There was a general attitude of distaste and concern that my ideas would get readers attention. This can be more understood as *more attention* on me. However, the straight fact is that they are imagining that I am like them. I am not like them in any sense. Neither intellectually, personality-wise, in financial acumen, profession,



professional qualifications nor in moral standards. In many of the items mentioned, actually I would stand far below them. However, I have no position of competing with them. I do not compete with them nor would I compete with them. Even drinking I do not do with others, unless I feel quite at home with them. I rarely feel quite at home with many persons who are habitual drinkers. So, generally I end up not drinking. It does not mean that I am a better person than them. I do not have any such claims. However, I should state categorically that I am not like them, and they cannot measure my intentions through their own intentions.

If at all my writings were getting exposure through Wikipedia, it is only human knowledge that is being disseminated. May be not peer explored knowledge. But then these so-called peers especially from nations like India do not come up anywhere in innate knowledge. Actually, I have come across people in India who do not possess any qualifications, but have a treasury of celestial information right inside them.

So, I do not want to be *peer tested* or *peer evaluated*.



I am not forcing others to come and read my books. I am only informing them of a possible repository of un-discussed information. It is their prerogative to read or not. However, the loss of sleep that catches hold of the Indian constables on Wikipedia is not an altruistic attitude. It is rank blocking of information to others.

There are an immensity of information that is forcibly been inserted into the heads of people. For example, my own children who were quite busy with an immensity of work, training programmes and self-studies, and physical trainings were forcefully made to join low-class village schools where the teachers themselves were below many levels of intellectual standards. If my posting a link to my free writings, in my own Profile Pages on Wikipedia is a breach of Wikipedia security and an infringement of Wikipedia rules, well then what about this forced teaching that was imposed on my children. They lost many years of time and were made to observe and take part in low standard, personality depreciating training programmes? Well, I have not complaints in that regard. For, I deem it their fate. As to the Wikipedian Indian Page administrators' habit of casting aspirations upon me, there also I have no



means to defend myself. It doesn't really matter. For, Wikipedia was **not** the place where I tried to post a link to my writings. My aim on Wikipedia was just to correct utter nonsensical information.

At Wikinews

I had quite another experience with WikiNews. Once I found a particular news about an incident in London. I wanted to input an information which emerged from my understandings on feudal languages, which I felt had some relevance there. However I found that I couldn't log in with my own Wikipedia Username: VED from VICTORIA INSTITUTIONS. So, I made another Username Ved Victoria Institutions. After posting there, I went to my own TalkPage and gave my profile information with links to my own Writings Pages. This I usually do on all website where I do postings, if I have time. Within one day, I saw a very funny comment from someone who claimed that he was deleting my TalkPages, for it amounted to advertising. {TalkPages are visited only by persons who take a particular interest in the contributor}. He made another comment about my books or writings as 'Self Publishing'.

I deleted your userpage adverts, Ved.
Self-published, I assume from the above.

Brian McNeil / *talk*

12:14, 16 February 2012

Reply

Parent

More ▾

▼

I did not know that what I was doing was a violation here. In all Blog posting that I do online, links are given to my writings. They are not advertisements *per se*, but more or less part of my profile. The content matter would more or less always be in tune with the ideas mentioned in the postings. I have no objections to the deletion here. Each place has it own rules and possibly idiosyncrasies.

Ved Victoria Institutions (*talk*)

04:21, 17 February 2012

Reply

Parent

More ▾

▼

If you have a history of published contributions, nobody would mind links to your blog.
Otherwise is seen as linkspam, and treated as such.

Brian McNeil / *talk*

07:19, 17 February 2012

Reply

Parent

More ▾

User:Ved Victoria Institutions

This page has been deleted. The deletion and move log for the page are provided below for reference.

- 12:09, 16 February 2012 [Brian McNeil](#) ([Talk](#) | [contribs](#)) deleted page [User:Ved Victoria Institutions](#) (*Advertising or spam: content was: "I am a researcher on Language codes, Codes of Reality and such things. Online I write under the penname: "Ved from Victoria ..." (and the only contributor was "[[Special:Contributions/Ved Victoria Institut]*

Well, giving a links to my writings does not seem to be advertising, but only giving vital route to more information. If that be the case, teaching me Physics and Chemistry compulsorily could be deemed as some type of advertising of the peers in these subjects. For, it is simply given leadership to such peers.

These are some of the profanities that came up against me. It may be noted that on these pages, none of the writings are mine. Some persons write some provocative pieces so that in a very



perfunctory looks, it seems that I am writing such things. Moreover, there is another discussion going on between a non-Indian Administrator (Natalie) and I. If one goes through the previous/latter versions of this User Page, it can be seen that she understands my point. However, it is quite clear that she has no idea about the profanity that is being posted on the page. However, the same cannot be said about the Indian administrators. In fact, the spirit that spurred some to write profanity against me and some administrators to block me from Wikipedia is the same. That they cannot bear ideas that are not liked by them.

A digression

Actually teaching so many academic subjects compulsorily to students is actually aimed at promoting the peers in those subjects. This force feeding is not aimed at the interest of the student, but on the aggrandisement of the academic leaders in those subjects.

In my case, it was not an issue of advertising, but giving links to information that does not crop up elsewhere. I was not taking a cost for the reading. Very rarely were there any ads on the writings page.



Nor was there any compulsion that anyone should necessarily read my writings. I naturally cannot enact a statutory **Right to Compulsory Reading of my Writings Act**.

Beyond all that, there was the funny comment about Self Publishing. Well, that is a fact, for I do not generally relish the idea of Indian publishers publishing my books. However, twice I have sent my books to two publishers when I thought that I could earn some much needed cash. But to no avail.

I do not think that self publishing is a crime and that some funny guy on the Wikipedia should take it up for rattling me. Even though VICTORIA INSTITUTIONS is not legally owned by me, I would very much like to publish my works under that brand name. Whether it looks like self publishing or not.

As to why that guy on WikiNews felt a rankling jealousy for my self-publishing, I can only say that it has been my general experience with mediocre crowd. This was not the first time.

Profanities on Wikipedia

These are some of the profanities that came up against me. It may be noted that on these pages, none of the writings are mine. Some persons write

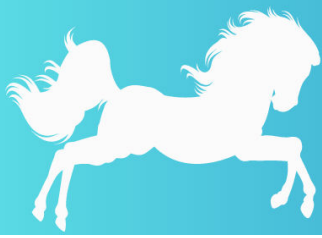
some provocative pieces so that in a very perfunctory look, it seems that I am writing such things. Moreover, there is another discussion going on between a non-Indian Administrator (Natalie) and me. If one goes through the previous / latter versions of this User Page, it can be seen that she understands my point. However, it is quite clear that she has no idea about the profanity that is being posted on the page. However, the same cannot be said about the Indian administrators. In fact, the spirit that spurred some persons to write profanity against me and that of some administrators to block me from Wikipedia is the same. That they cannot bear ideas that are not in tune with what they want others to believe.

Profanities on Wikipedia

polayaddi mone ninte ammeym and penagalm poyi pannada thayoli. onte oru comment
ONTE AMMEM PENKALEM KONDU VADA THAYOLI .. ONU ORU COMMENT CHEYTHKNN.. NINT..
polayaddi mone ninte ammeyyum and penagallyum poyi pannada thayoli. onte oru comment

polayaddi mone ninte ammeyyum and penagallyum poyi pannada thayoli. onte oru comment
we wont sit idle, its a sensitive issue . u r playing with ur life.... 125.99.225.216 04:29, 17 June 2007 (UTC)
polayaddi mone ninte ammeym and penagalm poyi pannada thayoli. onte oru comment
ONTE AMMEM PENKALEM KONDU VADA THAYOLI .. ONU ORU COMMENT CHEYTHKNN.. NINT...
we wont sit idle, its a sensitive issue . u r playing with ur life....

Profanity no. 1: <http://goo.gl/pTNnd>



QUOTE: tothayoli.....vediente amma and pengal both are ready for kuth....if anyone imterested pls contact him 219.64.140.227 18:08, 17 June 2007 (UTC) END OF QUOTE

Profanity no. 2: <http://goo.gl/JTDfh>

QUOTE: polayaddi mone ninte ammeym and penagalm poyi pannada thayoli. onte oru comment

Profanity no. 3: <http://goo.gl/ZVn4T>

ONTE AMMEM PENKALEM KONDU VADA THAYOLI .. ONU ORU COMMENT CHEYTHKNN.. NINT...

we wont sit idle, its a sensitive issue . u r playing with ur life....

END OF QUOTE

These are some of the profanities that came up against me. It may be noted that on these pages, none of the writings are mine. Some persons write some provocative pieces so that in a very perfunctory look, it seems that I am writing such things. Moreover, there is another discussion going on between a non-Indian Administrator (Natalie) and me. If one goes through the previous / latter versions of this User Page, it can be seen that she understands my point. However, it is quite clear that



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DIGRESSION



Katherine Mayo

[https://en.wikipedia.org/wiki/Mother_India_\(book\)](https://en.wikipedia.org/wiki/Mother_India_(book))

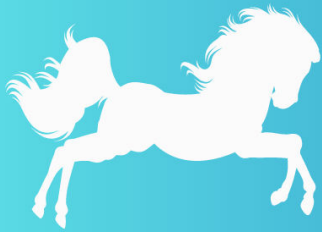
I find it funny that the Wikipedia page on Mother India by Katherine Mayo has been deleted. This book, which I have not read, has been acclaimed as a real portrayal of nationalistic India, which befools its own citizens. A page on Katherine Mayo on Wikipedia describes this book as notorious, even though it was in my childhood considered as a very 'famous' book. I wonder what level of rights has been given to Indian administrators on Wikipedia, in their endeavour to block all information of their misdeeds and looting



of the nation. There is no difference between them and Gandhi who wrote thus about this book:

QUOTED from Wikipedia: *This book is cleverly and powerfully written. The carefully chosen quotations give it the false appearance of a truthful book. But the impression it leaves on my mind, is that it is the report of a drain inspector sent out with the one purpose of opening and examining the drains of the country to be reported upon, or to give a graphic description of the stench exuded by the opened drains. If Miss. Mayo had confessed that she had come to India merely to open out and examine the drains of India, there would perhaps be little to complain about her compilation. But she declared her abominable and patently wrong conclusion with a certain amount of triumph: 'the drains are India'.*

An impassionate observer can sense the quality of Gandhi as he tries to define Katherine Mayo as a drain inspector. These types of usages are used in India to socially atrophy other persons whom one doesn't like. The idea is to associate the other person with toilets. What Gandhi has strived to do is to bring in the nearest term possible to that of Toilet Cleaner, which is a term quite part of the



local social mentality to those one views with contempt. Now, this emotion of Gandhi should be converted to any 'Indian' vernacular and see what would be the stature of Katherine Mayo in the hands of such persons as Gandhi. The *She*, *Her*, *Hers* etc. would literally go down to the stinking dirt level. Without understanding all these things about the innate disposition of Gandhi, one should not go around parroting his greatness.

Mother India (book)

From Wikipedia, the free encyclopedia

This page has been deleted. The deletion and move log for the page are provided below for reference.

- 18:54, 10 March 2009 [DragonflySixtyseven](#) ([talk](#) | [contribs](#)) deleted page **Mother India (book)** (*copyvio*)

NOTE DT. September 2016: The page is visible again.

CHAPTER FORTY ONE

The barrage of blocks

HuffingtonPost

I have had this blocking in many places. I have mentioned this already. On HuffingtonPost I had a very curious experience. I used a particular not-common web browser for no particular reason. I found that it was displaying a lot of links to various websites, mainly American. It was thus that I started reading HuffingtonPost. For the first time in my life, I started seeing the social standards of the American society. It was just as I had felt many years ago. The social scene was quite a dismal one, with no particular standard of refinement. It was as if the nation was inhabited by a lot of mutually acrimonious populations, each one of them at odds with the other.

I was provoked to make comments. Somehow my Username came to be established as Victoria Institutions. I wanted to change it to VED, but there was no provision for changing it. The signing in was through my FaceBook account.



A digression to Face Book

Now when speaking about FaceBook, there is this experience that I had. Some years ago, I took an account in Face Book after a series of invitations came into my mailbox. I really had no time for dillydallying in Face Book. For, all the time I had for computer and Internet was consumed by more serious activities. However, slowly I started getting letters from some people, who I do not remember having connected with in any form. There would be silly kind of comments and invitations.

I remember that there was someone in the US, who I later identified as a person of Kerala origin. I remember posting that it would be most unkind to speak in Malayalam in an English nation. For, the feudal language was sure to despoil the people and society there.

I wanted to change my User Name to VED from VICTORIA INSTITUTIONS. So I made a request to this effect. I was informed that this was not possible as it amounted to an infringement of some rules on FaceBook. I then gave a reply that this was the Penname that I used for my various writings. I gave the Google search link for finding my writings. At

that time, I was very much involved in a series of writings in many websites, requesting an international help to the beleaguered Tamils of North Ceylon (North Sri Lanka) as they were being decimated indiscriminately. goo.gl/UIUcT . In fact on the nights when the senseless slaughter of civilian population was going on, I did find it hard to sleep. Some websites had banned my UserName and there were also some comments online by some Indian bosses that I was supporting terrorism and hence should be proceeded against. {I think that if the Tamils had surrounded the Sir Lankan population and indiscriminately fired at them, they could be termed as Terrorists. However, it was the Sri Lankan army that did this on the Tamil civilians, and still the term ‘terrorists’ is used on the North Ceylon Tamils!}.

Facebook Login

Account Disabled

Your account has been disabled. If you have any questions or concerns, you can visit our FAQ page [here](#).

Email or Phone:

ved036@gmail.com

Password:

☐ Keep me logged in

Log In

 or [Sign up for Facebook](#)

[Forgot your password?](#)



I really do not know what really happened. I found that my Face Book account was closed. Without any explanation from their side. They only explanation was that they do not explain their actions. Well, I should take it as an insult. For, I joined the FaceBook after being besieged by a series of invitations that bombarded my email account. After accepting one such invitation and going there, to be kicked out without explanation as to what misdemeanour I had done was not a kind action. I do not know whether I should I take it lying down. Well, as of now, I have no other option other than to take it lying down.

Twitter

It needs mention that both my accounts on Twitter have also been suspended. I was given the hint that it could be restored if I could apologise for some misdemeanour I was supposed to have done. Well, an apology to unknown silly entities who sit behind some screen who feel that they are anonymous and omnipotent is really not in my agenda. I had this letter from Yahoo India once that I was not anonymous and that if they wanted they could give my details to the Indian law enforcement authorities for the contents of my writings. Well, in

these days, many people do feel that they are god, and like to play god. However, I should remark that playing god and thus acquiring an omnipotent mental feel is quite a dangerous one.

NOTE: Do not assume you are anonymous when posting to Yahoo! Message Boards. Although your IP address is not displayed on your post, Yahoo! does record your Yahoo! ID (**ved036**) and IP address (**218.248.69.33**) to help combat abuse. Yahoo! may disclose such information to law enforcement or other parties as described in our [Privacy Policy](#). Messages that harass, abuse or threaten other members; have obscene or otherwise objectionable content; have spam, commercial or advertising content or links; are off-topic or otherwise are posted to disrupt the use of the message boards may be removed and may result in the loss of your Yahoo! ID (including e-mail). Please review our [Privacy Policy](#) and [Terms of Service](#) before posting.

Posting on Message Boards

Reply Message

Identity:

vedfromvictoriainstitutions

 Avatars & Profiles Settings

Subject:

Re: Should we stop sending students abr

Type message:

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On the mental feel of omnipotence

Well, I should speak about this omnipotence. Before that I must insist that the contents of my writings are here in this book and also in the various other writings of mine, all of which are freely available on this website. If the Indian law enforcement authorities feel that they want to move against me, they can very well do it. However, I do not think that they will do such a thing. For, it would amount to giving my writings a lot of publicity, which I am sure they wouldn't want to give. For, it would amount to helping my writings gain attention.

I was once sending a lot of letters on a one time basis to a lot of emails in Kerala and Karnataka. It



was done through my own web server. It was connected to a business idea in which I needed a lot of participants from these states. The idea was quite good, if it could be made to come to fruition. In fact, it would have become a very powerful Internet based concept. Naturally, there were a lot acrimonious reactions to this. [However, what disturbed me on that occasion was a police enquiry that my children were not going to school. This was followed by some other departments also coming into the picture. A local 'educationist' who couldn't write proper English had sent the complaint].

I experienced the real feel of power that the people who work behind the scenes on the Internet wield. Many email servers actively acted to block the emails. Many of my emails were made to go into SPAM folders. These were condonable actions. However, there were times when my emails were simply returned to another of my email account by on server, which was not mentioned in the email that I sent. I was quite surprised at the focused action that was taken on my emails by this server people.



Then there was this issue. I found a forwarding address posted right inside my own email settings. So that a copy of all the email answers that came to me would be forwarded to this address. What was quite intriguing was that this very email had sent me a letter making a business proposition. Now, how did this man get to enter into my email settings? Well, I can only say that he may have had a friend of his working in the Bangalore-based-server company that was hosting my website.

Suddenly I found that my emails had stopped moving. At first I couldn't understand what had happened. I checked all my settings, and went through the various procedures. Nothing was wrong on my side. I then called the server company. I actually heard laughter from over there. As if they were expecting my call. I was told that I was sending a huge amount of emails from their server. They wanted me to use a VPS (Virtual Private Server). This would cost me another hefty amount. Well, what was quite impressive was that a small click on some box in their server settings, and my emails were completely blocked! That was the power that these demigods had on the Internet.



Over the years I have found that the people behind the scenes can intrude into a lot of things one does online. They can intercept what you sent online and what comes to you. There are the hackers as well as the Ethical hackers. Well, Indian ethical hackers could be quite dangerous. For, they wouldn't stick to national security, but may spread their tentacles into the private affairs of people. Hacking no? Well, hacking is a synonym of slashing. Well, if one Ethical hacker does anything like that to any private individual, well, it might be that individual's prerogative to do a reverse hacking. Well, the moot point is that in India, the government folks are the most ill-mannered ones. That is the issues. They do not know where their rights end and a private individual's rights begin. A *reverse* ethical hacking may set it right!

Incidentally, I feel that using **Tor Bundle** can give a great amount of Internet Privacy.



CHAPTER FORTY TWO

Greatness of the US

Since I had mentioned about the so-called Greatness of America, let me deal with that first. Is America a Great country? Or with the other question: Why is America great?

Well, when dealing with these questions, it might be pertinent to know who is answering or posing these questions. For, these are questions that have a lot to do with perspective as well as frame of references. To take this issue in a more coherent manner, I need to go into an allegory.

The emerging history of the US in a nutshell



The four-star Manor House Hotel at Castle Combe, Wiltshire, England. Built as a private house, and dating originally from the 14th century, the hotel has 48 rooms and 1.5 km² (365 acres) of garden.

There is a Five Star Hotel of remarkable standards in a city in India. The communication



inside is English. Very good quality personnel man the various departments. The Executive Chef as well as many of the senior Chefs is quite quality people, fabulously good in English refinement, well-mannered and good at their jobs. The top manager of the hotel is a man of very refined tastes. He runs the hotel nicely and there is good profit. Room sales are quite good, and it is a rare occasion when the rooms are not reasonably sold-out every day.

Around the Five Star Hotel, there is the other world of real India. Quite crowded streets and bustling roadways filled with various kinds of eateries lining up the sides in the night time. In the daytime, the world is different here, with quite untidy streets and litter filling up every nook and corner of the streets. However, in the night time, the same place acquire a very outlandish appearance as the misty lights of the shops fill the air and the people walk around as if intoxicated by the lights, smell and the sounds of the bustling streets.

One fine day, the top manager of the Five Star Hotel leaves for another location. He is replaced by another man. This man is also a quality person, with extremely good capacities. However, he is a



man who likes to experiment with unknown things. He moves around the outside streets in the night time and gets acquainted with many of the cooks in the local wayside eateries. He finds that they are good in their jobs. They can make exquisite dishes.

He contemplates on a major change in the recruitment policy of the Five Star Hotel. Local cooks are taken in. They join the work force in the kitchen. They do their job extremely well. However, there is a slight cultural issue with the earlier crowd. For, the newcomers are intimately connected to the outside streets. They bring in the local news and issues into the kitchen. There are slight issues of refinement and manners. The newcomers slowly learn the culture of the new place. Everything feels fine. Inside the kitchen, there is a slow change in the ambience. The earlier culture is being replaced by the outside culture, but then what emerges is neither this nor that. A mix of both. No one really notices the changes. As to the hotel management, there is good news. For, there is less expense of pay. For most of the local cooks need only a fraction of what they had been paying the international quality chefs. Moreover,



most of the dishes that the international quality chefs were making were soon being made by the new cooks with more or less equal taste standards or even of more quality.

One day the earlier manager comes back for a one-week management of this hotel, as the new manager had to go for a one-week journey. When he comes back, he notices that there is a definite change in the ambience. It is not the original Five Star ambience that he had maintained. It has been compromised. He could feel it in everything, including the way and manner of staff posture, replies, answering to queries and everything else. Moreover, the place was different. There was a severe negative value in almost everything. This was not the ambience that one would pay an astronomical amount to stay. The same quality can be enjoyed for far less, and in a more enjoyable manner.

The dishes were quite tasty, but then there was something missing in it. It was not like eating in a Five Star Hotel, but like being served by a local street-side food vendor.



When he looked at the room sale charts, he saw that there is a very clear lessening of room sales. A message has gone into the customer world that the place is not the exquisite one as it had been earlier. However, when the income was going down, the management was more vehemently adopting the idea of inducting more local staff to man every department. For, then the lower pay scale packet could off-set the lowering in the hotel income.

A lot of management decisions were made with regard to this new recruitment policy. The newcomers from the local hotels should be given good training and made to improve their personal qualities to match those of international personnel. Yet, as more local people came in, the more local the hotel became. Every bit of conversation among the staff was connected to local issues. They slowly started coming under the control of local political leaders, who could now enter in to make the management bend to towards their likes and dislikes. Everything including the bellboys, the chauffeurs, the room service personnel and much more, were more and more like those from the local hotels. However the



ambience, the infrastructure, the various amenities, the pools, the gardens and much more were still of non-compete-able standards as far as other local hotels were concerned.

Then slowly a new issue started emerging. Many of the staff members started joining together and starting out with their own hotel ventures. They being local people were able to garner funds from local banks. They started making new eateries with exquisite infrastructure, plenty of amenities and variety of dishes. Since they had people inside the Five Star Hotel, they had ways and means to get to the regular customers of the Five Star Hotel. In many ways, the people working inside the Five Star Hotel were bleeding the very institution that had improved them, trained them and given them the exposure to international standards.

Now, this is the story of the US of America in a nutshell.

Now, we can deal with the question of: Is America a great nation?

Well, it is like this. If one were to ask any one of the staff members who joined the Five Star Hotel



from the local area as to whether the Five Star was a great place, their answer would invariably be that it is a great place. It is really a great place. However, if the original top manager were to be asked the same question, his answer would be that the place has gone down beyond recognition.

That is again the situation with the US and with most other English nations. Every man who has immigrated to English nations would find the place fantastic and beyond the scope of his wildest dreams that he had in his native nation. However, they would be instrumental in bringing down the quality of the nation. Even when the nation goes down, they would find the ambience enjoyable due to the opportunities it lends them in the looming disaster.

However, in the English nations, there is another experience. That of the immigrant populations coming from various nations. They could bring in a lot of intractable problems, connected to what is generally defined as culture. In fact, it would be more connected to their native languages, and how they think in it, how they define everyone in it, and how the triggers inside it work. These ideas are



difficult to explain in English, even though I have attempted to do so, here in this book.

When the intractable problems connected to these things affect everyone, the immigrant populations would start thinking of going back to their own nations. However, the original American citizen would have no such place to retire to. As to the immigrant populations, they would not really like to go back, for the moment they arrive back with sweet reminiscences of their homeland, they would be faced with the issue of feudal language codes, pejorative words, need for ennobling words, and brutal police and public servant attitudes. Then they would have to run back to the US again.

An Indian incident

I remember one such incident. There was this doctor from India. He became famous as the youngest person to become a doctor in the US. I really do not know how this is possible. For, there would be a standard minimum age for qualifying. His name was celebrated in all the Indian media publications. He was hailed as the symbol of Indian mastery over the American technological field. On his side, he would naturally be declaiming



the superiority of Indian systems over English systems, as exemplified by his accomplishments.

Many local magazines had his face on their cover.

After some time, his name came to the fore again. He had married from India. He took his wife over there. However, once she came there, there was conflict of expectations or something similar. He perhaps wanted the typical deified Indian female concept as his wife. A wife, who would stay at home, attend to his parents, look after the kids and become a part of his family. May be, his wife had the expectations of entering into the free world of American females, who could go where she wanted, and when she wanted. Or maybe she just did not want to be a female meant to attend to her husband's parents. There is no way to understand the problem, or whether anyone was in the wrong. And that is not the purpose of this recounting.

She simply used some opportunity to move back. I think she appealed for divorce. May be there still remained some rancour. After some time, the young doctor and his parents came



home to India for some brief visit. It was then that a police complaint was registered against them by the wife. Naturally her family would have used their local clout to get them arrested. Well, once arrested by the Indian police and there is no political or bureaucratic godfather to protect them, it is a matter of a person turning into a *stink*. Indignant words would go down.

The very fact that the young doctor was young would go against him. For, the words for the young can be of the *stink* level as used by the Indian police. However, his credentials as a doctor would have saved him for this sheer *stinking-dirtification*. And also his English nation citizenship. However, there is still the issue of how he and his parents were to address the local police officials who invariably wouldn't know English. They would be forced to use ennobling 'respectful' words, even when they are abused verbally. I saw the same newspapers that had veneered them, now parodying them. In their desperation to hold on to some higher branch, the parents went on mentioning 'Bill', referring to their 'close' friendship with Bill Clinton. Well, this name dropping is an essential part of Indian social



communication. For, then only one can elevate one's indicant word level.

Once I saw a person simply saying that the local district commissioner was his friend. It would be true that he had met her and she had talked to him in a friendly manner. This friendly manner is enough for a person to declaim that the person is his friend. The issue in this case was that the District Commissioner was a new comer to the state from a north Indian state. And in no way could she be a friend of his, other than a person who had casually talked to him in an official stance.

Handing the subcontinent on a silver platter

I think that episode more or less cured their love for their homeland. In many ways, this is the real terror that would confront all Indians when they think of coming back home. However, the Indian government has handed over the nation to them in a silver platter. For, they have now the blessings of 'two citizenship'. That is, even when they are US citizens, they are still Indian citizens. In all ways, this is a real cheating of the local Indians struck in India. That of allowing people who have



immigrated to other nations to come back and take advantage of the currency exchange rate and to economically dominate the people here. However, the affected people are in no position to think these things out. The people who have the time and money to think are the people who enjoy the benefits. They do not mention these things as they clamour around searching a means to garner mass leadership. They spend their time seeking a Unique Selling Point, like MK Gandhi did to fool the 'Indian' people.

It is a fact that many persons who had arrived on an English shore from 'India' had aspired to take over the leadership of 'Indians'. I can mention a few of them here: **Dadabhai Nauroji, Har Dayal, Subash Chandra Bose, Aurobindo Ghosh, Abdul Hafiz Mohamed Barakatullah, Mohandas Gandhi, Tarak Nath Das, Jawaharlal Nehru, Shyamji Krishna Varma, Bhikaiji Cama, Pandurang Sadashiv Khankhoje** etc. Sitting in English nations, where their communication inhibitions vanish, they all desired to take over British-Indian leadership. For, they could quite easily see that it was easy to manipulate the 'Indian' masses with cunning rhetoric. Not even one of them wanted the people



All of them enjoyed life in English nations, and then self-appointed themselves as the leaders of the 'Indian' people, in a period when the huge majority of people in the nation were fully supporting the British rule. These English-experienced 'Indians' saw it quite easy to declare that they are being enslaved, when actually what perturbed them was the fact that people who were traditionally their lower classes were improving, with English education.

to learn English and become equal to them. Speaking about Vivekananda, I remember one Vedic guru who had many Indian disciples, in a moment of rare openness, mentioned that there is no value in having 'Indian' disciples. What was needed was 'White' disciples, especially of US and Great Britain!

It is an easier route to leadership. For, the very information that they had been in close association with the English crowd is enough to raise the social value here. All they have to do is to enjoy all the benefits of an English association and then come home and decry their English experience to the local people. Tell them that that the English are bad people, that English is not



good, and that English culture is evil. Tell them that what they already have is great. No need to improve. Act out some buffoonery, like what Gandhi did quite successfully. Wear a loincloth and walk around, telling them that this is our culture. The people are told to understand this cunning ambivalent stance as some sort of inner profundity and greatness.

Decomposing a wonderful land

Now coming back to the question of whether the US is a great nation. The US is a great nation, for it runs on English systems. English systems are things that have been perfected over the



years by the English people. The land area of the US is a huge multiple of that of England or Great Britain. Yet, it is the English heritage that makes it a great nation. As time and immigrants distance the US from innate English systems, the greatness is wearing off. However to the irascible elements who immigrate to the US, the nation is great. For, they have the field open to them to despoil a great nation with their



own native-land languages and popular customs like corruption, nepotism, rank commercialism and everything else.

Yet, the immigrant populations would claim that it is they who are bringing in the richness and greatness to the US. The quiet obvious question as to, if they are bringing in such greatness and richness to the US shores, why is it that they can't display the same in their own native nation, comes naturally. Their native nations do not have any richness that they are exporting to the US. If they should claim that the richness and greatness are innate in themselves and not in their native nation, then it is a very tall claim. Only utter nuts would believe such nonsensical claims.

See this claim that came as a comment to attack me on HuffingtonPost:

sstone74 March 24, 2012 at 2:40am

Lol! My French, German, Russian immigrant ancestors would laugh at your comments, along with my children's Irish great-grandparents on their father's side. I think my East Indian, African American, Jewish, and Asian friends, whose



ancestors helped to build this nation, would agree with me.

MY COMMENT: See the mention of all nations that have nothing of greatness to mention putting claims on the greatness of US. Put all of them together anywhere without the English element and what would one get? The mess that is seen in so many Indian townships where a variety of language people live together without English.

The fact is that US is a great nation continuously being despoiled by immigrants. It is not that the immigrant people are bad. However, the immigrant people coming from feudal language nations do carry a lot of negative virus codes within them. They improve in English nations. Not because of something innate in them, but because of the great ambience provided for them by the native English speaking populations. The actual fact is that anyone and everyone would improve in an English ambience. Even the servant in an '*Indian*' household if relocated to the US would show remarkable personality development. However very rarely would an Indian maid get relocated to the US, unless taken as a servant by some other Indians. The persons who get to relocate to the US are basically



the rich and the very rich. The very people who despoil the majority of people in India with pejorative word codes. Wouldn't they do it again in the US also? Well, the fact is that they would. However, the native-English speaking citizens of the US have no inkling of all these things. They are innately trained to seek the better side in people. Well, that is where the exact danger might lie in.

See this link to a story about an Indian maid who was taken to the US by Indian consulate officials and made to work as their housemaid. Once she was there, she somehow got the capacity to ask for her rights as a human being. I am sure that ultimately she got nothing. For, once back in India, the Indian courts would see her demands to dignity as a human being as a very laughable claims. An Indian maid servant has human rights? Well, the judges will laugh, and their wives and children would scream with derision. See my comment:

Google Search for: Is the '\$1.5 Million Maid' an Isolated Case?

<https://india.blogs.nytimes.com/2012/03/28/is-the-1-5-million-maid-an-isolated-case/>



DEVERKOVIL

I write from India. In India, housemaids have to sleep on the floor. They have separate toilets, which are 'Indian' and not the western. They can't sit on a dining table to eat. They have to eat on the floor. They have to enter the house through the kitchen door. They have to dress shabbily to exhibit the difference between themselves and their master class.

Beyond all this, they are addressed with the pejorative part of the Indian feudal languages, while they have to consistently speak with the respectful part of the word codes about their master class.

The only housemaids who improved in India are those who were housemaids of the colonial folks in British-India before 1947. They learnt English and escaped the social suppression. Moreover in such household, even though they were treated as different, they could sit on chairs and eat from tables. Moreover, English has no feudal pejorative versus respect codes. So their personality also improved.



If a similar case has been filed in an Indian court, it would have been thrown out with everyone in the court, including the lawyers laughing their guts out.

These blacks and those blacks

In this regards, as far as the US is concerned, the Blacks who are the descendants of the erstwhile slave populations are better than the newly-immigrated people who come from feudal language nations. For, their native language is English and most of them do not have any live links to the remote interiors of feudal languages social systems. However the problem which they would face would be of a peculiar kind. They are black in skin colour and would seem to need to show empathy to other black-skinned people who barge in. However, the black skinned people who barge in are not having any similarity with them other than the thin veneer of skin colour.

The newcomers essentially are connected to remote nations and social system with vile negativity of feudal languages and other crude cultural inputs. However, since no one really understands what the ferocious negativity that infects these places is, the native US Blacks wouldn't know how to distance



themselves from the crudeness of these cultures. The very essential point to be made here is that the newcomers do come with a very ambivalent demeanour. That is of extreme pleasantness and likeability when they need to appease, and a very dangerous kind of crudeness when they feel at home and understand that they cannot be removed. Moreover, the newcomers are not the poor and suppressed in their native nations, but rather the rich and the suppressors of others in their native land.

SEE this comment that came attacking my comment on HuffingtonPost

Chucky Sly June 17, 2012 at 6:46pm

I was born and raised outside the US. My family and friends are truly an international and astoundingly diverse group. For any single one of them to hold the views you stated in your original post would corrode the bond that we have, made stronger by our differences. You apply group think to ethnic groups without regard to their individuality (just one example: “native English-speaking Blacks of US bear a more superior heritage than the lady from East Europe.”).



Yeah, pseudo-intellectual claptrap. Eliminate these observations from your consciousness and free your mind.

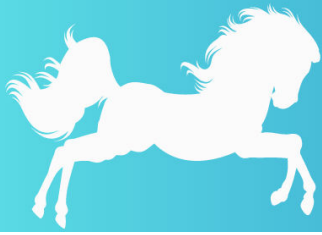
MY COMMENT: My words seem to be supporting Black superiority over Whites here. However, the contents of my words are not connected to skin colour, but to the issue of exposure to English systems.

Non-tangible elements of niceness and devilry

Here again, I need to emphasise that I am not speaking of individual goodness and badness, but of a more comprehensive issue. It is like the Chinese man who is quite nice and affable and of very attractive personal demeanour and attributes. However, he eats the meat of animals that have been killed in a persevering bout of torment. When eating such animals which have been made to endure long period of extreme physical pain, he understands that it gives him more physical and mental qualities. Now, how does one judge this man? He is good, cultured, affable, and quite effusive in hospitality, helping, kind-hearted, well-read, a scholar in Chinese classics and much more. But then there is this



inner streak in him that is connected to his native land savagery. Moreover, being well-read in Chinese classics is not similar to being well-read in English classics. For, the Chinese classics are classics in a very feudal language, powerfully promoting human inequality.



CHAPTER FORTY THREE

Where Muslims deviate from pristine Islam

Halal killing and Islam

Judging and evaluating people from cruder cultures need to go into these aspects. When such persons enter into English nations, they slowly become part of the sovereignty, due to the rank stupidity of the modern Collective Wisdom of English nations. Once this happens, then their native-land savagery also enters into the English homeland and takes a foothold there. A very powerful example is the allowing of *Halal* meat in England. It is a custom that goes against the very heart of English culture and heritage. However, it has been allowed in the name of tolerance. How can English tolerate such things? English and Englishmen who stood as an unbending force against many evil all around the world have simply surrendered to such evilness when it came inside their own homeland shores. *Halal* killing is not Islamic, but just the corruption encrypted into pristine Islam by the crude Arabs who encrypted all their native-land terrors into Islam by means of the *Hadeez*.

There is this incident that I can relate. I used to go the chicken stall and ask that the killing of the chicken should be done in a very fast manner. That is by immediate decapitation. However, most



chicken stall butchers are Muslims and they do not oblige. However there was one stall where the owner was a Hindu and his assistant a Muslim. Both of them would do as I requested. The issue here was the other manner of killing was quite a prolonged process. The butcher would just make a small incision in the neck area into the jugular vein. The animal would undergo a very long period to die. It would go on beating its limbs. I was told by one Muslim lady that according to their faith, the animal should beat its limbs and die violently in a slow process. It was to allow the frightened animal's heart to pump out all the blood. Actually it is not a part of any *Quran* tenet, but something possibly inserted into the Islamic faith due to the customary fears of the Arabs that if the blood is not fully pumped out, they would catch some disease.

The theme can be extended to this: A particular alien population invaded the earth. They eat all kinds of earthly animals, including human beings. They have two different religious groups among them. One is akin to the Muslims, in that they believe that any animal they have to eat has to be killed in a very slow ritualistic manner. The other group kills the animals as well as the human being in a very fast and humane manner.

Now what would be the condition of the human beings who are caught by the aliens? They would



literally pray that they have been captured by the second group. For, death in the hands of the first group would be an unendurable physical torture. Moreover they would have to see their kinfolks all screaming in pain, begging for death, bereft of all human dignity.

One day when I went to my regular chicken shop, it was closed. In this shop, as per my request, the Chickens' neck is chopped off. So, that death is more or less immediate. The man (a Muslim) in the next door chicken shop assured me that he would kill the chicken by immediate decapitation. On this assurance, I paid the money for the chicken. However, I heard a very enduring length of trembling and beating of limbs in the plastic vessel he had placed the dying chicken. I insisted that I should see what he had done. He assured me that he had done as I had insisted, and put his hands inside the bucket. I saw him tearing out the head from the chicken's neck from where it had not been cut off.

Now, everyone and every living being die. However, it is not condonable that one should inflict unnecessary pain on a living being. The confounding part of the event was that this man was a Muslim. He lied and inflicted pain on the chicken beyond what was necessary. He was doing as per the dictates of his faith. However, it is doubtful if the



real Islam connected to Prophet Muhammad has anything to do with this man's faith. Prophet Muhammad was reputed to be the **Truthful**. And he was a man of tremendous peace and compassion. In fact, all of the 114 chapters of the holy Qur'an with one exception begin with the words, *'In the name of God, the merciful, the compassionate!'*

Currently Islam is identified with the Muslim antipathy for dogs, pigs, violent reactions to anything said against the Prophet or Islam, Slave trade, fabulous luxury of the Middle East, Feudal social setups in the Asian nations and a penchant for feudal languages. The actual fact is that the Holy Qur'an, pristine Islam and Prophet Muhammad were and are not the Standard (flag) bearers of all these nonsense. It is a pity that such a noble religious faith has come to be held hostage by the majority un-literate and superstitious peoples of the world. Actually Islam and Prophet Muhammad are much above the mental calibre of most persons who claim to be Islam and Islamic scholars. In fact, much of pristine Islam can be mentioned to be similar to modern English social systems. The most formidable part of this idea is in the social egalitarianism mentioned and stressed in Islam and exemplified by the life and deeds of Prophet Muhammad. It is doubtful if any Muslim with such egalitarian social



concepts is there in any feudal language Asian or African nation.

Islam afflicted with feudal language codes

I need to relate a story I heard from a Muslim man in a nearby town. He was speaking of a Muslim feudal lord in a nearby village/small town, some fifty years back. This man was in possession of thousands of acres of land. In fact, the plucking of coconuts in his land was a continuous and around the year process. For, by the time the coconut plucking in a particular stretch of land was over, it would be time to start again from the beginning of that stretch of land. Lots of serfs lived on his land. He was the uncrowned king of the area. The time period was around the 1960s.

He was feared and respected by everyone in the areas nearby. He was addressed by the people with a *Sahib* suffixed to his name. To persons who were willing to show their obeisance to him, he was the benevolent divinity. However, to persons who dared to question his divine pose, he was a dangerous beast. When he came into the presence of others, they all would get up from their seats to bestow their 'respect' to him.



One day morning the *Sahib* came to the local small-town street. At that time, there were only a few shops there. Everyone got up on seeing him and stood in a pose of respectful homage. He would be nice to them, speak to them and move on. However, on that particular day, there was a new person who did not rise up. He was also obviously a Muslim. That man's attitude was obviously Islamic. As per pristine Islam, all men are equal. Even Prophet Muhammad admonished the people who rose up when he entered the mosque in Medina.

Now, just as '*respect*' is contagious, *non-respect* is also an infectious social habit. The *Sahib* noticed the man who had remained seated. After doing a cursory talk with others, he moved to the seated man and talked to him. It was seen that he was quite affable to the man who had done the misdemeanour. The people were quite surprised that he was taking the affront in the stride. The two of them then spoke for some time and then started moving away from the town in a pose of comradeship. The people were obviously quite surprised.

Later it was heard that this man had become a close companion of the lord and was actually seen travelling with him in his car. It was really an unbelievable thing to happen. They heard



that this man was now a regular visitor to the Sahib's house and was eating with him. Then came the grandiose news that the two of them had become business partners in timber trade. The new man had invested his whole savings in the business. The Sahib had also invested a lot of money. The people spoke of these things with a tinge of disbelief. For they knew that the Sahib really had a side which was similar to the strike of the rattlesnake after it had lured a deluded prey to its proximity.

Then came the more stunning news. All the timber had washed away in the torrential waters in the river (at Kallai) in Calicut. The other man had become penniless. The man who told me this story simply said thus: 'From that day onwards, when the Sahib came to the town, this was the man who would stand up first. And that too in a pose of unmitigated servitude. He was penniless. His pose and words of equality would be pulled down by others who would bring him to their lower station levels'.

In many ways, this story is an unravelling of the feudal language mindset. It is an insight on the way persons in power would plan meticulously to pull down people who do not show adequate 'respect' to them. They would be made to lick the dirt. However, the technique used can be quite



long drawn like this, or can even be quite quick and powerful physical disablement. As to the people who saw the way the *Sahib* crushed a person who had not shown adequate ‘respect’, it was a very effective lesson and a pointer of what would happen to those who stood outside the routes of the flow of ‘*respect*’ and command.



CHAPTER FORTY FOUR

Film stars as popular trainers

Atrophying English and English social codes

Now let me come back to the issue of the US of America. America does train people in English social systems. However, the entering people also would bring in their own systems, wherein they would be the trainers. They would bring in their version of social communication, which would embed itself inside English. The crude profanities and the swear words from the crude worlds would enter into English. I remember that in my kid days, my reaction to unbelievable incidences and shocks were with such words as *Goodness, My goodness, Goodness Gracious, Oh My God, Horrible, Oh Hell* etc. Now, I have seen in similar situations, the word *SHIT* is used. Even though the word is English, it is really a usage that comes from the crudeness of feudal language social systems, and it is this that gives it legitimacy as a socially acceptable word.

Other trainings also enter. The very tragic one would be the sheer repulsion for jobs, especially those involving physical labour, that are seen as lower ones. Even though it is not visible in English, the fact is that the newcomers do degrade the jobs and the workers by translating them into their crude



feudal tongues. Here they are literally near to *stinking dirt*.

When speaking about social training, there is one very pertinent point that comes to my mind. It is about the training that a very small section of people from a small place in Malabar received during the period of British rule. What the English educators imparted was not just English language, but also a lot of social triggers, responses as well as reflexes. The idea of giving prominence to precedence. This is one idea that cannot come forth from feudal language tongues. For, in such languages, precedence has to be given to people who are social seniors, social leaders and financially strong persons. The other people do not have a right to precedence. They have to stand back, each time a more prominent personage arrives near the counter or a pathway or an entrance which can allow only one person at a time.

The grand idea that any miscreant can act as a ruffian is what they lend. Any third rate mediocre individual can throw a bomb or a stone, can vandalise, can atrophy a quality convention, can bypass rules and regulations, can opt for shortcuts which are illegal and such. However it requires persons of real quality to train the people to understand that it requires real mental quality and rectitude to stand by the rules and to say that he or



she will abide by it. For example, any third rate guy can jump over a wall to use a short cut to a place. However, to stand by the firm stance that it is not correct to encroach upon another person's property and to have the mental acumen to go round the wall, need real quality training.

That is what the British educators imparted to a small section of the population in North Malabar. However, it should be mentioned that in many cases, it had been just like that anecdotal theme of *giving a garland of flowers to a group of uncouth monkeys*. Some of the persons who improved really stood by the decorum. Most just threw it away the moment there was a change of political masters. The new masters had arrived on top using the technique of sly manoeuvring. Amongst them, there was no value for quality stances. What mattered in the newly formed India was just mean treachery and opportunism.

Film stars as new social trainers

Now, coming back to the theme of social training, it must be said that the people of India, the newly-formed nation, get their training from the gestures, gaits, agility, garments and other contrived bits of displays seen on popular Indian language movies. In fact, it is the film stars, the film directors and the script writers who teach the modern



Indians, many things including social communication, anecdotes, popular phrases, dressing standards, history and much else. Many persons may not see anything amiss in all this. However, personally speaking, I find it quite odd and discomfiting that the fantastically and profoundly erudite English trainers have been replaced by vernacular film stars and others of their genre.

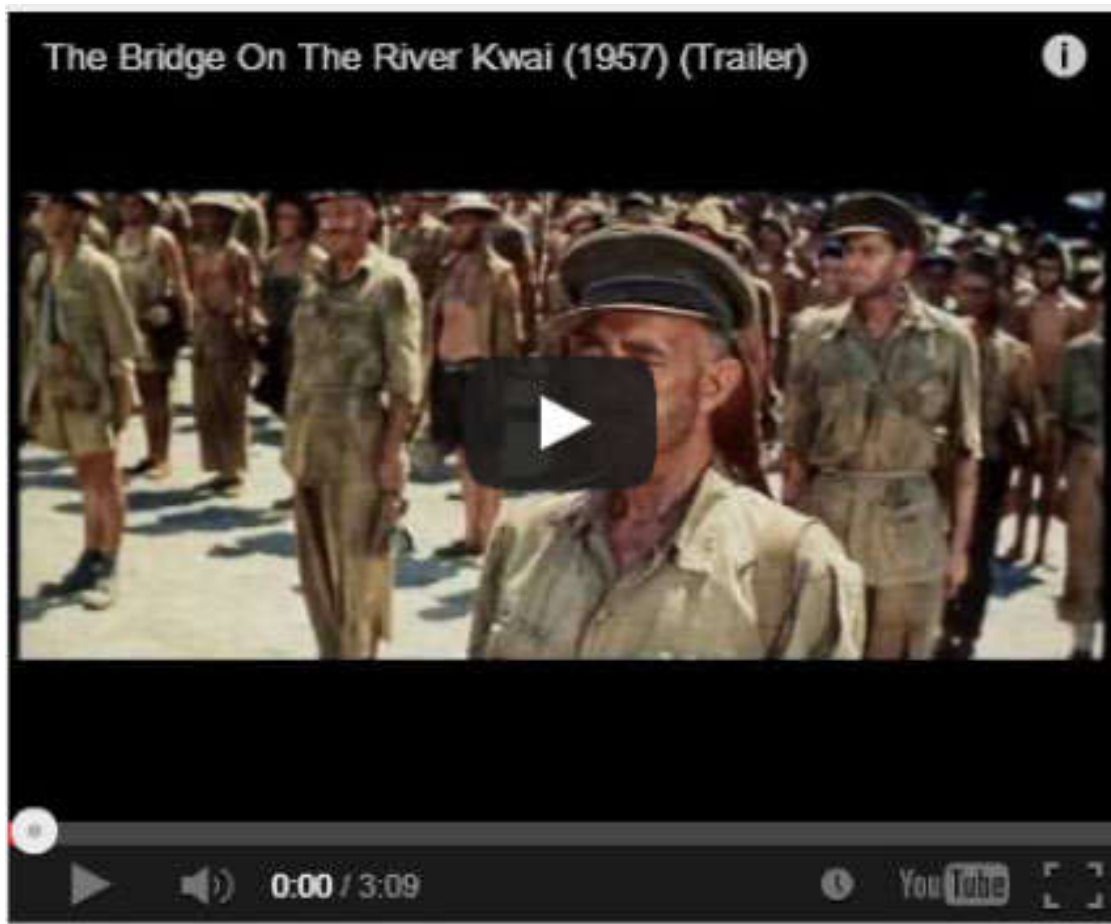
The real quality effects of British Colonialism

SEE this quote by a commenter on Scientific American

By Eugene Sittampalam 07:26 PM 12/27/12 on

QUOTE: I was born and raised in the Island of Serendipity, or Ceylon (now Sri Lanka) during the British reign there; and I am very proud indeed of the educational system they firmly established for us there. With excellent teachers and UK-style education, it was little wonder that we excelled in education in the whole of South-East Asia. (Even Mr. Lee Kuan Yew, who was to later become the first Prime Minister of Singapore, had his early education in Ceylon; see: The Singapore Story <http://www.sthomascollege.com/Excerpt.htm>)

Even if the Sun has set on the British Empire, you can safely bet it'll never set on the British language. It grows instead, with even the EU be adopting it as



The Bridge on the River Kwai Syndrome!

its official language (in preference to contending German for the honour)!

Long live Euro-English; and Happy New Year to you all!

www.toe.tv END OF

QUOTE

Film stars and others are not the persons who impart great training other than emphasising what is already there in the social system. They only add value to social conventions which could have been of quite dubious value. However, the grand appeal of media magnification can give these negative conventions a lot of glow and appeal. This is what the people fall for. For, in spite of giving such fantastic training to the people of 'India', no one really knows about the British trainers who had done much for the populace here, either with deliberate actions, or by allowing the local natives to view their social interactions and communication systems. In the ultimate analysis, what goes as fact in Indian films is quite a very unnatural promotion of individuals.

I have seen very interesting acting in Malayalam films in which the famous comedian acts out a very obsequious stances in front of the police



officer. It is quite hilarious. However, it is a very negative visual training that is being given in an unconscious manner on how to be obsequious to the officialdom.

This point makes me move to another observation of mine. It is that Indian films are quite different from English films. The main point is that in Indian films, the hero is an individual who is quite differently dressed, looks quite grandiose compared to the others, and act out a supernatural individuality. At the same time, he is kept surrounded by a group of persons who in most cases are of low level of looks, unattractive dresses, and always acting out a pose of buffoonery, or idiotism, or intellectual dullness. In fact, it is this grand difference that makes the hero stand out of the crowd. The comparative elevation!

However when seeing English films, the difference between the hero and others in terms of physical stature, dressing standards, intellectual capacity and dullness and such things are more or less null. I remember the scene in the James Bond film *The Golden Eye*, in which James Bond is standing along with a lot of personnel in an oil drilling area. There is nothing to mark him out from the others in the scene. If such a scene was acted out in many Indian movies, it would a straight course to disaster for the person acting as the hero.



This much I have added here could be out of context. But then it popped out of my mind and I thought I would write it here itself, before it pops out of my mind.

Now, one can't say that immigrants should not come to the US. However, it is like allowing unknown entities inside one's residential premises. There is need to understand what is entering and what is its innate disposition. This is only a minimum intelligent stance.

What was given freely and what is now available only for the rich

This is the expense for teaching a child in the British School in New Delhi. During the times of the East India Company, academic standards more or less near to what is being dispensed in this school were available to the lower castes in many English schools. For example, in Tellicherry the lower caste Thiyyas got a never-before in history chance to reach very near to British standards in academic excellence with more or less very meagre financial expenses. However, with the pulling down of the East India Company rule and the advent of the British Crown rule, the direct link between the lower classes and the British administration was lost. Instead, the age-old feudal lords and native kings came back to statutory powers and recognition. So, it was the lower castes that lost. Now, this level of



British standards in education (which ultimately means an enhancement of personal attributes, and not necessarily knowledge in sultry academic subjects) is available only to the super rich. This change of affairs is denoted as ‘freedom’ by the cunning affluent classes of India.

Now speaking about the British School in New Delhi, I am sure that it cannot maintain the same social standards that are available back in England to be maintained here. For, this institution is full of Indian staff members including ministerial staff. That means, persons who have an ambivalent mental posture will be running the show, instead of pure English mind. At the very minimum, the age-old social fears of the lower man would be prevailing in the insides of this much revered institution. Yet, it might be sure that this school is much better than many other elite English schools, which all would have that and other negative features haunting them in a most subtle manner.

Now this brings me to this quote I found on another Website [speaking about forming queues]: *On the other hand, even in the US, one of the most orderly places in the universe (ok, I haven't really checked other planets) people were wrestling each other at the grocery store before our hurricane last year when there was anticipation of shortages of items like milk.*



MY Comment: This man (native Indian in USA) is obviously like the proverbial frog in the well. Social communication systems from England have diffused into the USA. What a few Thiyyas received way back in the 1800s was also received by the people in the USA directly through the native-English speakers. Yet, they do not have the courage to admit where this came their way.

There was this incident with regard to N & S. They became quite good in English. When they went to their native village, their father would be seen by the others as insisting to his children to speak in English. He once told me, 'One man came to me yesterday, and told me thus: I have heard about you. You are the parent who insists that his children should speak only English'.

It was obvious that the reputation in this regard that was being pasted on him was really only a reflected one. Not innate. Similarly, whatever refinement that the USA does exhibit would ultimately have its roots in the egalitarian English language and its antiquity that this nation shares. It is not connected to Roman, Asian, African, Continental European, Christian, Vedic, Hindu or Islamic traditions. Even though in years to come, many persons would try to trace everything back to something to which they have affinity for.

When films become false history records



When speaking about films, two specific films come into my mind. Both Malayalam. One is the film about the internment of criminal elements in the Andaman and Nicobar Islands during the English rule period. See this scene from this film. An 'Indian' serf-class man is seen to be showing his back for the English man to step on. Well, this was a very



Putrefying feudalism among the natives!

powerful scene in the film that literally made the modern Indian glow with fury. The bloody English man is using a using an Indian's back as his footboard.

There is another thing. Look at the people in the film. They all look quite modern. The fact was that in those days, the majority population looked like in



the images given here (a) Pariyans (b) Thiyya Woman: It was the British rule that gave females like these the right to demand dignity from their social seniors.

Well, the fact is that no one really looked beyond. If this scene is true, and it is near 100% untrue, it is a scene from the Indian social scene. That any honoured person coming to that area will be given the delight of stepping on a serf's back. Well, it is a scene that really depicts the actual 'Indian' Janmi-Kudiyaan (feudal) social set up. The Kerala feudal social order, and not an English imposition. Those who can discern can very easily see the rich, English educated doctor, the feudal lords and much more, even in this scene. How the serf has to bend his back to the social seniors. The doctor is obviously perturbed that the serf has to decided to share his servitude to the English officer! However, this much idea wouldn't enter into the 'patriotic' viewer's mind.

The second film is of more terrible contents. It is about a King of Kottayam who fought a glorious war against the 'British Empire'. Actually there is a big town called Kottayam near Trivandrum. Naturally the viewer gets the idea that this man was a king of Kottayam. However it is shown that he is getting the support of the tribal people of Wynad, a district some four hundred kilometres north of Kottayam.



So, one viewer did mention this doubt to me, 'How can he be in contact with the 'tribals' who are so far off?'



Now, the fact is that the 'King' is said to be from a small place near to Tellicherry in North Malabar. This Tellicherry itself is a small place. Near to this place, a very remote, miniscule village is this 'Kottayam'. Now the whole of Kerala knows of this 'great king' who fought against the British Empire through this film! Actually the big Kings in this area were the Zamorins of Calicut, who were, I think, demolished by Sultan Tipu (Tipu Sulthaan).

In the film, it is shown that this 'great king' is getting the help of the Tribal population, the Kurichiya people. Well, there is a terrible tragedy in this claim. The tribals were the people living on the fringe of the forest of Wynad and possibly the local forest areas. Their relationship with the 'great king' would at best be that of Indian feudal landlord versus Indian serfs. In the film, the great king is shown in exemplary physical standards. The tribals also in similar levels. It is these scenes that are getting cultivated in the people's mind. But then the



actual truth would be of a very truculent landlord who was very suppressive. His actions would go and collide head-on with the police personnel, who would give 'respect' only to their own leadership. Naturally the feudal landlords had a terrible time during the rule of the East India Company. For, the company was bent on directly taking over the improvement of the local lower classes.

Another point that comes to my mind is that the majority serf population of Tellicherry were the



Thiyyas, who could be much above the Kurichiyyas in caste stature. What was their experience under the 'great' king who ruled from a remote village? If this great history is true, these are things to be pondered upon. My mother was from Tellicherry.

Her father was a Congressman who was known to have 'fought' for freedom from the British. This in spite of the fact, that he and his caste men received mental and physical liberation for the first time in recorded history when the British came to rule the place. His male children, instead of learning English and studying in schools provided by the British, would go in for stone throwing and other acts of vandalism as a pastime.

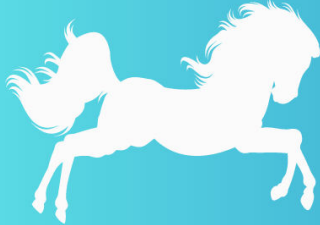


Interested readers are requested to read my **Commentary on Malabar Manual**.



Film version of a fake and non-existent freedom fight by the 'tribals'

His father (my mother's grandfather) had been a police head constable (*Kannan Ead* [Kannan Head Constable]) in Manantody Police Station of those times. There was never a mention of this 'great King' or of his great war against the British Empire at any time in my mother's childhood or at any time in her life. She came to know of this great king through the film. Well, this should go for the Gandhi film also, to a very great extent with regard to the myths. **See a sample of the actual looks of the tribal people in the local areas of those times and compare it with their purported looks some 200 years back.**



KURUMBA.



KURUMBA.



KURUMBAS.

CHAPTER FORTY FIVE

Freedom of speech and feudal languages



VED from Victoria Institutions 6 months ago
It is great geniuses like Vayalar, P Bhaskaran, SreeKumaran Thampi, Devajaran and others who have created the wonderful Malayalam Filmsongs. After they left the scene, good film songs have become rare and few.

Reply ·   Is reply to **VED from Victoria Institutions** (Show the comment)



rekhadas de 5 months ago
Yes Ved..You are right...
Malayalees Worship the creations not the CREATOR!!!!
Thats the pity of this people...never understand talent...
Give them some lines and tell them to compose in their own tune and sing...
or give it to their beloved dassettan and tell him to sing....
Then the picture will change...

Reply ·   Is reply to **VED from Victoria Institutions** (Show the comment)



Mayavi Puttaalu 6 months ago
The lyricist and the musician are the geniusesand the singer..tooo...try yourself to sing some song...then you can feel(if you havebrain)

Reply ·   Is reply to **VED from Victoria Institutions** (Show the comment)



ad75093 6 months ago
Ved036, Are you a mannabhuthi? Dasettan singing with God's voice. Pattu ezhuth eenum ittu vettil vachal people kelkkumo. there are other singers in the 60s, 70s, and 80s..But why dasettan songs are most popular and it became evergreen. the reason his masmarika golden voice, knowledge, and singing talent. His THROAT STRECHES ANY HIGH, MEDIUM, and LOW PITCH WITHOUT VOICE QUALITY CHANGES. **ninde** ee attitude music directorsne ullthu konda ippol nalla pattukal viralil ennan mathram ayathu yearly.

Reply ·  



VED from Victoria Institutions 7 months ago
Singers are not that important. The lyricist and the musician are the geniuses. Not the singer!

Reply ·  



supermaio640c 6 months ago
Evidunna mone kuttiyum parichu???

Reply ·   Is reply to **VED from Victoria Institutions**

There is the issue of freedom of speech. When a native-English speaker speaks about this theme, it is around 90% away from the real inner issues. For example, in Asian nations this freedom is powerfully connected to the issue of indicant words. Can a person be allowed to use any level of indicant word that he or she like with regard to another person? Well, this very question is beyond the purview of a native-English speaker. However this is the very vital point in all feudal language communications.



People cannot be allowed to speak any indicant word they like. For, it is like allowing them to commit social homicide. The negatively affected persons may go and commit suicide, or act out as if he or she has gone mad. People can be made to act out the symptoms of schizophrenia by the use of an inapt indicant word trigger.

See these writings trying to provoke with lower indicant words. When these words are translated into English, they lose their piercing sharpness.

From this point, one would need to understand the issue of information. Information that is positive would bring in an elevation of indicant word values. Negative information would bring in a depreciation of indicant word values. Negative inputs cannot be allowed in. For example, if the national media simply posted an article that MK Gandhi had the penchant for certain sexual activities inside his ashram, his *Ji* would disappear and his *Mahatma* would vanish. For, his whole stature is built on the parameter of his being a saint.

A similar comparison can be made about Prophet Muhammad and the Holy Qur'an. The detractors of Prophet Muhammad forbade the listening of the words of the Prophet and the listening to the reading of the Holy Qur'an. Now, what would happen if this command was not heeded? Well, people who listened to the sound of the Prophet



reading the Holy Qur'an fell in love with him and his words. In Asian feudal languages, it is quite dangerous to allow a loyal person to listen or to read the words of a towering personality who stands on the opposite side. The moment the loyal man feels that the other person is great, that personage would become an *Avar* and his own master would go down to an *Avan*.

Actually there are plenty of evidences in English history that the English leadership were not quite bothered about the people hearing of the better qualities of national enemies. For example, both Napoleon as well as George Washington were discussed in words that were appreciative. However, there is no danger in English that these national enemies would become *Avar* and *Adhehams* and the native British leaders would become *Avans*.

In the Gandhi film, an English judge is shown getting up in a pose of reverence when Gandhi comes into the court room. When if such a thing had really happened, it only means that this judge had been severely affected by the feudal codes of the Indian languages. Yet, he does not seem to have a keen understanding on the virtual code effect of his action. The real effect of such a gesture cannot be understood in English. For, it was literally raising the indicant code values of Gandhi, explosively to towering heights. The judge



was a fool, but then, he was infected. **Read my:
GANDHI AND HIS JI**

When feudal language moods enter English social systems, words that were thought to be simple words with very simple meanings would change and expand into a huge 3 dimensional space. Traditional definitions and meanings of words wouldn't suffice to hold the newer meanings and parameters of meanings.

Nonconforming in a feudal communication software

I knew an IAS officer in Delhi {IAS is the top most of the Indian feudal bureaucracy}. He was a very erudite person. However that was his downfall. He questioned certain orders or actions of his senior officers. He was put into suspension. All he had to do was apologise. However, somewhere inside him was a superiority complex that stood way above the Indian bureaucrats. Instead of apologising he went for a fight. He was never given any post. He remained out of service, with not clearly knowing what his status was. He filed a petition in the Supreme Court. He argued the case. The government solicitor, simply gave a reply that this man was mentally unfit as he had a penchant for filing cases. So the court ordered that he be examined by a psychiatrist. The psychiatrist wrote to the court with a copy to him, saying: The



patient may be brought for observation on such and such a date.

The protagonist couldn't bear the adjective 'patient'. He was forced to enter into more legal battles, with his financial condition approaching dire straits. The Supreme Court judges are more feudal than that the kings. The Chief Justice was simply annoyed by this man's level of information.

When I last met him a decade back, he was approaching his years of superannuation.

He was the person who mentioned this quote to me (I do not know whose words they are): *What is the use of winning an argument and losing an empire?*

Well, in a nutshell, all he had to do was to stand in sync. Once he is in an organisation, there are codes of hierarchy that is connected to the language software. That organisation exists on human relationships that are allowed by that particular software. If a person cannot be held inside that links, well, he will have to exist the organisation. The ambit of **breathing space, room for manoeuvre, latitude, and leeway** allowed in the software of pristine English is not possible in feudal language software. It is not a matter of speaking and writing in English, but of the mind



not reacting to or being probed by any codes of any feudal language software.

Information as a gatherer of leadership

Information is an aid in garnering leadership. For example, a non-entity and nondescript person is in possession of a secret sexual information connected to another person or group of persons. By making use of this secret information, he can garner an audience by selective or massive leak of the same. I remember the first time I saw pornographic literature. I was in a school boarding of near-zero English school. An absolute horror of a place. For, I was quite well-read in English. And there was no intellectual space wherein my innate thoughts could find a correspondence with persons who had no English.

One young boy, around 13 years found a very worn-out printed book in the teachers' room. The year must be 1975. It was a pornographic magazine. Vivid descriptions of the female anatomy and a series on the seduction of the servant maid of around age 15 in the neighbour's house was there. Very suggestive illustrations of her body parts were there. The boy was quite surprised by this type of writing. He read it, and then announced his possession of such an exclusive book in his hands.



Soon different boys were taking up the reading. All others would cuddle around the reading boy. For that brief moment, that boy would be the leader and the focus of attention.

In many ways, the cosiness of gossiping, telling tales, giving out secrets and such things is connected to the virtual codes of gathering leadership. For this very reason, people who do not have leadership qualities or profundity in their personality are not fit to be in custody of secrets.

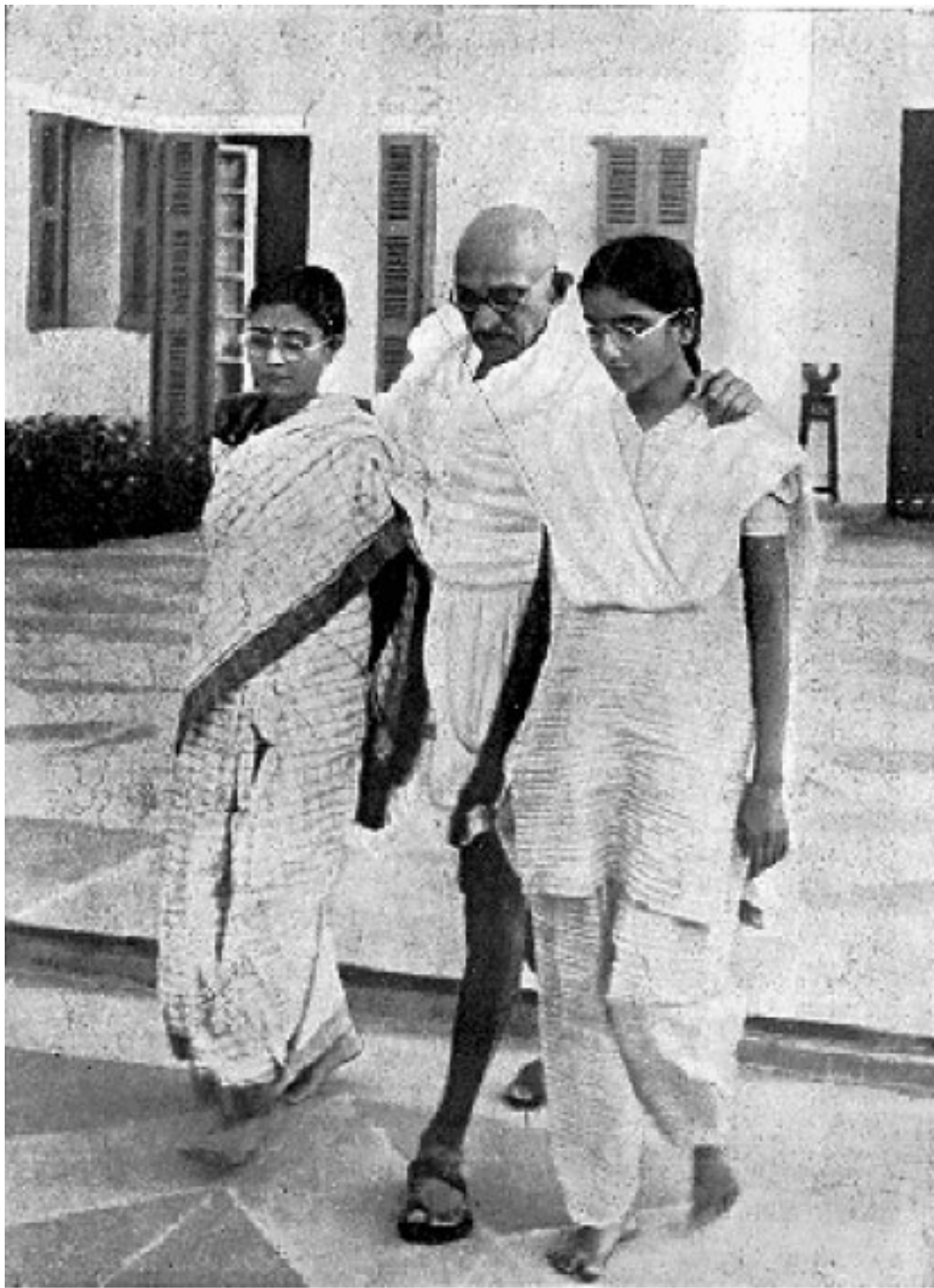
Even the issue of husband-wife relationship can be invoked for scrutiny here. If there is lack of mutually interesting topic among them, either of them could break out sworn secrets for the mere necessity of having a mutually appealing link to converse about.

Here the deeds of Wikileaks could be thought about. There are absolutely two different aspects to what was done by this website. By leaking out national defence and policy matter secrets, it was gathering worldwide attention. At that level it was doing a very cheap thing. For almost all media, which does not have any intellectual substance within them, would resort to gathering scandals and other low quality themes to gather people's attention. However, it goes without saying that what Wikileaks leaked out was not cheap things, but things that could put US and even British security



personnel at risk in their field of activity. So, US can attack it just as they would attack an enemy reconnaissance aircraft which is trying to take photographs of a secret military installation.

The other side of what Wikileaks did can also be taken up. A fantastic English nation with a very vibrant English heritage taken hostage by many other nations' dominating populations! Wikileaks



was essentially doing a service to the people of all nations, including India. Remember that it did bring out the names of various Indians who had stacked away huge amounts of wealth in off-shore banks. Soon everyone was **gunning** for the Wikileaks founder.

Check: <https://wikileaks.org/wiki/Category:India>

Negative information about one person to lead another person astray

There is this thing also to be mentioned about information. It is information that can destroy a leadership. There is the example of Gandhi and his doings in his Sabarmati Ashram that cannot be



discussed without erasing his saintly image. I have already mentioned that. However, there is the use of information to remove Gandhi from a person's association. It cannot harm Gandhi, but the other person. For association with Gandhi can be a great social help. However, a negative information can be used to unnerve the other person as to whether it is healthy to continue this relationship. Actually here the aim is to destroy this person and not Gandhi. See this illustration.

One family comes to live in a village. They are neighbours of a big person in the village. The big person has the habit of helping his friends without any ulterior motives. To be a friend of this person can be a great social elevation, but this is not an easy thing. However he becomes friendly with the new family which has come into his neighbourhood. Whenever this small household wants any help, he would physically come and help them. For example, if there is something wrong with the electric connection, the motor, the water system, with the domestic animals etc. he would come and help. Now what is being seen is that the new family is quite close to the big personage.

It is a matter of great mental trauma to the many others in the village that the new family is quite close to the big person. It is not possible to



go and advise him not to befriend a newly-come minor household. For, he is quite beyond all such cautions. And he knows what he is doing and doesn't really need to care for other's cautions and advises.

The only way to spoil this relationship is to work on the other side which really is getting a real social elevation through this relationship. One day a man comes and simply informs them thus: When your neighbour is inside the house, keep an eye. He has a habit of pocketing anything that he fancies. Keep all valuable locked. It is just a habit of his, and he doesn't really need them.

Now, the big man notices a visible change in demeanour of his small-time neighbour. Whenever he comes, he feels as if he is being monitored. When he enters a room to repair something, there is someone always with him. He is never allowed to be alone in any place.

It is a feeling that radiates through the mind. He understands that he is monitored. What happens? He stops coming to the house. And slowly that relationship goes awry. Actually the advice and the piece of information were actually aimed at destroying the small-time family.

In many ways, the barrage of negative information about the English, that floods the Indian



textbooks and media can be seen thus. It is an advice and information to the vast majority of people in India to keep away from the English. Its real intentions are aimed at the furtherance of their social slavery, and not emancipation.

Back to the US again

There would be need to study outsiders as one would study an animal. And find out the answer to why their social systems are quite unattractive even to themselves. There would be need to answer the question as to whether these people would bring in their own social negativity into the US. There is also the need to bear in mind that once the US government collaborates with them, it would be like the Gulliver's experience. He had to take part in the local wars between the Lilliputians and their traditional enemies. Here the context is whether the newcomers would drag the US also into various battles and wars with which US traditionally has nothing to do with. However, as US population turns different, it becomes part of the newcomers' traditions, and innate antipathies. A new non-English demeanour would then form on the US. It is not the original US then, but only another Asian, African or European nation. On its way to demise or degradation. Along with destitution.

Cosmopolitan Here it might be right to digress into the conceptualisation of cosmopolitan social



environment. Many years ago, when I was pretty young, the word *cosmopolitan* was used to describe a city where people of varying languages lived and existed in an English atmosphere. So, one says the place is having a cosmopolitan atmosphere, the understanding is of such a place. An apt example would be Bangalore. However, this ambience is created only when people who are learned in English speaking confluence in a city. For, now there is an immensity of areas in India, where people live together speaking and mingling in Indian vernaculars. Their presence does not create any '*cosmopolitan*' atmosphere, but the exact opposite.

Now there is this extrapolation to be done. If a lot of people from various other languages arrive in English nations, there would come a time, when English would cease to be the common language. Then the nation would head straight to the dirty looks of oriental towns and streets. Exotic for a brief visit in the riotous street scenes, but quite a satanic ambience to live in as a home town.

SEE these comments that came countering my arguments in HuffingtonPost.
<http://victoriavedpages.activeboard.com/t52689594/huffingtonpost-comment-replies/> The extreme stupidity of many neo-American folks. They enjoy the great benefits of English, and refuse to understand that all their supposed greatness is



due to the great freedoms allowed by the English language software. They feel it is something innate in them and in the US. Actually there is nothing of the 'We' in current-day US. The various peoples who inhabit the place have no sense of gratitude to what they are enjoying. The reader can view a lot of other comments that came countering me on [this](http://victoriavedpages.activeboard.com/t49614008/on-huffingtonpost/) link.

<http://victoriavedpages.activeboard.com/t49614008/on-huffingtonpost/> Most of them have a totally stupid feeling of knowing things about which they have absolutely no information about. They do not seem to understand that if the US speaks Mandarin, Italian, German, Telugu, Tamil, Hindi, Malayalam, Telugu and such, it would be a different US. For example, a Malayalam-speaking-US people would look like the common people of Kerala. If it speaks Italian, it would be like Italy. And if it is Hindi that it speaks, it would have the dirtied looks of North-Indian tragic social scene.

rsstone74 March 24, 2012 at 3:11pm

Actually Victoria, I have and continue to travel extensively. Poverty that is caused largely by class-based systems is an ugly, ugly thing. Thinking like yours CAUSES class-based systems (defining people by their ancestry). We are not an "English" system. We are distinctly American—a mix of thinking taken from multiple nations. Our



government is based more so in Greek and Roman systems than English (more accurately, British, which is a collection of colonies that started out under the rule of one King). Britain was ruled by a King and Lords when America was founded. Parliament's role was fairly new. That makes America very unlike "England" of the 1700s.

kay360 April 11, 2012 at 8:00am

By the way, my point in educating you on cultures prior to the Anglo-phone invasion is to help you understand that the "English system of communication" was not adopted because it was more advanced. It was foisted upon various people who had their own literature, culture, and linguistic nuance through brutal invasions that have scarred and actually disintegrated some of the world's great cultures. The beat goes on, but let's not fool ourselves in thinking we are always moving forward in a linear process. Most of the time we are moving in circles. Don't be surprised if Mandarin becomes the language of the 21st century.

MY COMMENT: Both these comments are totally idiotic. The first one does not even give even a hint of gratitude for what English has lent. The obligations are directed to nations of rank dubious standards.



The second comment seems to feel that learning English was something that had to be imposed using terror and force. Well, then what about my own stance that my children would learn only English and never concede to the stance of Malayalam academic leadership that they should be force to learn Malayalam? If the reader has not already **downloaded** this file pertaining to my Writ petition against the compulsory imposition of Malayalam, please do it now, or later.

Academic teaching by feudal language folks

Whether immigrants with academic qualifications should be allowed to teach in English nations also have to be taken up for deep study. However, how this can be done is beyond me. For, the whole of English nation academic scene has been infiltrated by people from the feudal language nations. In fact, their presence has more or less diluted the total academic opinion on any historical theme. For, when taking up any historical theme, their opinions in many cases are just a mere reflection of what they studied in their own native nations.

What is the English standard of the US? Well, during the peak days of the BPO revolution in India, the focus was on American-English, and British-English was given a backseat. It was a quite funny stand. British-English is the original English. As to American-English, it can at best have the same *locus*



standi as Indian-English. In fact, I did hear a particular political leader saying that much. He said to the effect that just as there is American-English, there is Indian-English. Whereby he was giving legitimacy to the errors found in the way the Indians speak and use English.

Actually, American-English has this defect. It is, for the vast majority of citizens, especially those who have barged in, in the recent decades, a mere Spoken-English. A great percentage of these people do not have any connection to the English classics, wherein the essential heritage of the English culture lie embedded. The leasing of the US English in a state of free fall is quite dangerous. For, it then can get directly connected to an immensity of other nations wherein the language and social cultures are based on their own feudal languages.

I remember reading a statement by one South Indian college English professor. She was giving an opinion that English Post Graduate courses should leave the teaching of English classics and move towards teaching Indian English novels and other writings. She was of the opinion that there were so many great writings in Indian English. The last claim may be true. She did mention as an example the book written by a Kerala based authoress which had received the Booker Prize. The mentioned book was good reading, that was true.



But the story and the ambience inside the book was not English. It was just a Kerala based, Malayalam social codes embedded story, written in English. In fact, many Malayalam novels if they could be written in the same Malayalam style in English, could come out in a similar manner in English. This is not the book to be taught for English PG. When studying English PG, the student should be able to depart from the local feudalism and enter into the egalitarian social ambience of England. Otherwise, what he is studying is only *Malayalam-English*. For, that there is no need for a PG.

I need to input this fact also before going back to the US discussion. Many PGs in English have no idea about what is an English classic, and many of them cannot read and comprehend such books. However, horror of horror, I understand that some of them do enter into teaching professions in International Universities based on their MA received in India. In the international ambience, their accent improves automatically. That becomes a plus point for them back home. However, at an internal level they hold only Indian feudal codes inside their mental reflexes.

Now, this is the problem of giving a right to every person who swarms into the US to dabble with the English language. A minimum understanding of English classics could be



enforced as a qualification for US citizenship. I am sure that this suggestion of mine would be met by sneer and derision. By those who cannot meet this stipulation. However, that is one way to stall the degradation of the US. The other option is to opt for a Spoken-English nation. When this is the quality of the US citizen, well then, it is a quality that any Tom, Dick and Harry (or should I say, any *Bhaskaran, Sharma and Rani*) can compete with, from any other nation in the world, including India.

When the nation becomes a 'Spoken-English' nation, many of the innate capacities of the individual citizens would vanish. For example, in the earlier years, the working class, the physical labourers did not get a position of degradation and dispensability. With the emergence of a new class of business owners especially in such areas as the Silicon Valley who had swarmed in from feudal language nations such as India, the labour class would be degraded to the gutter levels. This may not be initially felt in English. However, in each and every word that these feudal language speakers utter, they would be degrading the American working class to dirt cheap and possibly *stinking-dirt* level. It may take some time, before the reality sets in. That they are being equated to the working class of India and other Asian nations, as positioned by



their own master class. When this becomes a social truth, there is nothing mere individuals can do to rectify the mood. For, in the new mood, mere lower level individuals are mere nothings.

This can have its repercussions on so many other arenas. For example, generally native-English females, even if they are of the working class do not suffer from any kind of inferiority complex that is seen in the working class females of India in their gentle mood. (I do not speak of the time when the latter are in a belligerent mood). However as the new social understanding that in the other communication software they are mere *stinking-dirt* gets understood, they would stand to lose their innate mental levels of composure and dignity. It can really spoil their mental standards, physical pose of dignity and stature. For it is would come clear that at this level many innate human dignities are not there.

English language has the innate ability to erase a lot of negativity. For, many of the negativities in other languages cannot be sensed by English. However, when the social ambience turns non-English to any extent, then it is time of invasion of the interiors. That is what the English nations should beware of. Always!

CHAPTER FORTY SIX

Wearing out refinement

HuffingtonPost

Now, I need to speak of Indian culture. For, I have mentioned that I would move into that some time back. The question was about what would happen if the American Constitution was adopted as the constitution of India. However, before moving ahead into the topic, I need to finish up my words on HuffingtonPost.

I had made around less than 400 comments on this digital newspaper's various news and blog posts. Now, in my case, there were a few frill elements of difference from the many others who did similar things over there. The main issue was that I was not an American. That is not from the US. Nor was I from any of the English nations. However not many persons would have believed that I was from India. In fact, when I did mention that, there was some level of surprise. And above that, there were in the words of at least one person, a tinge of condescension as he moved on to cut off further conversation.

docmark

May 22, 2012 at 3:46am on

HuffingtonPost Comments

This is my last reply. It's also the reply to your last comment (requiring two posts). First, your



logic is completely skewed (some might describe it as non-existent) and based on too many false assumptions and facts. If you truly are from India, I would suggest doing a little more research on America's founders. Most of them were very well educated...formally. Second, we have no common ground. You seem more intent on impressing me with your vocabulary rather than your actual point. There's no need to convince me that a formal education is not (necessarily) a requirement to be "educated". If it makes you feel good to use "big words", by all means, go for it. But please, find someone else to impress.

The main problem with my comments was that it was from a position that was quite unheard of. I was seen to be supportive of racism, for many persons accused me of being racist. However, that was a quite a preposterous accusation. The issue was that my understandings on the basic errors infecting the American social landscape were from a position that could be identified only as that of a White Supremist from their limited perspective. Now that is the problem with the social debate over there. Nothing connected to social issues can be intelligently debated over there without being seen on either side of the race question. This is a problem for me, for my intellectual position was quite too different from all that minor and mediocre ideas. If there is a



problem with a race or with a skin colour or with a social attitude of any people of any particular nativity, there should be a daring to take it up for study and scrutiny. That is how a healthy social system can be maintained in the US. Otherwise even when there is a real negativity connected to any skin-coloured persons, there will be no remedy to rectify it.

An implausible daring

It is a daring that most people from feudal language nations do not have. For instance, I do belong to a lower caste in South India. However, I have been able to train out a lot of people from the lower castes off their lower caste demeanour. This has been done not by ignoring the negative attributes and claiming superior attributes. Instead my attitude has been to forcefully mention that these are the negative features in these lower castes. It is their duty to iron them out. It has been a quite effective stance. However, in English nations, people from dirtying social systems barge inside and put on a facial expression that they are of divine dispositions. Above the rights of purview by anyone! No one has the right to get annoyed by the negativities that they pour in! It is definitely not a healthy attitude for anyone concerned. Neither for the newcomers nor for the English social framework



that ultimately has to bear the trauma of powerful despoiling codes that these people bring in.

See my writings on the caste **that I was born in.**

The newcomers come with mental prompts that can be quite distressing to the quietude of a serene English nation. Actually English nations should innately be of tranquil disposition. However, the US doesn't have this reputation. Yet, there is this thing to be mentioned here. Guns are free for buying in the US. Anyone can buy a gun. Still there is not much of decimation of the population over there. It may be understood that this is because the social communication is in English. If it had been in any feudal language, then the incessant social irritations would have taken its toll on the population. So, in the ultimate sense, the US is a serene nation, despite the people having guns and other ammunitions.

Still, the society can slowly change. For example, in the case of automobile driving. Persons from feudal language nations are innately prompted to act out various irksome poses by the triggers in their languages. A youngster who drives or a young professional commercial vehicle driver can very easily be provoked to act out supremely showing off driving standards by just addressing him with a lower indicant *You*, or referring to him with a lower indicant *He*. The need to show that he is better than



what the others measure him as, prompts him to do some real dare-devil driving acts. [Actually this spur is in all actions in the society].

Then there is always the value adding that is required to boost one's individuality by over-speeding and showing off. Even though it may be said that this is a universal problem, the fact is that in feudal languages, there are very definite codes that provoke these actions.

Activating indicant code triggers on the road

Then there is the issue of small vehicles being seen as inferior and big vehicles being seen as superior in the indicant word codes. It can really boost a commercial vehicle like a lorry's driver's ego as he sits in the huge cabin of a huge lorry. He would feel the raising of his indicant code value. The small vehicles look puny. However this would directly conflict with the ego of a driver of an expensive car. He would see a person of intrinsically low indicant value trying to rise above the parameters of his indicant value. He would treat with utter scorn the ego claims of the lorry driver.

Beyond this would be the total defining of small vehicles like motor bikes and ordinary cycle as mere insignificant things and their drivers as next



to nothing. Corresponding indicant words come into play.

Then there is the issue of the ability to use a horn. Commercial drivers of jeeps, auto rickshaws etc. are seen as nonentities in feudal language social systems, by the higher groups. This an ego issue for them. Now, the other side has a very powerful weapon in their hands that can make them equal to the others, who claim social superiority. This is the horn. They will use it indiscriminately to level the social ups and downs. It is like giving a gun to a similar guy. He will use it to bring about his own social elevation, or to flatten out all other elevations. .

There are other issues also. For example, a vehicle is trying to overtake another vehicle. At the same time another vehicle is coming in the opposite direction. This vehicle has to slow down to allow the overtaking vehicle time to cross. However in a feudal language nation, when the fast approaching vehicle's driver is a low indicant level guy, instead of slowing down, he would step on the accelerator and come right in to block the overtaking vehicle and to make it go backwards. In achieving this, he would get a mental satiation of a social elevation. He is in desperate need of such positive value addition to his weak indicant value in the virtual codes.



At the same time, if the approaching vehicle is driven by a socially superior person and the overtaking vehicle is driven by socially lower indicant word level person, the superior person would feel compelled to halt the smaller man in his endeavour. For, it would seem an inappropriate thing to allow a smaller guy precedence over the superior.

There are so many such behaviour aspects that feudal language codes can activate in an individual. Now, when such persons arrive in English nations, these mental prompts can slowly get erased. However, it may take time. The mental trauma and the toll on the social communication that these irksome codes can bring in can be overwhelming and can cause a lot of bruises on the native-English citizens that would remain unhealed. In the long term, many minor areas of social refinement, politeness and a sense of fair-play would wear out. For, these things would seem quite useless when dealing with persons who exploit every act of consideration for their own gain in social competition.

How refinement can wear out

Here I need to go back to India. Good English medium schools teach their students the elegance of queuing, giving right to precedence, not to elbow out people in front, *saying Thank You,*



Sorry, Excuse me, I beg your pardon, Good Morning etc. and in being quite polite and courteous. However, students who come out from government vernacular schools do not usually have any such training. So, in any social interaction, these latter people would seem to be quite street-smart. The former would seem to be quite timid and too hesitating to take advantage of any chance to act discourteously to promote oneself. However, as the former slowly gets to experience his own weakness prompted by his own politeness, he would slowly remove such limiting training from his mind. He also starts using cruder techniques.

Actually I remember a principal of a central government school telling me frankly that when it comes to real competition, students who come get trained thus would outsmart the students who have had training in social civility. In many ways, he was simply suggesting the uselessness of training in social refinement.

The refinement of English nations would wear off, and a terrible kind of Asian/African social culture would come out.

An irksome mood of persevering competition

Beyond all this would be the incessant mental prompt to defeat the local native-English speaking



persons and their children in every endeavour. For, at least some of these newcomers would come with a mental affliction that everything they and their children do should be with an aim to defeat the locals. They would turn every social function, including education into a field of infinite and incessant competition. The local population can at first act as if these quirks are fads that would soon go away. However, these things also, when they are still there can input deep and lingering pain and anguish on the serene English social landscape. Slowly the native-English would get the idea that brute strength is what runs things, and not quiet refinement. The feudal language social code of Might is right has arrived!

I am sure that over the decades the US social landscape has changed from all these impacts of alien objects.

CHAPTER FORTY SEVEN

Leading the Anglosphere

An allusion to American foreign policy

Before moving on from this premise, I think it would be appropriate to put in a few words about America's exact foreign policy. What is it that it really wants to achieve? Does it want all the nations in the world and their people to improve to US standards? Or is it just a clumsy idea that is not really well-thought out? For example, during the



times of the Tiananmen Square shooting in China, the American stand was that the people of China should improve. They should be given freedom to

learn what they want and do what they want. Well, if they improve, then what happens? If they get the technical skills of the English nations, then what? If they learn to use English, then what?

It is quite obvious that the foreign policy was not a well-thought out one. Possibly in current-day English nations, there is no separate think-tank, like Great Britain had in the form of a hereditary nobility. Each issue is considered and thought out, in a



fragmented manner, with no long term or comprehensive idea as to what will be the overall effects on all frontiers of national strength. For example, America is powerful, and obviously much more powerful than Great Britain, Australia, Canada and New Zealand. However, all these nations are able to live peacefully in a mutually acceptable atmosphere. {Note: This will continue only till the English ambience remains in all the nations concerned. After that, it will be just like mutually belligerent nations}. However, a powerful China will not be liked by India and vice versa. A powerful Bangladesh or Sri Lanka will be unacceptable to India.

I remember knowing many years ago that Indira Gandhi was quite perturbed by the fact that miniscule Sri Lanka was become minor super power right under the Indian nose. A tourist paradise, famous TV station (Rupavahini), relay centre for VOI, good education and financial stability. She was to use typical oriental treacherous cunning to bring in a terrible civil disorder inside the nation. Actually, what she should have done was to help assuage the minor problems inside this tiny nation that had been handed over to the native leadership by the super British idiot Atlee. Hundreds of thousands of



people had to die due to her nasty self-centred actions over the past so many years.

Now again look at this: There are so many human rights issues and lack of democracy in China. Yet, none of the neighbouring nations like India, Pakistan, Singapore, Japan etc. are bothered about these things. However, the US is bothered. Well, there should be something wrong somewhere, either with the neighbouring nations or with the US.

The fact is that the neighbouring nations are all feudal language nations like China. They understand China better than any English nations' policymakers do. They know that a liberated population of China would be a threat to their own interests in almost all ways. Now, we come to the issue of what Communism is actually achieving. It shackles the power and command structure of powerful individuals who can rise up in a free market economy. Here there is again a problem.

A free market economy in a feudal language nation is not a similarly defined one in an English nation. In a feudal language nation, it means that certain individuals can hold others at various levels of *stinking-dirt* standards below them. There is no means of free articulation possible. Only the fools in the English nations would think that in a feudal language nation, simply making the economic



structure to be a free market would liberate the people. It is a very wrong understanding.

A free market in a feudal language nation would only allow some people to arrive at quite powerful levels and also make a lot of others slaves in all sense, other than with iron shackles. It is a different world. Now, what the original communism was achieving was to keep the potential persons with diabolical mental strengths from gathering strength. This is here an English entrepreneur is quite different from a feudal-language-nation entrepreneur.

The US policy of lending technical skills and allowing the youngsters from China to come to the US to learn the tricks of the various trades etc. was a total act of gullibility. Even in the case of people seen to be escaping from the thraldom of the political bosses, there is still a very non-tangible string of command coming overseas with them. This string is encoded in the language.

Now, how to explain this in English? Well, when I say the word 'encoded', the average native-English reader would nod his head, as if to say that he has understood what I have said. What can I say to such persons? They have not understood the power in feudal language word codes. For, they do not know what a word code is. A man is coming to a social function. By just changing a few words from a small



array of options, one can make the man a grand person or make him a non-entity. How can I explain this to a native English speaker?

Now, does the US want to improve the lot of the people in other nations, especially those nations where the people are strangled in feudal languages? Well, there is only one way to go about it. And that way is what the personnel of the erstwhile English East India Company did. Improve the people directly so that their allegiance is towards the English nations that lends the help. Do not do it in a way that the allegiance still remains directed towards their native leaders.

To put it in more exact words, there is only one way to improve a group of people. That is to take over their command. Change their language to English and slowly over the centuries make them a part of the English nation.

If this is not possible, then do not improve them to the point of some of them becoming a group of powerfully endowed competitors. I would put it in a very small context.

I should not improve the subordinates of an organisation that is competing with my own organisation. I should not allow them to come inside my organisation wherein they can see and study our systems and understand how we



arrange our infrastructure to such levels of perfection. It would be a piece of idiotism, quite clear as white light. If I am allowing and condoning all such activities, I am doing a crime towards our organisation and our posterity.

Leading the Anglosphere

Now, let me very clearly mention how the English nations should arrange themselves. Which nation should lead the Anglo-sphere? Well, to say that it is America's prerogative to do so, is in itself an illustration of how much the English standards of the US have been compromised. In feudal languages, the higher indicant is reserved for the big, the huge, and the powerful, and to the rude and the crude. However, in English there is no such concept of indicant words. Hence, big, huge, powerful etc. do not mean much. What has real value in English is refinement, antiquity of refinement, excellence, standards, maintenance of standards, quality heritage, legacy of worthy literature, excellent personages, history of standing for the right, fighting against human enslavement and such things. And also a very powerful and enduring structure of identifiable elements of national sovereignty. Well, only Britain can claim all this. The US, by its very wayward behaviour of disrupting all established standards has proved itself a non-trustworthy entity to lead.



SEE this counter comment against me on Scientific American

QUOTE: Comment attacking my comments in Ramanujam page on SCIENTIFIC AMERICAN

Neeraj in reply to VED from VICTORIA INSTITUTIONS 03:14 PM 12/22/12

India has produced brilliant scientists, astronomers and mathematicians from time immemorial, none of them needed the help of a *tiny* island to get their voice out into the world

MY COMMENT HERE: See the words 'tiny island'. Actually the commenter is focusing on the geographical size of a quality nation. The actual fact is that neither this whole nation nor its army marched into Madras to take over the place (Arcot). Actually it was done by Robert Clive who had under him just 20 white soldiers and around 180 committed Tamils. They withstood months of siege by the howling mob controlled by the local Raja and the French.

Even the way it changed the Right-hand driving to Left-hand driving to prove its independence from Britain, really smacks of immaturity. It was immature action, for every nation in the world is endeavouring to do the same things. India wants to establish '*Indian*' standards. I remember when I was doing a Pharmaceutical manufacturing business, the Drugs



department asked me to change my application for a particular drug production. I had used the British Pharmacopeia standards. BP standards are statutorily allowed. However, the officials said that if the drug is mentioned in Indian Pharmacopoeia, then I was to follow the Indian Pharmacopoeia. What would Indian Pharmacopoeia be at that time? A plain plagiarism of BP, with superimposed variations.

The Islamists want to centre everything on Mecca, even the International Date Line. Russians want to bring about their own systems. They made a mess of so many scientific nomenclatures by trying to give different names even to Elements in chemistry. Everyone knows about their 'cosmologists'. The US has no moral right to act as a leader of the Anglo-sphere.

However if it opts out of the Anglo-sphere, where will it be? In a few decades, it will be a cesspool of various language and cultural inputs, that can swing and rattle the nation to a level of hideous terror and panic. Already I am sure that even at this moment many of the US citizens would be feeling the real trauma of panic attack in their personal life. For, they are all being connected to various social levels of unknown negativity, without anyone asking them if they do allow such a link to happen

Inducing unsolicited panic attack



For example, when a US citizen is calling the John F Kennedy Airport in New York, he is simply guided to speak to a person in a far-off nation. Is this really allowable? For example, I call the District Police Officer in my native state. I am connected to his peon. He insists that he is the District Police Officer. However, I can judge from my own mental codes that I am being fooled. But there is no way that I can crosscheck or insist anything. Well, what is the problem if I talk to a peon who has been assigned to act as the Police officer? Well, there are certain issues of software codes in the virtual code arena. If I act with servitude to this man (as any Indian is supposed to), actually in the virtual code arena, I am belittling myself below the levels of an Indian peon. Well, it has its terrible negative effects. Even though I cannot physically hear the sneering derisive laughter of the low-level peon as he feels that he has fooled me, I would feel the creepy effects in my Life Software codes.

Similarly, if a native English speaker gets connected to a person from India, who masquerades as a person of equal mental and social standards, there is a heavy bit of deceit. For, actually these Indian personnel are not the same as native-English personnel. For, the moment he meets any social superior from his own native town, he is a person who goes down to low levels in the indicant word



codes. Moreover, he would be a person earning a slightly higher income than the other common Indians. So, he would be placing the common Indians at lower indicant level.

Such a person of quite unreliable standards is acting as an equal or superior of a commoner in an English nation. This will decay the native-English speakers' own positive levels. In fact, there may be a tug, in the virtual code arena, towards a bout of panic attack. For, the trauma of feeling that one is dealing with an entity of doubtful and unreliable credentials. A feeling of being held down by a string that is powerful, yet negative. **SEE CODES of REALITY! WHAT is LANGUAGE? : Back to mental conditions**

Social connections and indicant words

It may be appropriate to deal with the issue of social connections here. Social connections in feudal language nations are a very powerful subject. People take care to connect only with persons of acceptable credentials. Even if they do connect to others, they take full care to contain the other persons in powerful containers of lower indicant words. This they do either directly, or indirectly. In the first case, they will address the other person with a lower indicant word such as *Nee*, *Thu* etc. and refer to him as an *Avan*, *USS* etc. In the indirect case, they inform



others of their distance from them by using lower indicant words like *Avan*, *USS* etc. about them.

People in English nations may feel that this is an experience that they also have. The fact is that it is not. For, their experience has nothing to do with indicant words.

I had the occasion to feel this effect many times in my varied business and other activities. The carriers of negative tales ultimately aim to topple the higher indicant word levels that I have, to bring about a change to a lower indicant word. Once this is accomplished, so many of my social and business power and acumen automatically gets deleted or depleted. This is one capacity that a native-English speaking society can never perform. That of replacing a higher indicant word with a lower one. Or enable it to happen.

Now, again speaking about association, when I went to Delhi, I was informed that as my residential address would more or less define my earning capacity and level of social and professional contacts, as a self-employed person. I was told that a residential address at the Defence Colony layout was an ideal one. At the same time, many other addresses could bring down my bargaining capacity to correspond with the levels of the area-address. Well, even though this statement may seem quite farfetched, it has its merits. Even in English nations.



However, in a feudal language nation, the perching of indicant words on top of all such social definitions makes the issue more intense.

Ineptitude in policymakers

Now, it is into this weird world of indicant words that the average native-English citizen is made to interact with. The question is, before doing this heinous crime, did anyone really care to see what the complete parameters of the issues involved are. For, people in the commanding heights of the economy are herding the common folks towards uncharted zones in the economic warzone, where the tactics and cravings of the other folks are not fully known or understood.

Equating a people with another people is not a simple issue of just addressing a person by his name. It is a very powerful equation, which shall have its repercussions in almost all aspects of the people involved.

For example, in the case of Ashwina and Varuna, there was always the theme that Malayalam-speaking children may be made to elevate to their levels. But I do not to allow a circumstance to make my children arrive at others' level. For, there is a level difference. It is in that Varuna and Ashwina are not kept in the lower indicant word levels by me or any others who are connected to them. The



other children who speak Malayalam are kept in a lower indicant word level by their own kinfolk. From there they can powerfully dominate and dwarf others by simply equating with them or by subordinating them with lower indicant words. This is a capacity that Varuna and Ashwina do not have. To that extent, they are powerless and also defenceless, if the fortress of social corridors is breached.

Business Process Off-shoring has a lot of frill elements that have not been properly studied. Shallow-brained policymakers are a real danger to modern English nations. The Founding Fathers of the US were envisioning an English nation, not a nation that has been taken to ransom by a democracy that has run amok. Actually this nonsense called democracy might be the undoing of the US. For, the powerful machinery of democracy is being run without any specific parameters being defined. Anyone from around the world can participate in the US democracy. Isn't there an element of utter foolishness in this? Who are the fools here? The sitting ducks of the US!

Where the US has arrived

I would like to take up another allegory. Think of two different husbands in a feudal language nation. One has a wife who is totally committed to him. He goes about his business in a quiet manner.



His wife helps him in his work, in a very steady, yet non-remarkable manner. She comes from a background that is quite similar to his own. However the other man has a wife who has come from a very low level social content. He trains her in many social attribute and then makes her companionable. Slowly she improves her standards, and starts getting the feel of the higher social culture. Soon she is accosted by very many persons who want a person of her social standards to join their business as a staff. Now, she is advised by her own family members to move ahead. For, they feel that she has more capacities than her husband. She joins another business firm, which is not directly competing with her husband's business, but still it is another man's business. Now, she is seen to be quite capable, for she moves in the social circles, and has her own level of friends and companions.

Her own family members declaim that she is of very high mental calibre, that such calibre is inherently in their heritage, and they can name a number of forefathers who were persons of great mental capacity, inside their low level social system. They continuously cajole her to strike out on her own. Everyone sees her husband's business tottering as he finds it difficult to fend off the various business and social problems on his own.



As his business goes down, the claim then comes up that his family is upheld by his wife's income. The wife's relatives go around saying that it is just because of her that he can live.

However, the other husband and his close companion wife are moving in a non-boisterous manner. At a simple glance, his wife is of no quality when compared to the other man's wife, who is very visible in the social circles as another man's employee.

But then after some years, at a particular setting some people are forced to do a comparison between the two women and their families. It is then that the reality transpires and sets in. The quiet female is the owner of a business, while the swanky female is only one of the staff members of a feudal-language-society businessman. The first couple have their own business and a very strong financial acumen. The second man's business has failed and there is nothing worthy of his own that be of comparable strength in his family. His wife can be claimed by another man.

Now, this allegory is a strange one. I focus here only on the second couple with the negligent wife. That wife is more or less comparable to the majority immigrant populations of the US. The US nation can be compared to her husband. She has



been trained and improved beyond anything that her own family can bestow upon her. However, all her mental calibre improvement is claimed by the native family or nation. The immigrant population basically come to make money by building upon the infrastructure and social ambience created by the native-English society. However, they have no long-term commitments to the nation, other than to land a fortune. They are not bothered even if the nation's civic and social standards go down to dogs. It is the same case as of the husband. The wife is not really bothered about his social status degradation.

She was a business owner's wife. Her becoming a staff of another business man has more significance than can be explained in English. For, her lowering of indicant word status would pull down her husband's indicant word status. For, he is a staff-of-that-person's husband. The *He*, *Him*, *His* all will be lowered as an appendage of the other businessman. He would literally show signs of fainting, panic attack, breathlessness, mental trauma and even homicidal mania. Well, I am not sure if the native population of the US (not America) have arrived at these levels.

NOTE: A person from a feudal language nation, after having arrived in the elevated ambience of an English nation, and claiming about his great

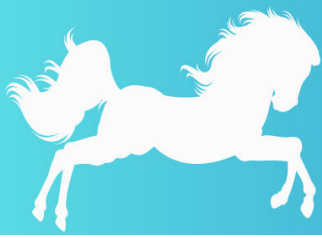


ancestors, is like a person of very low family and caste standards, growing up financially and then showcasing his own ancestors who were quite clever and geniuses. However, the real point that these geniuses were in a very low social platform far removed from the current day socially elevated platform of this person should not be forgotten. The platform is what makes the difference. END OF ALLEGORY

The terrible uncertainty that impinges on all social standards and decorum will affect persons of innate refinement in English nations. The question of what is acceptable and what is not, will come to the fore. Everything that is strange and offensive will redefine itself as another culture. And in a social mood of accepting other cultures without understanding them, weird, hideous, and even totally opposite of Standard English customs will stand to gain social licence.

Well, immigrants should be allowed in, only if they are willing to acknowledge the negativity that lives in themselves and their native nations. And they swear that they will not sow these negativities inside the English soil. If the reader feels that what I have mentioned here is something of the impossible, then the disastrous future of the US is also plausible.

This goes for all English nations. Including, I am sad to say, fair England also.



CHAPTER FORTY EIGHT

Indian Culture



Now I need to speak of Indian Culture. I had mentioned the query of what would happen if the American Constitution were made the Constitution of India. Whether it would be able to fulfil the aspirations of the Indian culture. Or even the aspirations of the founding fathers of the US.

What is Indian Culture?

It is a huge topic and I need to be quite brief here. For, it may fill into so many fringe issues that I may find it difficult to find a return route if I were to enter



into the various sub-routes that the discussion would make me move into.

‘Indian’ culture is basically connected to the feudal language codes of the place that is currently identified as ‘India’. And also of the geographical areas currently identified as Pakistan and Bangladesh. I am more or less sure that most Asian as well as African and also some European nation languages are feudal to some or varying extent. Even the Celtic languages of Britain could also be feudal. If it is so, the historical tragedies of Ireland can be explained thus, even though Irish people generally try to place the blame on England, the potato famine and to *Phytophthora infestans* (late blight). However, to me the social equation of Ireland seems to be the main culprit. This in turn would point to very dangerously feudal language codes.

The feudalism shown by each language is different from that shown by other languages. In some cases, even between the different dialects of the same language, there are differences in the way the feudal content affects the different sections of people. For example, in Malayalam spoken in Malabar, females had two extremely opposite social positions. That of *Avar* and that of *Oal* (*Aval*). One is of extreme respect and the other is of no-respect which can be degrading. However, in the South Central Travancore Malayalam, a



series of indicant words exist between these two extreme levels. So, the females who speak this dialect or language, do show more social security in facial features and social mobility. In Malabar, a quite different phenomenon happens. The coy female who lives a faceless life in society, the moment she become a *somebody* like a teacher etc. becomes the exact opposite in personality.

Now, let me do a listing of the frill elements of Indian culture. When speaking about culture, there is the problem of what is culture. It is a word variously used. Religious habits and ritual are identified as culture. Dressing habits are said to be part of culture. Language dialects are said to connect to culture. Moral and ethical standards are maintained to be culture. Heritage is said to be culture. Then there is the nefarious usage of the term, '*he is a cultureless person*' to mean that the person has no manners or civility. The sentence: '*he is a cultured person*', means that he is well-mannered and quite polite and civil. However, here I am trying to connect the term 'Indian culture' to what are the basic behavioural patterns of the people of the place currently called India, and to a lesser extent to that of Pakistan and Bangladesh. There is no attempt to connect it to any believed pattern of behaviour of the people who lived here in ancient, medieval, or British period of rule of the



areas here. However, there may be a links to all those *peoples* to a definite level.

Here is the general pattern of behaviour of the Indian people. This is more or less connected to the feudal content of their languages. There is no contention that individuals are bad, even though a lot of negative streaks are mentioned. Even though the common pattern of social process does contain all these negatives, the solitary individual seen at close quarters is in most cases, a good person. However, at the social level of interaction and insecurity, this is the manner he or she is forced to act out.

Defining INDICANT WORDS: Before embarking on this endeavour, there is need to define the usage Indicant Words. This term has been used in this book and has been properly defined in various places. However, to a person who happens to come to this chapter directly, there is need to make him or her understand this term correctly. Visit this link.

Indicant words are the varying array of words for use words as You, He, She, Him, His, Her, Hers, They, Them and also to verbs. For example, in Malayalam, the words You is Nee, Ningal, Thangal (Saar/Angunnu/etc). These words should not be understood as synonyms, even though they would have the same meaning in English. In fact, using a



wrong indicant word can create even homicidal mania in a person.

This type of words are usually connected to 'respect' and insult or snubbing in the feudal languages. However, there is need to understand what this 'respect' is. When a person who should be addressed with a higher indicant word like Saar, Thangal or Ningal is addressed with a Nee, what really happens is the pulling down of that person to a level of equality by a lower person, or to a level of degradation by a superior. This downward movement in the virtual code arena is termed in material world as 'not giving respect'. At the same time, assigning higher indicant words to another person literally means that he is being pushed to a higher plane in the virtual code arena. In the material world, this action is denoted as showing 'respect'.

1. Use lower indicant words towards all those whom one wants to dominate. The same words directed to different kinds of persons may have different affects or meaning. For example, the lower indicant You (*Nee/Thu*) used to a maid servant and that used to one's son can both be subjugating, but in the case of the son, the number value attached in the virtual codes can be different. {See my book CODES of REALTY! WHAT is LANGUAGE? for more} (Degrade and despoil)



2. Use higher indicant words towards persons who one sees as superior, senior or powerful. In this case, it would be a willing display of homage. (Flattery)

3. Use higher indicant words towards those whom one wants to please momentarily, like government officials or someone else from whom one wants a favour. However the moment that person's utility value vanishes, pull him down forcefully with lower indicant words. (Treacherous)

4. When introducing a person to others, very carefully evaluate the level of words that have to be extended. If the person is high, but could possibly rise up to be a direct competitor to you, do not use the highest indicant words. Use a slightly lower high-Indicant word. (Sly evaluation)

5. Do not allow a subordinate to improve without seeming limits. Foresee the possibility of him improving. If this possibility is there, use cunning and sly tactics to lead him astray from his path that can lead him to success. (Deceitful)

6. Use a pose of benevolence to keep people tied up in a power string of gratitude. (Shackle using obligation)

7. Use repulsive words and definitions for lower caste and/or lower placed persons when



there are physically not there. (Ambivalent postures)

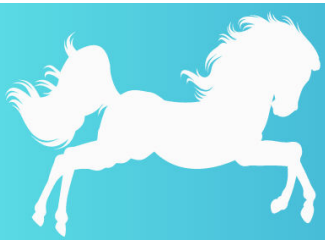
8. Servants and other staff members are seen and treated as dirt. In most households, they cannot sit on a chair or eat at a table in the house they are working. (Treat serving persons as dirt)

9. Servants and other such persons are addressed and referred to with the pejorative level indicant words. (Degrade serving persons)

10. Servants and other such persons are to address and refer to the seniors in the household with usages that are fixed with ennobling, 'respectful' words. This has the other effect of bestowing a negative social value to the servants and such persons. (Forced self-degradation of lower section)

11. If 'respectful' or non-pejorative words and usages are used about servants and other subordinate persons, they would immediately understand the other person (who has been polite) to be a sissy and would treat him with scorn. At times they would even use the pejorative form of usages about him or her, who is their boss. (Being non-suppressive to the lower classes is quite dangerous)

12. There is no concept of an 'honourable' man in Indian languages as understood in English. The



content of an honourable man as being honest, courageous, civil, polite, well-mannered, with civic sense, with rectitude, straightforward, punctual, chivalrous, steady, committed etc. have no connection to the word 'respected' which is used in the sense of 'honourable' in Indian languages. (Indian *honourable* men need not be 'courteous')

13. Among Indians, the word 'honourable' or 'respected' more or less means a man everyone is forced to address with 'respectful' words affixed to his name and higher indicant words for You, He, His, Him etc. used to him. He can be dishonest, cowardly, uncivil, impolite, dirty-mannered, have no civic sense, have no integrity, not straightforward, non-punctual, discourteous, unsteady, uncommitted, and doesn't keep his word. Still he can be a 'honourable' man, if he is rich, a government employee, a teacher, a political leader or any other thing, with a some social power. (Indian honourable men are those who are powerful or have leadership)

14. In Indian culture, children are treated with disdain, variously. This does not mean that the elders do not love the children, but this love is twined with a mood of dominating a buffoon, clown, a serving person, or even of dominating a person with future potential. Unless the child has some avenue for some level of personality



development in the form of a rich family, affectionate parents etc. the facial features of the child as he grows into adulthood can, in many instances, show the effect of this tomfoolery that is used as a form of interaction with kids. (Physical feature contortion is possible for those held on the lower indicant code strings)

15. The same kind of effect can be seen in serving persons also. They are also treated with disdain. If they show any hints of mental calibre and efficiency, they are seen as a social or professional threat. It is not that the higher man is bad and the lower man is good. The reality is that even the lower man would have this same level of social insecurity, wherein he would try to dominate someone who is under him. {A mood of insecurity gets spurred in everyone who sees a high-calibre lower person)

16. There is no dignity of labour in India. Doctors, government employees, teachers, and professionals with good jobs etc. get respect in indicant words. Many of the other jobs, especially those that involve physical labour are seen as low grade in the indicant words. (Only a few professions do have 'respect')

17. Persons who are doing lower jobs are ready to pounce on persons who they perceive to be socially weak. It is seen as a social danger to be on



speaking terms of equality with persons doing lower jobs. For, they may try to enforce equality with them by means of indicant words. If this is achieved, what really happens might not be equality for the other man, but downright social pull down to level of dirt. However in the nation of India, no one really mentions any of these things openly. (Being forced to equality can be a repulsive experience)

18. The social reflexes are in most cases the exact opposite of what is there in English. For example, the standard policy in English is to '*give respect and take respect*'. However, in Indian social communication, usually if one lends 'respect', it is taken as a sign that the person has admitted his relative lower status. He is made to accept pejoratives and despoiling words in return. (A totally different world of 'politeness')

19. Generally all sides which have to be approached for something don the superior stance and demand 'respect'. This is seen in the way the Indian officialdom behaves. Even a letter addressed to them should be quite 'respectful'.

INSERT INDIAN PUBLIC SERVANT IMAGE

20. If one uses powerful suppressive lower indicant words to those who are perceived as lower class people, they generally become very '*respectful*'. However, if the other party refuses to



accept this stance, it can go into terrible fights, which can even end up in murder. (Enforcing 'respect')

21. If a person is being abused or beaten up anyone or any group of people, the power of a socially powerful man to stop it depends on the words he uses for the word '*He*', '*His*' and '*Him*' with regard to the beaten up person. If he uses the lower indicant words and calls for stop of the torture, it would continue for some more time, with more or less the same intensity as before. However, if he uses the highest form of indicant words, the abuse would stop immediately and the abusers would stoop to apologise. (Different levels of stature in *Avan* and *Avar*)

22. Even though crowds and crowded place can be uncomfortable, people also do enjoy such places. This is because of the monotonous stiffness that they have to usually maintain in less crowded areas, including their own living surroundings. When one is in a crowd, one literally can get lose into a state of anonymity and act with a freedom of posture, poses and expressions, that cannot be done in an ordinary situation. A very good example would be Bombay, the British created city. It is now a mess in terms of crowding populations. However, not many persons who have experienced the personal liberty that perches on one, would like to



go back to the wide spaces of their own villages and small town back home. **Google Search:** What happens to fine cities: the British exit

a. Usually females would feel it more, if they happen to go back to their home towns after living in Bombay. In dressing, freedom of social movement and many other aspects, they would feel the shackles falling on them, one by one, if they go back to their home towns.

b. At the same time, in small villages in remote towns, the male folk crowd round the lighted small line-up of shops as rainflies would crowd around a lamp, in the early night hours. Females stay at home. The language codes do not have space within it to accommodate females moving around in the lighted shops area.

23. In Indian social communication, something which can be mentioned as *Code Switching* is rampant.

This phenomenon has a few variety of forms in India. One is that when speaking to superiors. A great example is Malayalam. In this language, the ordinary word for You, in a polite sense is *Ningal*. However, this word has been spoiled by the affliction of the southern version of Malayalam. Now, only the word *Saar* is acceptable to superiors. I have seen this code switching used by



the officer class of Malabar when they moved to the southern districts in the earlier years. When they speak in Malayalam to their superiors, when they are reaching a point wherein the word You has to be used, they would shift from Malayalam to English. So the word Saar could be circumvented.

Again the word *He* and *She* was also a problem due to the hierarchy involved in the words. So, when these words are also used, they would shift to English.

At the same time, shift to English was done in the case of these words, when another person's subordination was not very clear or didn't want to be emphasised.

Now, there is another side to this sly strategy. That is generally people would like to speak to their seniors in English, if they want to arrive at a level of equal dignity with him or her. However, generally people do not want their very low level staff to speak to them in English. For, it would amount to allowing them to rise up in their stature.

24. There is no social training to create a queue as a spontaneous social action. If one man is standing at a counter, the instinctive mood is to go and stand on the side of this person. The next man



then comes and stands on the other side. The fourth would then try to insert himself through a gap between any two of these people. The others, who come next, join the clamour. Very few persons have the mental daring to request for the formation of a queue. This is mainly due to the fact that unless one is of acknowledgeable social standards, making such a request would be seen as stark impertinence.

25. People cannot easily form a social group unless they all have an acknowledged leader. In which case, they will listen to him and do his biddings.

26. When introducing another person, people generally ponder on what level of indicant words to use about the other person. For, if they perceive that person to be a potential social competitor, they would not give a higher word. They would deliberately focus on some negative or inferior aspects of the person and use a lower indicant word.

27. When a person with some higher features is stuck socially or professionally among a lower indicant group, someone among the latter would very surely use intrusive jokes about the former which would be below the belt. It is to provoke the former to react. From this reaction, the latter group gets the links to powerfully drag the other



person to their own levels in the indicant code levels.

28. When a superior person is physically present, as in the case of the boss of a private firm, when the subordinates are speaking, they would use the higher indicant words. However, the moment this person is gone, there is a great chance that they would immediately shift to a lower indicant word. Along with this, they would even mention something obnoxious about him. This is only when they feel that the others around them are supportive of their ambivalent stance. However, in the case of a very powerful superior who can do social or professional harm to the subordinate, they would not do it so openly.

29. If there is an attack on a place like that happened in the beginning times of the World War 2 on England, almost everyone will simply run away. There would be no attempt at a concerted defensive action by forming a civilian defence as took place in England. This is not because everyone are frightened, but due to the fact that it is not easy to connect to others in the society, without acknowledging another person's claimed levels of 'respect' and without being ready to accept the pejorative 'disrespect' he or she would give in return.



30. Since people cannot connect and communicate directly with a level of stature of dignity with many others, it follows that the people cannot do so with the people who are government officials.

31. When trying to get anything, that is not an usual thing that can be got from a counter by a mere payment of a fee, from a government 'officer', people do have to do a roundabout manner to get connected to the 'officer'. His (or her) uncles, aunts, friends, associates etc are found out. Then they are connected to through some other relationship. Once that is achieved, they are made to introduce the person 'correctly'. This correct introduction is important. For, it shall place the formal level of indicant words for each side.

32. Correct introduction is everything in Indian social communication and also with officials. Without a correct introduction, there is every possibility that the other person may not assign the correct indicant word to this person. Or he or she may take offence to a particular level of indicant word used in addressing or referring.

{Here I think I can give a very illustrative example: My mother retired as a head of a state government department. She joined the service as a state level officer at the age of 23. She was not from the IAS, which is the royal aristocracy of



the Indian bureaucracy. She belonged to the service, which at its very pinnacle would only be equal to a newly joined IAS officer. Her last posting was as the Inspector General of Registration. Even though the term Inspector General may signify a very senior position, actually this post was nowhere near that of an IPS officer of the Police service. However with regard to so many other levels of the bureaucracy, she was a senior officer. Moreover the term Inspector General was to signify a more than common dignity and power, than there really was. This much I have explained just to place her level.

After her retirement, I had to once accompany her to meet a Joint Collector at the Cannanore (Kannur) Civil Station. {Cannanore is a small town and district headquarters of that district}. The Collector is the lowest level of appointment of the IAS. It is a prestigious and the most powerful post in the district. However a Joint Collector is only a person promoted from a clerk or some similar level. There would be a number of similar Joint Collectors.

Since it was a private issue that was being discussed, my mother's proper official credentials were not introduced. To some extent, the fault was with me. I should have



done it. If it had been any other person accompanying her, he or she would have immediately mentioned that this lady was a ‘superior state-level retired officer’. By official hierarchy, the Joint Collector was not a senior official, and at best only a district level middle level official.

In a way, my non-introducing her credentials were part of my curiosity to observe the difference it would make. I have seen so many other meetings with officials, wherein her credentials were properly mentioned.

The Joint Collector was putting up a big show of power and pageantry, which was actually not there for him. He was sitting in a small cabin, in one of the numerous offices in the Civil Station. He was quite clearly discomfited. For, the general posture of the persons present before him did not show too much of an obsequiousness that he was usually accustomed to from the common man. In the course of the talk, my mother used the word ‘*Ningal*’ to him. ‘*Ningal*’ is a polite word of addressing a socially acknowledged person in Malabar. However, it is not a word of address used from a position of obsequiousness. The obsequious position word is *Saar*, which the local people necessarily have to use to the Indian officials, in southern states. In



Malayalam, the other word for You *Ningal* is currently forbidden to the officialdom, by a non-written gradually forming social education that comes out of low class schools.

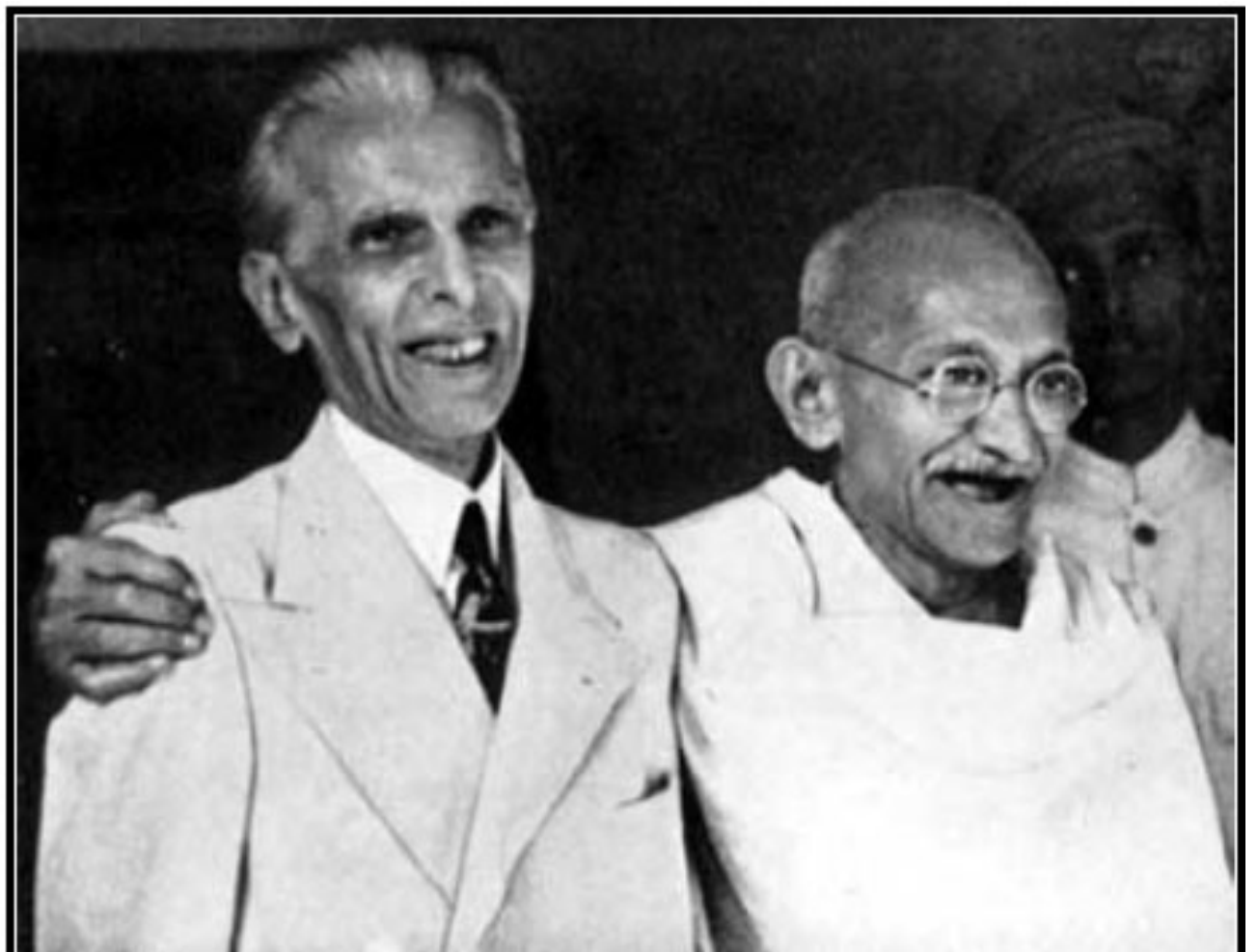
The facial expression change that appeared on his face on hearing the word '*Ningal*' was quite phenomenal. His whole features shook. His eyes went into fury. He slapped on the table, and in a very loud voice, demanded thus: 'Do you know who you are talking to?' There was an uncontrollable homicidal fury in him, which he would have unleashed had there been more power in him. Many signs of schizophrenia were quite visible in him. If he had been a small time person showing such signs, he would have been in a mental hospital.

The funny part was that he was shouting thus to a retired official who was much senior to his low level post. Now, my observation has nothing to do with my mother's credentials. I have heard so many people address her as *Saar*, and she herself is not fully without official arrogance[especially after working in Travancore areas).

What I wanted to stress here was the power and need of proper introduction in Indian social communication in general and towards the Indian officialdom in particular.}



33. People are generally pious and do pray. They go to the temple, attend the mass in the church, or do the *namaz* in the mosque, depending on their religion. However, this religious belief has nothing to do with any ethical standards. Government officials who are corrupt to the core are also quite intensely religious. They do *puja* and such things without any mental qualms. In fact, they do not connect public or private heist with their religious beliefs, nor do they feel that there is anything contrary between these two actions. In fact, if they do land a



government post, wherein they can get a lot of bribes, they thank the gods for this benevolence. For, it is believed that the gods gave them the chance to make money, which they will with no mental consternation. Now, it need not be understood that the bribe-taking official is a worse man than many others who do not get an occasion to collect bribes. Most people who speak against corruption are only those who did not get a chance to be in such a position.



34. Generally Indians do touch others. It is not connected to any nefarious intentions as would be understood in English.

35. Some touching is part of asserting domination. It is generally done to erase some level of inferiority complex and also to show off access and companionship. If the other party heartily dislikes this level of display of companionship, he or she would certainly try to shake it off or show dislike.

36. Other touching would be a need to assert association and to display that level of intimacy to others who are viewing. Such things have powerful impact in the social scene. Lower placed people might touch a superior placed person to imbibe positive energy. For, this very reason, many superior placed persons do not like to be touched by persons who they perceive as inferior.

[Check : [Codes of reality: What is language?](#)]

37. Generally, people, when standing, lean on the nearest wall, doorframe, pillar, vehicle etc. When travelling in a public transport like a bus, they would incline to position their hip on to the nearest sitting man's shoulder. If that is not available, they would recline on an iron pillar inside the bus or a seat handle. It is in many ways connected to an innate training to lean on to something to improve one's social personality.



This can be anything like a family stature, associates' stature, financial acumen, possession of property, connection to higher social circles. The main reason here is that all these things do improve one's social status, which in all ways connects one to higher social mobility and even better earning. Now, the basic difference here from an English understanding is that the indicant words change as per the social stature of the support.

38. In a crowded bus and other similar areas, when people want others to move from their way, they would touch them, nudge them and at time tickle them to irritate them to move away. In a way this gives them a chance to dominate and touch persons who may be their social superiors in looks and demeanour. Moreover it signifies the lack of an egalitarian usage like *Excuse me*.

39. People generally do bluff and it is not seen as a great negative attribute. When introducing oneself, people generally go out of the way to bring in one's connections to so many great personages in society. It helps everybody. For, even if the other person is inclined to be respectful, he still has to explain his '*respect*' to others. For this, he needs a reasonable amount of information that can help his stance. Thus bluffing is an accepted fact of social



communication. However, detractors would pounce on it.

40. Unless the housing colony is a professionally planned one, done by private real estate builders or by government, usually people who make money go in for making mansions rather than houses. Even though it might seem a wasteful endeavour, the fact is that it is a very effective technique to arrive at a higher indicant value in society. For, the person in the smaller house is a relatively lower indicant value guy. In fact, every person in the social setup is viewed in a weird manner relative to others. An absolute valuation is not possible in feudal languages.

41. Since interpersonal communication between persons of varying age, and non-corresponding financial acumen and professional positions is quite troublesome, due the factor of indicant words, in any place where a lot of people function together as in a market place, accumulation of dirt is a very common phenomenon. However, in places such as government departments and their personnel's housing areas, where there is a very definite hierarchy attached to persons, a level of cleanliness can be maintained, if such a decision is enforced. However, spontaneous maintenance



TIVANS.

Thiyya labour class, as apart from the Thiyya aristocratic class. Palathoppi wearing men and bare-chested women are clearly visible.

of tidiness is a rare thing in Indian social and commercial spaces.

42. Dressing standards also are connected to the feudal hierarchy in the language. This may not be visible when the people dress up in English garments such as Pants, Shirt, Jeans etc. However, the native dresses of the people are heavily connected to the concept of feudal respect and self-degradation. For example, in Kerala, people currently wear the *Mundu* as the lower garment. {The fact is that this is not a common traditional dress of the people here, even though most people believe it to be so}.

The *Mundu* is a white shawl-like dress that extends to the foot. In the usual manner of dressing, it is



folded at the knee and tucked up at the waist area. However, when meeting a senior or ‘respected’ person, the wearer has to *unfold* the mundu. This is a slightly cumbersome process. However, everyone does it. The issue here is that the unfolding is directly connected to the indicant words in the language. If it is done, it is accepting the higher indicant word status of the ‘respected’ person. If not done, it is informing him that the wearer doesn’t feel that he has to be respected.

An attitude of non-acknowledging is also practised that can send the message that the wearer has chosen not to acknowledge his presence. Beyond that there is the more tragic issue of unfolding for one person and not unfolding for another person. This can literally pierce a wedge between the other two persons.

In the case of *Sari*, among the non-English speaking or the conservative section of the society, it is a dress that claims an age-wise seniority or at least a claim that the wearer is a mature person. This has a negative issue in that in many areas, where English is not commonly used, a female wearing an English garment like a pants or an Indian liberated dress like a *Churidhar* is seen as a youngster or an immature girl. This is reflected in the lower indicant word addressing and referring done by the lowly



informed, native language speaking group. In many cases, they do it with a vengeance to cast a bridle on the other female by the usage of lower indicant words in a very audible manner.

It must however be admitted that Sari, Blouse, Mundu etc. do not really belong to the traditional dresses of the majority people of this geographical area. However, by the time India was formed in 1947, British rule had given rights to the lower castes to attire themselves in better clothes. See this picture of a household of [Thiyyas](#) of Malabar. Men wore a *throth* (cotton towel) and a palathoppi (cap made of aracnut leaves). Females were not allowed to wear any upper garments by social and statutory rules, till the advent of British rule in Malabar. Still in the interiors of Malabar, these dressing standards were visible even in my own childhood way back in the early 60s.

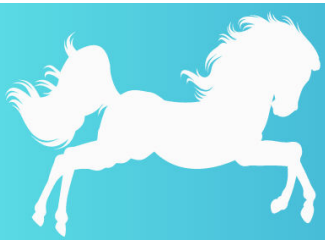
43. A lot of inputs about Indian culture can be found in the driving habit of the people. Again, the exact character depends on the indicant level of the person, in which he is mentally positioning himself. The issue is directly connected to the fact that every individual, event and capacity is processed in the indicant code software incessantly. In Malayalam, the spontaneous processing moves through the *aval*, *ayaal*, *adheham* codes which goes on moving randomly to



and fro, as per the input value change. This processing is also connected to a mental processing on himself by each person, and in relative comparison with others (so many of them).

a. Persons who are from the lower indicant group generally use the horn indiscriminately to bolster their mental indicant code level. For, the ability to make powerful sound is believed to be connected to higher indicant level, by the lower quality persons.

b. A very visible feature of the lower indicant code persons can be seen in this illustration: A vehicle is overtaking another vehicle. At the same time, another vehicle is coming from the opposite direction from far. Now, if the vehicle that is being driven by a mentally lower indicant code person, he would immediately step on the accelerator to stall the other vehicle from overtaking. In many ways, this ability to block another person transforms into value addition to a lower indicant code person. For, he is desperate for such charging to boost his value in his virtual codes. Now, there is the other vehicle coming from the opposite direction. If that vehicle is driven by a mentally lower indicant code person, he would also step on his accelerator to come fast and block the overtaking vehicle. Again what works here is the



same need for gaining numerical values in a virtual code area, which is in a depleted state.

However, the persons who do not need this type of value addition is generally seen to be polite and of courteous driving standards. However, there is this fact to be understood, that almost everyone in India are to some extent in the lower indicant code virtual arena relative to some person, position or relationship. In this regard, the people who speak Indian languages are completely different from a native-English speaking person. A native English speaking person is never in a lower indicant code position with regard anyone. For, there is no concept of indicant codes in English.

44. Then there is something to be mentioned about Women's lib in India. This concept is also very much connected to the feudal content of Indian languages. Actually there is no real input in the Indian languages that women are to be suppressed. The real fact is that anyone who is below another person naturally gets addressed and referred to with lower indicant words. If some man is superior and he has subordinates who are both male and female, they both feel subjugation connected to the force of the feudal indicant words. However, if a woman is superior also, they feel the same level of subjugation.



However, any superior person would dislike another person having loyal attendants. For, it is loyal attendants that lend power in the feudal language systems. Now, it is their duty to see that the loyal attendants are removed from another man, especially if they view that man as an inferior. Now, if an inferior man has a loyal wife, then it behoves upon the superior persons to inform her that she is not her husband's slave and she can go where she wants, and be with who she wants.

The funny part here is that if in their own business organisation, a lowly staff member, let alone a senior person, moves with a competing entity, they would wreck havoc on him or her. Now without thinking about that part, they indoctrinate another man's wife to be disloyal to him. That in essence is Indian Women's liberation.

I remember a writing by a senior Indian bureaucrat's wife about her own servant maid. Her servant maid's husband was a loafer according to her. He did not allow her to work for them. For working for them, there were constant fights inside the household of the maid. Now, what was not being mentioned by the bureaucrat's wife was the fact that her own husband was wallowing in ill-earned income, both legal as well as illegal. The legal loot is the greatest heist going on in India. As to the



husband of the maid being a loafer, the fact is that he has to become a loafer. For, if he was a person with some level of dignity inside him, he wouldn't be able to face the world, with this wife being a servant in an Indian household. For, she is a *stink* for the householders in each and every indicant word they use to her and about her. Those words would attach to her husband also. This diffused *stinking-dirtification* is what many people fear with a great terror. It is this factor that creates a lot of social repulsion, including that for lower castes and those with lower jobs.

The bureaucrat's wife's indoctrination on the maid was to revolt against her husband, and to assert her independence. And to serve them as a *stinking-dirt* level slave. There is no chain or shackles. In fact, the so-called slaves of US were actually persons in great positions. Not serving Indian households, but serving people who spoke to them in English. Well, that experience is simply bliss, compared to what a maid in an Indian household experiences.

45. When speaking about Indian family system, it may not be easy to define the totality of Indian family system here. However, a general theme that can run through the social system may be that due to the particular positioning of the indicant words, a wife brought into the family is not just under her



husband, but under a lot of people. Her own position in the family is connected to a lot of inputs like what is her husband's rank age seniority, his financial independence, the willingness of junior aged persons to accommodate her as a superior, her own capacity for sly cunning to outmanoeuvre other family members to possess the higher indicant words etc.

Well, there is actually a brutality in the proceedings. A simple addressing as *Nee (Thu)* by any member in the new family can forcefully position her below him or her. However, most females are aware of these possibilities and do take adequate care to see that they are suitably introduced. Such introduction can include how much dowry she has brought in, her own family credentials, her education, her professional status etc.

For these reasons, such extraneous factors as her formal education, professional status, amount of dowry, her own capacity to bluff of a grand family background and also her capacity to arrange a suitable introducer who would mention her in a higher indicant word like *Chechi, Avar, Akka, UNN* etc. and address her with a higher indicant *You* etc. can help tremendously.

46. Marriage prospecting is a very powerful requirement in all Indian marriages. For, both the



spouses' family would want to know of the persons who would come to arrange themselves above their son or daughter in the new relationship. They wouldn't want a lower job guys to be able to address their son or daughter with a lower indicant *You, She, Her, His, Him* etc. However usually in the case of an arranged marriage, these things are duly taken care of during prospecting. However, since there is an element of sly treachery in all Indian social functioning, a treacherous uncle or aunt can also play truant and let the boy or girl end up in a mismatch situation.

Even though in arranged marriages, all the pitfalls of a new relationship are studied, these things do not fully work out in the case of a love marriage based on unintelligent infatuation. In such happenings, the marriage can bring in a lot of un-connectable persons into direct connection. This can really create many unhappy issues for many people.

47. Part of the Indian culture is connected to the factor of using names. I have mentioned this earlier. It is heavily connected to the concept of 'respecting' the senior, elder and the powerful. However, in reality, it is a very terrible practise, in that a person can easily disturb another person by simply not giving adequate 'respect' in word, and by addressing him or her by mere name. This,



people do to servants, lower placed persons, financially weak persons, their students, wards and other dependents etc. Even though the concept of 'respect' may feel quite nice, in fact, it is a very terrible thing in that every man tries by hook or crook to arrive at a higher social and financial position. For, if a 'respect' is not delivered, it can create severe mental trauma, the like of which English nations have not seen or understood.

48. There is a concept of displaying extreme hospitality to guests and great social personages. However this again has many aspects hidden behind the thin veneer of warmth and effusive friendliness. The extremely demonstrative welcome is a very brief and short-lived affair. It is connected to a feeling that the guests are of great social value in displaying them to others. The moment the feeling comes that they are of no great social value, the extremes of warmth will change to extremes of coldness and distaste. To the honoured guests, the higher indicant words are used. However, once the guest is evaluated and found to be of a lower indicant value, what comes up is repulsion.

49. Beyond that there is another aspect connected to warmth of hospitality. It is used to subdue the wariness of a powerful person or institution. For, example when the defeated



Japanese decided that there was an alternate way to conquer the US, they immediately went for a powerful show of honour and 'respect' to the US officials. The US officials naturally did not have much experience in dealing with the Asian cultures, which the British had.

[Actually, there was this wearied information that they had possessed. I quote this from Wikipedia: Ever since the Rebellion of 1857 British officials in India lived in fear of native conspiracies and revolts; they warned each other that the natives were most suspicious when they seemed superficially innocent] {MY COMMENT: I do not think that the British officials lived in any state of paranoia in British-India, for they were ably supported by the native populations in almost all their endeavours, including the World Wars. However, the summarisation that a demeanour of affability in the native man is a very suspicious thing is correct, and most Indians currently do know it. Those who do not know of it, do suffer in life}

They fell for the deceit and more or less opened up the US nation to the Japanese economic power to conquer. This was a stance the British colonial officials had never allowed. However, the British fool, Clement Atlee did more or less the same thing that the foolish American officials did. The



American officials were clearly overwhelmed by the clever display of feudal powers and its effusive warmth. Most Asian leaders know what this is.

50. Indians use the technique of friendship, seeming loyalty and show of commitment and a very tangible display of obsequious 'respect' to any person from whom they want to gain something. All these things are not in any manner connected to the same ideas in English. For, these things are just momentary appendages that are used for personal gains. There is nothing deep in them.

51. The words *Sorry, Thank You, Please* and such things do not have perfect equivalents in Indian languages. There are Indian language words that are used as translations for these words. However, they all can be used only by an inferior to a superior. If a superior uses such words to a deemed inferior or subordinate, there would be total disruption of discipline and rupture in the communication. The subordinate may feel that the boss is either a sissy or has gone daft.

52. Such dispositions like honesty, commitment, punctuality etc. are towards those one 'respects'. That is towards, the persons who one defines in higher indicative words. To those whom, one lends lower indicative words, there is no compulsion to be honest, committed or punctual. To cheat such a person or to break a word given to him is not



considered a great offence or sin. Actually people would laugh if one were to mention that one should keep a word given to a servant, a lower placed person, a youngster or to one's student. There can be exceptions. However, these exceptions might be connected to the powerful play of other social codes.

a. Yet, a very powerful streak of honesty would be seen in the social system, extended by the worshiping lower class towards the adored higher man. This same honest group, however would not show the same disposition to others whom they do not adore or worship, in terms of 'respect' in word codes.

Here it might be good to mention that 'respect' in word codes are of two kinds. One is contrived and just for momentary gain. The other is deep-rooted and cannot easily be uprooted.

53. Changing words, breaking promises etc. are also part of the common culture. This particular aspect is connected a few propping issues.

a. One is that words and promises given to the higher person or the 'respected' person are generally kept. However, those given to the lower man or to the subordinate are not treated as inviolable.



b. When people find that keeping a word would involve monetary or social loss, they would opt from the less dangerous course of breaking the word or promise. In fact, they generally would not have much qualm about saying vehemently that they had not made such a promise. For, social or monetary loss might end up in a lower indicant word stature with regard to so many others in the social system.

c. The third reason is that every man is connected to so many others who maintain him in various indicant levels. Both those who are above and also below do have much power in swaying the emotions of this person. The persons above him would cajole him to rethink a promise or word, before implementing it. The persons below him would do the same from another virtual code position. In fact, every person stands on a pivot like position in a feudal language system, from where he can be swung by others by the mere mention of certain level of indicant words that have powerful swinging power.

54. The traditional customs of the people could have an element of performing *Namaskar* or *Namaskaram*. This is just slightly bowing to the other person, with the hands clasped in the form of a prayer. Even though this is treated as a trifling bit of action, actually this act has a deep meaning and



social impact. In passing, it may be mentioned that people do hold the other person's hands in a show of friendship, loyalty, commitment etc. This can slightly come near to that of the English action of shaking hands.

Now speaking about *Namaskar*, it is an act that has a profound social meaning. It is actually an action of showing 'respect' to another person. This can be mutual when equals do it to each other.

It can be a show of subservience when a subordinate shows it to the superior. In which case, it will rarely be returned. Or if returned, it would have an aura of condescension.

It can be just a perfunctory show of 'respect' or just a formal action with no inner meaning.

Now, what has to be superimposed on all this information is the fact that people in the Indian society are not equals. They are arranged in varying levels of positions. This is reflected in the various arrays of indicant words that attach to them in society. The negative and positive values associated with this positioning are really there in the virtual codes of each person. However there is no means to observe it visually now. However, the negative and positive values are quite feel-able. So, generally people have an aversion to touching lower level people, for they do feel a drain of



positive energy when this is done. In many ways, this is connected to the Indian tradition of ‘*untouchablity*’. That was connected to people cordoned off by caste. However, the same effect is felt now without reference to caste, for now in every caste, there are socially high and low persons.

SEE this quote from CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON, C.I.E.

The status of the *Pulayas* of the Cochin State is thus described by Mr. Anantha Krishna Iyer. “They abstain from eating food prepared by the Velakkathalavans (barbers), Mannans (washermen), Panans, Vettuvans, Parayans, Nayadis, Ulladans, Malayans, and Kadars. The Pulayas in the southern parts of the State have



NĀYĀDIS.

from CASTES AND TRIBES OF SOUTHERN INDIA by EDGAR THURSTON (Published: 1906)



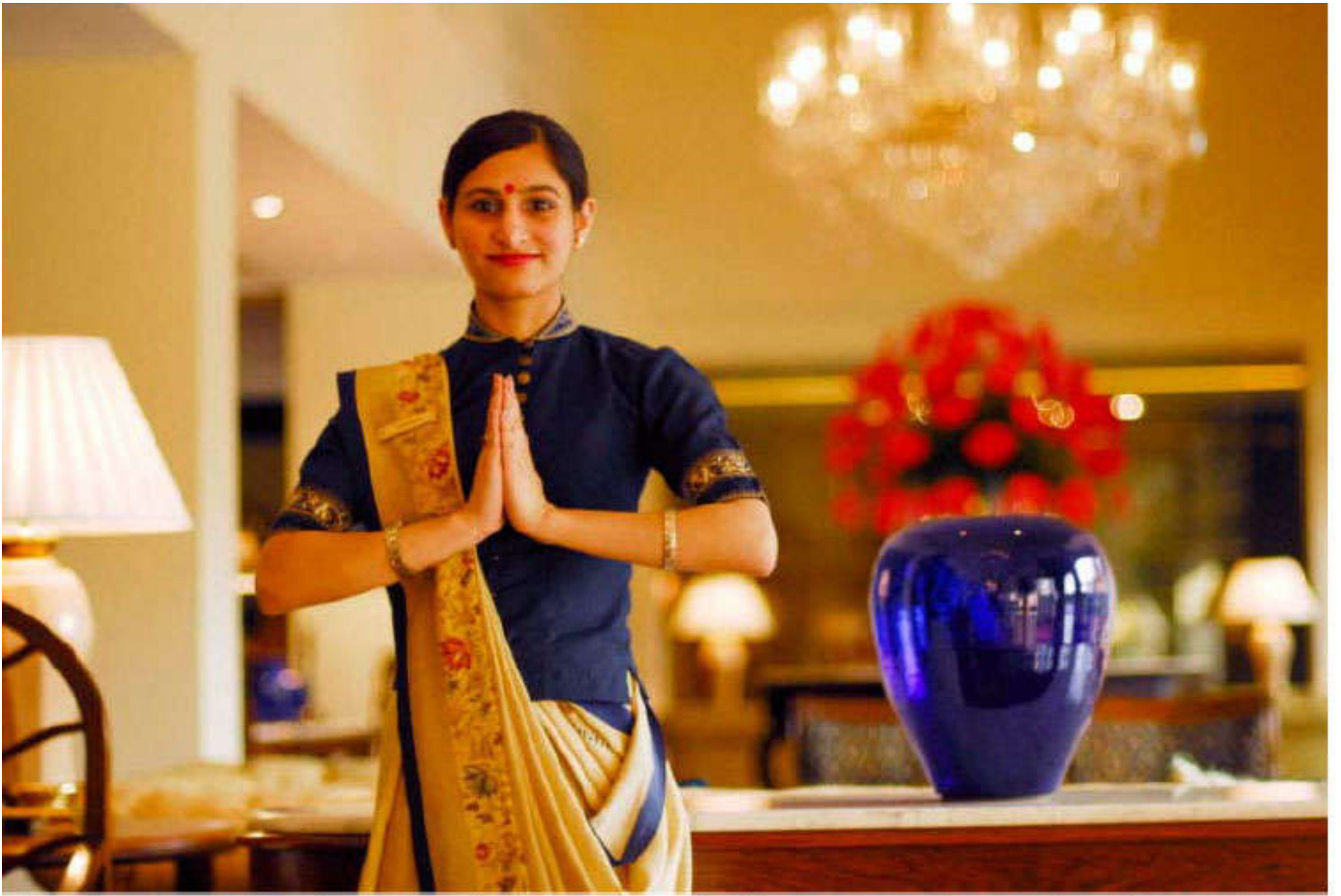
to stand at a distance of 90 feet from Brahmans and 64 feet from Nayars, and this distance gradually diminishes towards the lower castes. They are polluted by Pula Cherumas, Parayas, Nayadis, and Ulladans. [The Pula Cherumas are said to eat beef, and sell the hides of cattle.] The Kanakka Cherumas of the Chittor taluk pollute Era Cherumas and Konga Cherumas by touch, and by approach within a distance of seven or eight feet, and are themselves polluted by Pula Cherumas, Parayas, and Yettuvans, who have to stand at the same distance. Pulayas and Vettuvans bathe when they approach one another, for their status is a point of dispute as to which is superior to the other. When defiled by the touch of a Nay, a Cheruman has to bathe in seven tanks, and let a few drops of blood flow from one of his fingers. A Brahman who enters the compound of a Pulayan has to change his holy thread, and take panchagavyam (the five products of the cow) so as to be purified from pollution. The Valluva Pulayan of the Trichur taluk fasts for three days, if he happens to touch a cow that has been delivered of a calf. He lives on toddy and tender cocoanuts. He has also to fast three days after the delivery of his wife." In ordinary conversation in Malabar, such expressions as *Tiya-pad* or *Cheruma-pad* (that is,



the distance at which a Tiyan or Cheruman has to keep) are said to be commonly used.

Not only Indians, but even native-English speakers also can feel the negative aura of a lower level person in a feudal language social system. So, when they have to move in constant communication with them, the native-English speakers do try to keep a distance. What is generally understood as '*untouchablity*' towards lower Indians by higher Indians is called *racism* in English nations. Basically, the issue is connected to the negative aura of the other section of people who mentally are connected to diabolic social communication systems. In English systems, it is not the lower people that create the repulsion, but it is the people who create the repulsion to lower positioned persons, who creates the repulsion.

Namaskar is a traditionally developed social technique in India, whereby people of doubtful social, familial or hierarchical levels need not be physically touched.



This is a very shallow posture, wherein there is only prefuntory sincerity. Actually to the vast marjority of people in India, Namaskar done to another person is actually an action of obeisance and servitude. It has very minimal connection to the nonsense given on Wikepdia. Image details: An Oberoi Hotel employee doing Namaste, New Delhi 25 March 2009, 16:49. Source Oberoi Employees-Rishi (23). Uploaded by Ekabhishek Author Saptarshi Biswas. This file is licensed under the Creative Commons Attribution 2.0 Generic license.

55. There are many such things that can be mentioned about Indian culture. Actually, it would require a huge writing to denote the real quality of Indian culture. However one can also write like one finds in the typical books on Indian culture: I am copying from one website that was speaking about Indian culture:

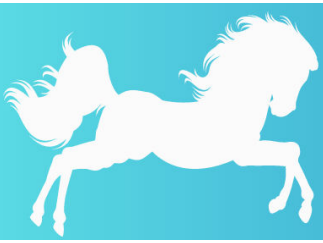
<http://www.indianmirror.com/culture/cul1.html>. I have taken one paragraph and given the heading of some of the other paragraphs. This is a standard version taught by inferior-informed academicians. The fact remains that these are all empty talk, by persons who earn a lot money teaching nonsense.



For, none of the mentioned things are true. Only empty-headed Englishmen would believe all these.

Quote: Humanity - The mildness of the Indians has continued till date, despite the aggressiveness of the Muslim conquerors and the reforming zeal of the British, the Portuguese and the Dutch. The Indians are noted for their humanness and calm nature without any harshness in their principles and ideals. Tolerance, Unity, Secularism, Closely knit Social system **END OF QUOTE**

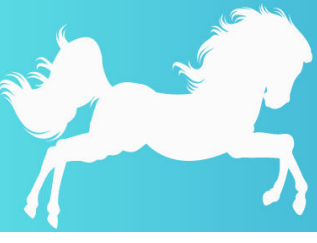
The truth is that the people are generally cruel and callous to persons who they define with lower indicant words. To a surrendered person, they show no mercy even if the surrender is affected after a particular set of terms. He will be beaten up to a pulp. There is no tolerance to anyone other than persons who belong to one's own system and codes of behaviour. However, since the other side can also be powerful, people live in a kind of mutual checkmate. There is no unity, other than among persons who are arrayed under one particular leadership. The concept of secularism is all mere talk, and just a cunning insertion into statutory wording. It cannot be connected to Indian culture in sense of the word. As to the closely knit social system, well the indicant words do pull people too close for comfort towards their dominating social,



familial and professional leaders. They should feel discomforted and stifled. However, they all know the rules of the game. They would only seek others over whom they can dominate.

This is the way the culture of India should be viewed as. That of people's mass behaviour. But then the general pedantic tendency of the Indian academicians, when asked to define Indian culture, is to head straight for the various ancient religions and religious practises of the place currently known as India, the religious rituals, a lot of unilateral claims of cultural superiority, claims of non-violence which is actually not there in the history of the various places in this area, claims of honesty which really has no basis other than to one's feudal superiors, claims of social altruism which was never there, claims of great knowledge and scientific skills which were definitely there in almost all ancient cultures all over the world, but quite hidden from popular access in this area, claims to social equality when actually the major peoples of this area were more or less non-statutory slaves, and many other things.

56. There is a great deal of literature in Sanskrit. However, how this can be claimed to the antiquity of India is the question. Of the areas that were under the Sanskrit usage, most do not really



coincide with the map of modern India. Moreover, the people's commitment or loyalty to this language and its legacy is also doubtful. For, it was the British officials of the East Indian Company who worked hard to trace out the various literatures from various houses, when they were intrigued to search for ancient knowledge in this geographical area. It was only when they had unearthed all these books that the modern world came to know of them. Simply saying this Raja and that Raja had certain scholars who were adept in Sanskrit and literature has no meaning, in the sense that even this information came out after the British officials started writing the history of these places which were under their rule. Otherwise, it is doubtful if anyone would have been interested in knowing about the past of the geographical area currently known as Pakistan, India, Nepal and Bangladesh.

57. Another part of the claims is with regard to the education system that was said to be prevalent in this area in ancient times. The first in this regard is the so-called *Gurukula* system. In this system, it is mentioned that young children are either send to a guru's house on a daily basis or else made to stay in his household. They are made to do all sorts of household duties including that of doing domestic chores of his.



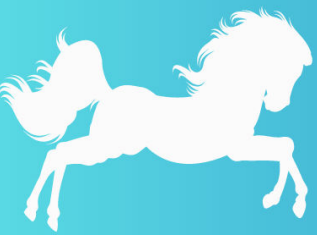
The first question in this regard would be whether it was a mass system of education, or a sort of tuition class meant for the rich and powerful section of the population. Even with regard to the quality of education, it is doubtful if a businessman or a carpenter would send his son for this sort of education, wherein the knowledge that might be imparted would be of no worldly use to the vocation that the child would have to follow as part of his hereditary vocation.

The second item is whether girls would be sent by any family, wherein there is every chance of the individual being used for sex.

The question of whether it was liked by every parent to give his young sons to the care of another man's household, where he could be used for sex.

The guru's household would love to have the child of a socially prominent person to be taught by him. However, what would be the attitude to the son of a lower class person is the moot question. For the higher class parent would be an *Avar* or *Adheham* or *UNN* (all are higher HE). The lower class parent would be an *Avan* or *USS* (all are lower HE).

There are claims about ancient universities at such places as Nalanda and Taxila etc. In the huge



land mass that is the sub continent, it is not possible to connect the current day people living here to such institutions, in quite far off locations, and in quite distant past. The intellectual influence of these educational centres is definitely not seen in the people here. It is a rare person who even knows Sanskrit in this geographical area.

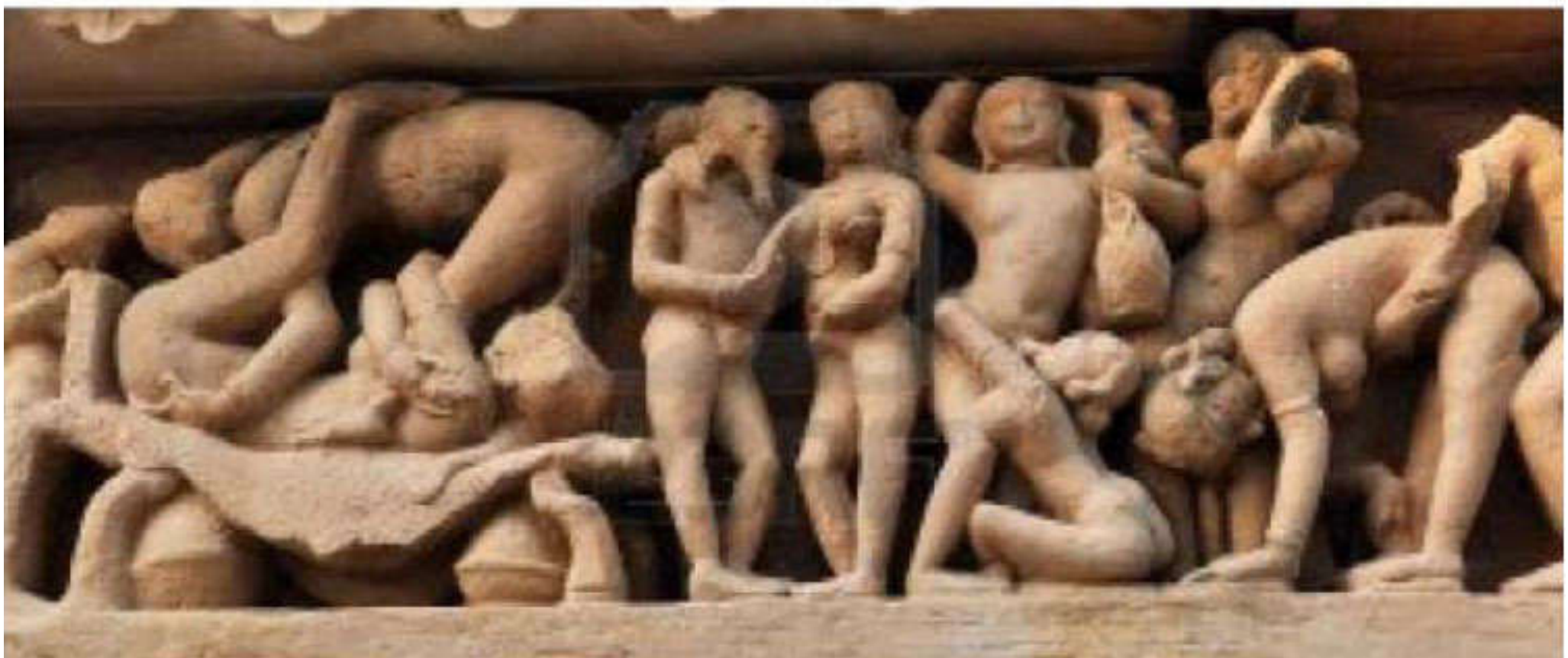
58. Then there are claims about the sexual morality of the ancient peoples of this place. Well, it is a fact that sexual exploitation was rampant in this area. As to very ancient times, the book *Kama sutra* by Vatsyayan (incidentally this book was also unearthed by an intense search by the British scholars) is a clear evidence that lower class females who worked for the rich persons were seduced and fornicated. In fact, in *Kama sutra*, there is a very detailed sketch of how such women can be mentally dominated upon and made to get into the bed of their rich benefactors, willingly. The aphrodisiac capacity of social power is very clearly mentioned. Women do fall for the allurements extended by rich and powerful men. However, in this book clear mention is made on how to avoid complexities that can come up when accomplishing the seduction and the fornication.



Moreover, it is mentioned that females who work with other men can be seduced by them. Moreover all other type of sexual seduction of various other kinds of females by various methods is mentioned in this book. The fact that this book is quite detailed in the various techniques of sex



Temple sculptures



means that the rich individuals did practise the use of the females of the lower classes for sex is clear. For, so much clear ideas about feminine body features are given in this book. Including a clear description of the categorisation of women according to sexual features. And the various



Territory of Slave dynasty rule

How much connection to the people of modern India these sultans have?

techniques mentioned along with their limitations can point to a very liberal use of females for this purpose.

The fact that the concept of *devadasis* was rampant in this area also points to the use of females for sexual purposes by getting them to be given to religious institutions.

The sculptures in the temples of Khajurao and other places, including the Ajanta Caves do point to a very pointed interest in sex among the rich classes. [Incidentally, the rock cut art seen in these caves and temples do point to the existence of a very much enslaved group of persons, who might not be slaves in the legal sense, but in the reality of the local area social scene].

However all the above mentioned things are really quite apart in terms of both geographical



distances as well as time periods. Actually the areas connected to the above-mentioned items are quite far off from each other that it might be correct to say that in ancient times, there was bare connection between each other as one would say that those places are connected to China or Ceylon.

Almost all the kings of 'India' had male as well as female slaves. Many of them were used for sexual purposes. During the Mogul kings' period, all the royal and noble households had slaves including females. Many of the females were used for dancing and sex. It is seen mentioned that when the Mogul army went for battles, the females slaves accompanied them and entertained the nobles in their tents in the night time.

Before the Moguls, the northern areas of the place currently called Pakistan and India were under the rule of the Slave dynasty Sultans (*Sulthaans*). The very term; *Slave*' in their nomenclature connects them to the fact that almost all of them were beautiful boys bought from Arabian slaves markets. The boy who became the most fancied one by the reigning sultan usually took over the power when the sultan died. So much was the connection and commitment the sultan had with the boy of his



fancy, which possibly continued to post-puberty years.

However, it would not be correct to say that the vast majority of people in the land did get to taste all these tantalising pleasures. For, they were the exploited section who had to work from morning to evening in the agricultural fields to earn their daily bread and to pay a colossal amount of the produces to the totally suppressive feudal officialdom, who spoke to them in utterly despoiling feudal pejorative words. Moreover, it was usually their female folks who were actively preyed upon by the higher classes. The extending tragedy of this issue would be that the lower class females would also look upon their own husbands and other male folk of their own class with disdain, and would view the higher class males with adoration. For their own males were generally placed on the lower, stink-levels indicant words by the superior classes. There the higher indicant words would act as an aphrodisiac and allure the lower



TIYA WOMAN

British rule gave them the right to cover the breasts



class females to the noble looking higher class males. Moreover the lower class males would have a very dried up demeanour, while the landlord males would be quite attractive and sexually appealing.

I have seen it mentioned that the nine-day festival of *Nauroz* was abolished by Aurangzeb, because those nine days of festivity was utilised by the Mughal nobility to prey upon the females of the lower classes with impunity. **I can't find any such mention on the Internet.**

Coming much nearer to present times, I have mentioned about my information about the *Thiyya* castes of North Malabar of the earlier times. The Thiyyas practised matriarchal system of joint family. The Granduncles (*Karanavar*) had rights over the females in the household. The husband of a married female had very limited rights over his wife. The wife more or less remained a part of her own household, with the granduncle even deciding her social movement. The husband was literally a non-entity, due to a combination of factors. One, he was a low caste man. Second, he was an *Avan* and a *Chekkan* to his wife's uncles and aunts and parents, and also to the higher communities. At the same time, when his wife moves around in society, he has to literally compete with the presence of other



males of the superior castes who were *Avar* and *Adhehams* to him and also to his wife's uncles and aunts. In fact, there was no position for him to compete, for he would be forced to concede his inferiority in comparison to them, even in his wife's presence. It would be too much to expect that the higher castes males wouldn't cast their seducing eyes on his wife, right in front of him. For, he was more or less a non-entity. This much I speak of the labour class *Thiyyas*. However, the land-owning class of *Thiyyas* stood above them, and the males in this group also would lay their hands over their same caste lower class females.

Added to this was the fact that *Thiyya* females were prohibited from wearing blouses or any other upper garments. They had to wear a thin cotton shawl known as *Thorth*. Wearing of upper garments was statutorily prohibited by social rules. However, during the British period of rule the power of enforcement vanished, and the *Thiyyas* males slowly started asserting their rights over their wives. {Maybe this would be a factor that would make the feminists of India scowl at the British rule in Malabar}. It would be quite foolish to think that the rich and relatively powerful males of a village in Malabar wouldn't plan to lay their hands on a labour class female, either alone or as a group. That too, when the



females themselves would view them with admiring eyes from their own lowly social positions.

When, many years ago, I once went and stayed in a hut in a remote village area in the district of Wynad (pre-independence this was a forest area inhabited by native tribe. Post-independence, the forests have been cleared and the tribal

populations out on the barren streets). The man in the hut told me stories of the old days. The local landlord's main man would come to a household where some man and his youthful wife would be living. He would inform the man that the next day the



NĀVAR FEMALES.

landlord would be eating from the house. He would then tell the man 'You needn't be here!' The words for *You* would be the lowest indicant [*Inhe, Nee*], wherein the command would be encoded. The next day the landlord would come and have his feast. Even though the landlord himself need not be of very comely looks, he would be a higher indicant man whom the wife



would address with feudal respect. She would do his biddings with coy obedience and respectful worship. That much is assured in the word codes. As to the husband, he would have to fantasise about the coy enjoyments rendered to his wife by his landlord and be more respectful.

Post independence there has not been any great improvement. Police and other personnel with statutory authority do take possession of females for sex. When a female is in a legal trap and she is from a lower section of the social class, no one, not even her husband can really protect her from being preyed upon by the government officials.

In Bombay (currently this place is a mess called *Mumbai*) there is a huge market in selling and buying entrapped females. The Bombay police and civil administration are equally culpable in this. Sometimes the females do manage to escape. Then the police would catch them and hand them over to the brothels again. However, no media would dare to speak one word about this. That much is the social commitment of the Indian media.

The statutory Acts against Immoral Traffic is meant to give a chance for the Indian policemen to lay their hands on females.



It is possible that the revolt against the *Mahapatras* (ministers) of King Asoka took place in Peshwar when they took their laying hands on the females too far.

Now this much is the rough details about the realities behind the cultural claims of 'India' with regard to sexual morality.

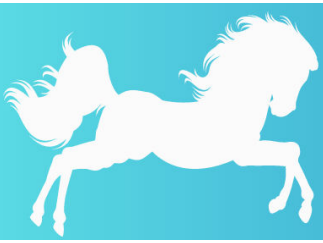
59. The feudal codes in the various 'Indian' languages have shaped the various social institutions of this geographical area. Family system, married life, husband-wife relationship, stature of children, employee-employer relationship, police-common man communication code, stature and powers of the officialdom, corruption in public offices and almost everything about this place has been designed as per the feudal 'respect' versus pejorative codes of this place. However since I have written about these things in detail in my others books, I need not go into them here. The interested readers can read them in MARCH of the EVIL EMPIRES; ENGLISH versus the FEUDAL LANGUAGES, CODES of REALITY! WHAT is LANGUAGE?, IDIOCY of the INDIAN PREVENTION of VIOLENCE against WOMEN ACT and such other books.

60. Since, when speaking about the Culture of a nation, there is always the spur to connect ideas to presumed antiquity especially in a nation like India,



there is this much to be mentioned. Even though there is a lot of effort to connect the present day populations to some very far off times, going beyond 5000 years back, the truth is that actually there is not much of a connection to the claimed antiquity in the people. The majority of the people were living in semi barbarian states, more or less suppressed by their local feudal lords, who used lower indicant feudal languages usages on them and about them. The majority people had names which were real contortions of standards names. For example, in Malabar, (currently north Kerala), the lower castes had names such as **Kittan, Pokkan, Pokki, Cheeru, Chirutha** etc. which were more or less suppressed versions of good names. The good names were kept apart for the higher castes. For example, Kittan was the contorted form of Krishnan and Chiruthai was the contorted form of Sree Devi.

Since each man currently living is directed connected to around 2100000 people who were living some 21 generations back, the exact percentage of the bloodline from ancient Vedic or Harappan Culture (both of them actually beyond or on the periphery of the north-western borders of current day India) shall be absolutely negligible. People do not have any link to the profound knowledge and mantras that are seen to exist in

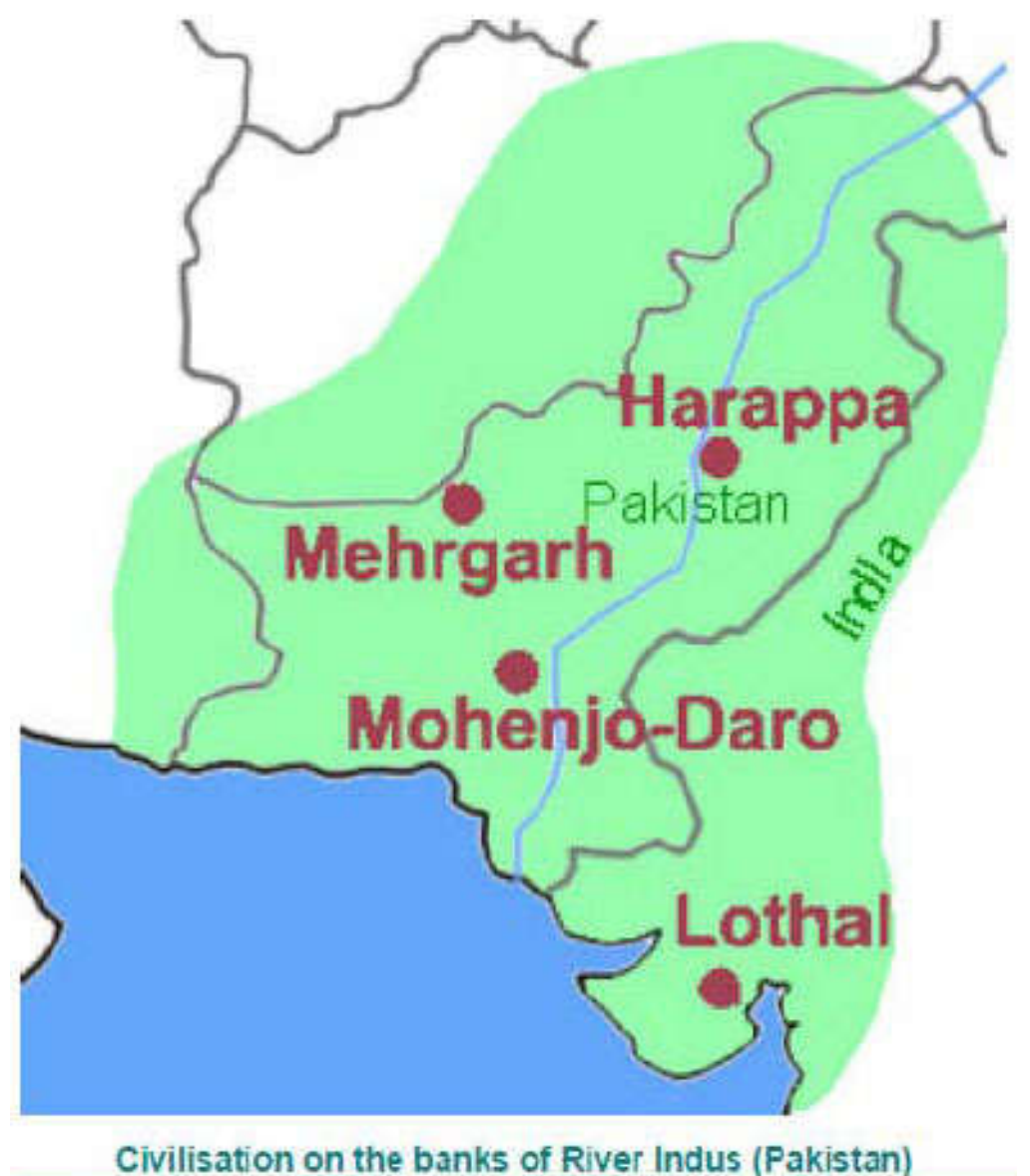


ancient text. In fact, most Indians will not be able to understand much in any Sanskrit text. Even though there is a lot of communal based spurt to promote Sanskrit, it has not borne much fruit. Even if people do learn Sanskrit, it would just be like learning something foreign to them, like say Physics, Chemistry, Mathematics, Biology etc.

A huge unconnected landscape

The geographical area of the place currently called Pakistan, Indian and Bangladesh is quite large even by current standards and means of transport and travel. Even now, people are quite uneasy to travel long distances. Some tens years back, it was seen as a huge dislocation to move some 200 kms away. I remember moving my family (wife and child) to Ernakulum from an interior place in Calicut district, some twelve years back. The feel of consternation and tension in the attitude of my wife's family members was quite remarkable.

One Thiyya man told me that his father had tried to move his wife and children to Calicut city where he was working, some thirty years back, from an





interior village inside Calicut district. This wife's uncles simply gave him a stern admonish (naturally addressing him in lower indicant words) not to attempt such a step.

During the pre-British rule period, if a lower caste group tried to take pepper from an interior Calicut village to Badagara, some 30 kilometres away by bullock cart, to sell to English traders, they would most probably never reach their destination. For, the henchmen of the various landlords that lined the route would heckle and torment, and tease and taunt them. And possibly scoot off with their wares. For, without a decent caste address and a prestigious family name, they would not be able to move far. Beyond that, an address of a small time merchant did not carry much weight or social protection. {This was one of the main reasons that the British traders had to keep armed soldiers to guard their trade vehicles and trading places. Along with this came the need for prestige to function in 'India'. So they had to fight and win any physical confrontation. A show of politeness was seen as weakness and could pose a powerful security lapse}.

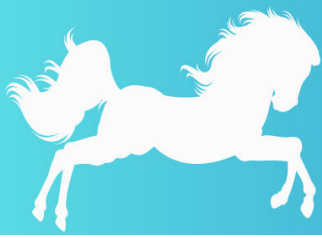




Females even now dare not travel far off from their base areas without proper escort. I do not mean the professionally qualified persons having higher jobs, but the ordinary females. For, if anything goes wrong, the very going to an Indian police station could only add to their physical danger.

A hint to the real disconnection between geographical areas

Now speaking of distances, again I need to pick up some hints from my own family history, to which I am barely connected to. My mother's grandfather was a head constable in the British-Indian police stationed in Manantody (Mananthavady). His house was in Tellicherry, a distance of some 100 kilometres. He and his wife would come trekking through the forest filled areas of the mountainous valleys of Wynad through *Thalappuzha*, *Nedumpoyil*, *Iritty* and *Kuthuparamb* to reach Tellicherry. On the way, they would be bitten by leaches. The journey would take a few days. At times, they would get bullock carts that would take them a bit of the way. There were no proper roads anywhere. I am speaking about a matter of 100 kilometres. The journey was required just because of the British installing of police stations everywhere. Otherwise there is no



Hills and forest laid barren after the geographical area was handed to crooks called Indian leaders. A scene from Wynad.

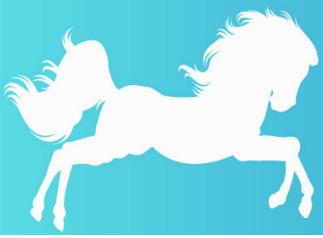
reason for a man to reside at such a great distance from his home.

People disconnection

Thiyyas are a caste in Malabar. Some thirty years back, very few people had heard about this caste in Travancore area, which is just south of this place. At the same time, there was a caste by name Ezhava in the Travancore kingdom. This caste was not heard of in North Kerala at this period in time. Such a disconnection was there between people who lived just a few hundred kilometres on a straight line distance. If a similar distance was travelled to the east, the castes and people there are still not known by people here.

An unreasonable feeling of ancient connections

What I am now saying here is that the concept of an 'India' with a people who belonged to a single



Sree Shankaracharya as envisaged by Raja Ravi Varma

unit is just a figment of imagination. The current-day India is formed on an area which was quite large for any man to think of it as a single unit. It is true that the kings and ruler did march over great distances and place their henchmen in charge of the place. The spurring interest in such

campaigns would be booty in the form of gold in the temples and residences, slaves and also women to carry off. However at the people level, there would be no thought or information about places beyond their immediate surroundings.

To imagine that the people, who lived in the area that is current day Kerala would be speaking or thinking about areas of Gujarat, Bengal, Maharashtra, Kashmir, Bombay, Madras etc. at a period previous to the British rule would be the height of foolishness. It is true that certain people did go for great travels and studies. But that is only an individual experience and disposition, and cannot be used as an argument to say that just because that man did such a travel, the whole areas that he visited can be called a single nation. At this point, my mind is thinking of Sree Sankaracharya



who was born in a small time place in Kerala. He travelled beyond Kerala. I do not know if he had travelled to Ceylon. If he had, would that be a reason to say that Ceylon is part of India?

So the very concept of an 'India' that was there before the formation of British India is quite comical and absolutely ludicrous. To see a streak of cultural similarity as an evidence of the existence of a nation cannot be acceptable. For, then Continental Europe would be a single nation, which it never was. Even now in modern times, a great deal of endeavour is going on to make it a reality. It did not come naturally. Even when the Roman Empire was at its heights, the domains were held together by means of the power of the sword. Not by a feeling of national unity by the people living there. It may be mentioned in passing that the people of Gaul in a part of current day France led an enduring campaign against the Roman legions for years.

Shifting the question on to Great Britain

This could bring us to the question of what is British culture. Well, this question cannot be answered by debating about the religions of Britain or of the kings and emperors therein, but only by focusing on the social behaviour of Britain. However, in actuality, there could be two absolutely different contents to British culture. One



that of England, wherein English has been the national language and by which Britain is generally identified with, globally. And the second one, the traditional cultures of Wales, Scotland, and Ireland. I think that these three places had a tradition of Celtic languages. Language quality does bring in cultural quality. I do have a feeling that Celtic languages do have feudal content, and can in their isolated content contain elements comparable to Malayalam and other 'Indian' languages. If this is so, why don't the people of Wales, Scotland, and Ireland have Malayalee looks? Well, the quiet answer for this is their proximity to English. I have seen the effect of just a whiff of English on my children. That too at such a far distance, living in the midst of 'Indian' vernacular speaking people. If England had been only ten kilometres from Kerala, the Kerala people would have had a very different facial and physical demeanour.

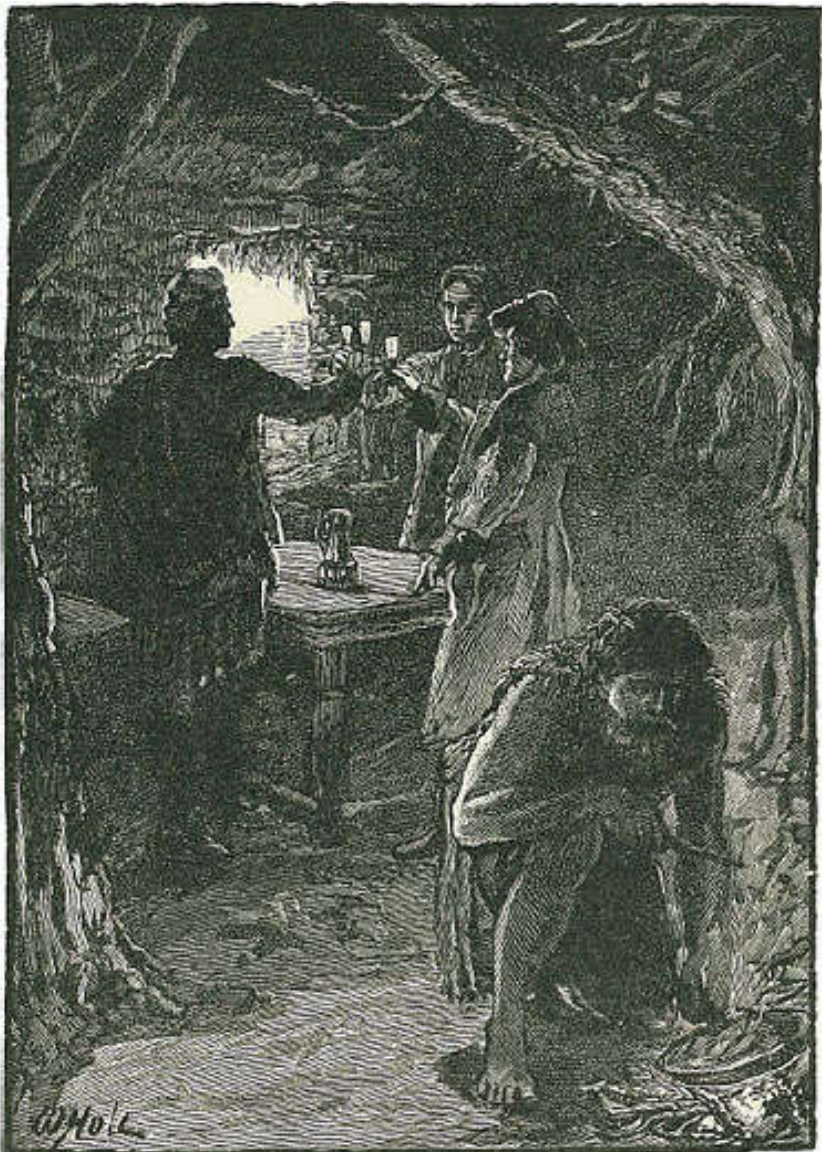
I quote this from Kidnapped written by RL Stevenson:

This was but one of Cluny's hiding-places; he had caves, besides, and underground chambers in several parts of his country; and following the reports of his scouts, he moved from one to another as the soldiers drew near or moved away. By this manner of living, and thanks to the affection of his clan, he had not only stayed all this

time in safety, while so many others had fled or been taken and slain: but stayed four or five years longer, and only went to France at last by the express command of his master. There he soon died; and it is strange to reflect that he may have regretted his Cage upon Ben Alder.

.....

To be sure, there might have been a purpose in his questions; for though he was thus sequestered,



RL Stevenson's (1895) [1886] Kidnapped, London: Cassell and Company

and like the other landed gentlemen of Scotland, stripped by the late Act of Parliament of legal powers, he still exercised a patriarchal justice in his clan. Disputes were brought to him in his hiding-hole to be decided; and the men of his country, who would have

snapped their fingers at the Court of Session, laid aside revenge and paid down money at the bare word of this forfeited and hunted outlaw. When he was angered, which was often enough, he gave his commands and breathed threats of punishment like any king; and his gillies trembled and crouched away from him like children before a hasty father. With each of them, as he entered, he ceremoniously shook hands, both parties touching



their bonnets at the same time in a military manner. Altogether, I had a fair chance to see some of the inner workings of a Highland clan; and this with a proscribed, fugitive chief; his country conquered; the troops riding upon all sides in quest of him, sometimes within a mile of where he lay; and when the least of the ragged fellows whom he rated and threatened, could have made a fortune by betraying him.

The description is surely pointing to some powerful control content in the Celtic communication software (*Gaelic*). However, the exact location of the various command codes can be understood only by studying the language, in its minute detail.

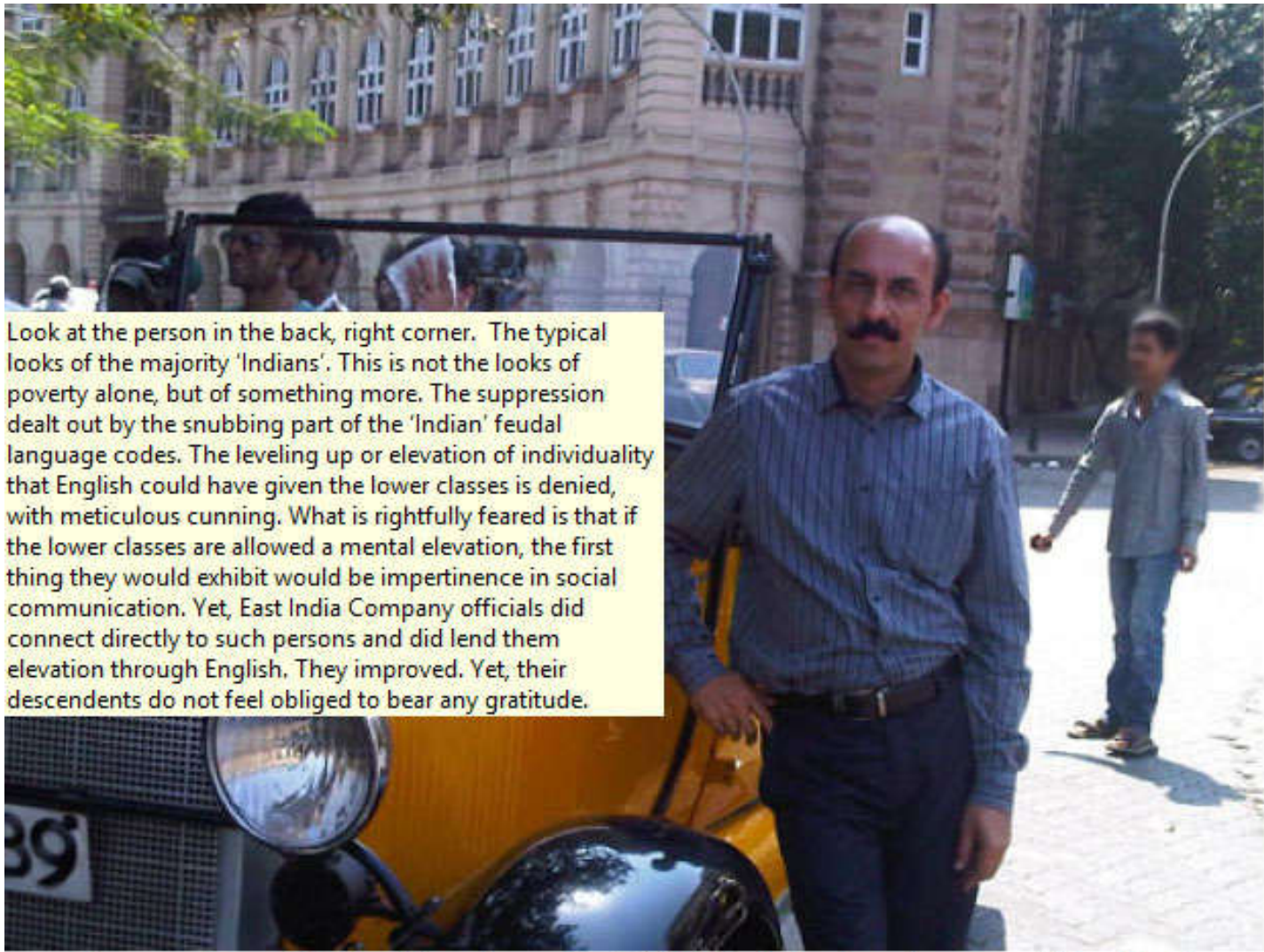
Then what brought this feeling of a single nation of 'India'? Well, it was the connecting together done by the British that made a new nation called India. May be the term '*Sindhu*' was there in ancient literature. However, *Sindhu* River or River Indus is not in India, but more or less moves through modern day Pakistan. Just because the word '*Indus*' or *Sindhu* was there in ancient texts does not mean that the modern day India is a continuation of a nation thus called. The very teaching of the people such nonsense is an irresponsible act of swindling.

It might be true that the word 'India' was used by other nations to denote the geographical area of the

sub continent. However, it was not a word to mean a nation, but a sub-continent or a peninsular area.

I do not know if the word ‘India’ is mentioned in the Vedic texts, the *puranas*, the *Upanishads*, the *Brahmanas*, the *Smritis* and the *Sruthis*. Or whether the various kings and other folk in the Ramayana and Mahabharatha mentioned that they were ‘Indians’. I do not think that any king of this geographical area, including the Magadhan kings, the Gupta kings, the Chalukyas, the sultans of the Slave dynasty, the Mugal kings, the kings of the Vijayanaraga kingdom, the Bahmini kings, the Kulashekara kings, the Cheras, the Cholas and the very many others, quite distant from each other by time and distance, had any such patriotic feeling of being ‘Indians’.

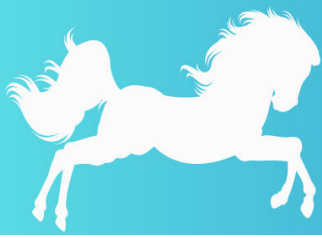
The singular fact is that all these small areas were brought together into one political unit by the English rulers. It was a great act indeed. They



brought in great progress to this place and the people therein. Yet, to hand it back to the treacherous

A scene from Colaba (Honriman Circle) [British designed areas of Bombay]

group of people who had swindled the people for centuries was an act of gross injustice. To the millions who had supported the English rule here.



CHAPTER FORTY NINE

The miserable Indian media

Back to Media

I think it would be good to come out of this theme now and continue with my topic, which is about the intractability connected to improving others. I was speaking about print and visual media, when I had to digress and go into so many other things including Wikipedia and America, and then to Indian culture.

Thraldom of the officialdom

Coming back to the topic of media, I need to emphasise that the Indian media is up-to no good. There is no meaning or good in going for character assassination or some other sensational thing. India does have three definitely terrible issues. One is the thraldom of the officialdom. They have cornered the whole of national resources for their own betterment in terms of pay, pension, commutation of pension and many other things. 99.9% percentage of the local people does not know what all privileges have been cornered by the Indian officials. Ordinary people cannot even speak to them from a position of dignity. Interested readers can go into this **writing** for more inputs on this theme.

An unnatural expansion of wealth

The second is the issue of foreign-earners literally swallowing the remaining bit of the land and its



resources. For their benefit, the national currency goes down. When this happens, no one dares to think about protecting the interests of the local man. The persons who earn from such nations as the US, UK, Middle East Gulf nations etc. literally become economic emperors in India. They rise above everyone and soon become global businessmen. The local people are told that it is a matter of great pride that Indian businessmen are taking over the world. Actually, they are rising themselves on the destitution of the rest of the population in this land.

Actually, there was once an effort to effectively tax the excessive expansion of wealth by means of the currency exchange difference. However, it was met with a very concerted opposition from the rich and powerful foreign-earning persons' lobby. They frankly told the politicians that if such a scheme was even contemplated upon, they would be toppled from power. For these guys controlled the media also. They could very easily plant stories and ideas that can move the people away from these leaders and thus make them vanquished. Here again the media is not educating the realities of the reasons of their economic disabilities to the people.



Sex slave trade in India

The third terrible issue about India is that a huge number of females are being lured, tricked, and trapped into sex slavery in many city brothels. The local Indian police and administration are hand in glove with this nefarious practise. They get both the females as well as money for protecting this. The most famous of these sales centres is in Bombay, in Maharashtra. No media dares to take up an



enduring fight for the liberation of the females who are literally locked up till they mentally breakdown to a level of

accepting their fate.

Google Search: Girls undergo systematic rape and torture in brothels

When speaking thus about the Indian media, I should frankly think about the media in the English nations also. What is happening to them? They no longer cater to the rapidly diminishing native-English population. They are more bothered about the exponentially expanding population of non-English

populations. So, they can increasingly be identified as having interests similar to the media in India.

In this page of <http://www.thesun.co.uk>, I wrote one comment. It was actually a powerful theme. It has vanished into the SEE MORE COMMENTS link. However, when I received some Likes, I did post a more powerful message. It was almost immediately deleted.

The first comment was

What has happened is sad. However, this incident has brought to light a frill issue with profound possibilities. It is that persons from feudal language nations are taking care of British Royalty. Can have severe negative issues in the long term.

MY COMMENT: It is a very dangerous situation when there are Trojan horses right inside English nations.

Dealing with pygmies

I remember the time when I met one particular journalist of the English newspaper that has its headquarters in Madras. This newspaper carries on a tirade against the Tamil population in North Sri Lanka, and literally celebrated the mass killing of the population there. I met him at the Kerala High Court's media room. I told him of my writ petition against the compulsory imposition of Malayalam



Gandhi in 1918

language on all students. He seemed to take it too personally for I did not show too much of an obsequious posture to him. I spoke to him in English, which he seemed to take as an affront. He did not put any word about my endeavour in the newspaper. When I mentioned about this to an advocate, he was of the opinion that I should have addressed him as a *Saar*. Then he would have given my venture a powerful media boost. That was quite a funny idea, for me to be obsequious to a low grade personnel of a newspaper which was as it was increasingly becoming a mediocre version of what it had been years earlier. I had been an avid reader of this newspaper from my age 10. The persons who ran this newspaper were real giants in English literary knowledge and disposition. Now a lot of pygmies had taken it over. A pity.

Gandhi's tool of self **aggrandisement**

As to the media boost, well, it is a very powerful ingredient. One can imagine the astronomical amount of monetary value a positive exposure in the media has. What amount Gandhi must have spent to



bring in media focus on his shifty stands cannot be known as of now. However, the Congress led Government of India did spend 10 Million dollars from its own funds for the making of the film Gandhi. This film literally made Gandhi an international figure head. For what achievement? Gandhi looks like a divinity. Newsweek's, columnist literally swallowed the propaganda, *line, hook and sinker*. He was to write: 'Gandhi (film) is an experience that will change many minds and hearts'.

The poor people of this land to whom he displayed his tomfoolery still carry the despoiled looks. Their minds and hearts have not changed with Gandhi ideas. Many people make money as bureaucrats and have their children escape from the thralldom of Gandhi ideas. After reaching the safety of English nations, they make proclamations about the greatness of Gandhi. To continue to fool the people stuck here. They know that they wouldn't have to come back.

Speaking about the greatness of Gandhi, I am yet to find one single thing of his that can compete with a six months training under British systems. As to his contributions, I think I need to illustrate one such



Gandhi



Gandhi dominating Subash!

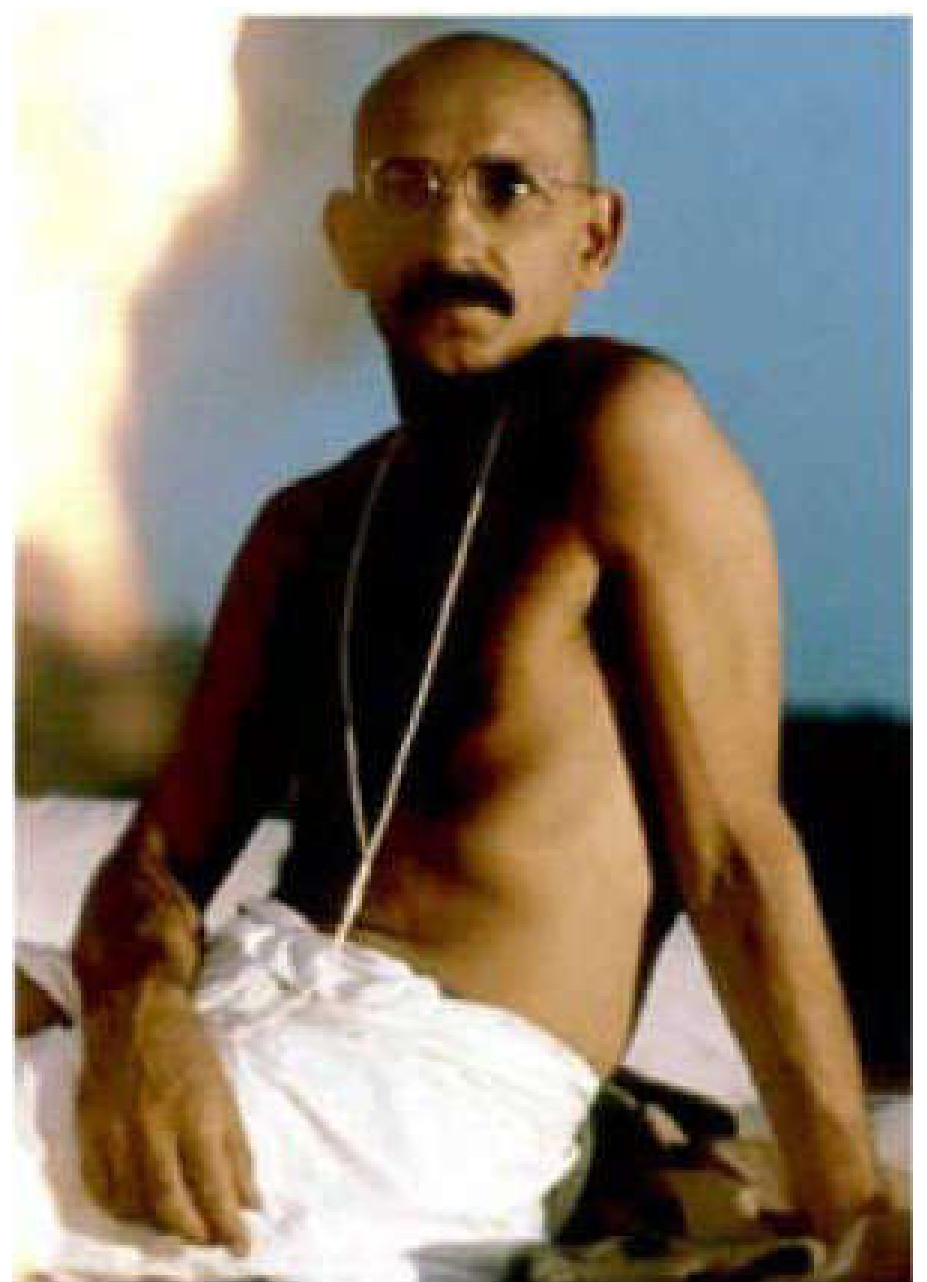
Gandhi powerfully dominating SubashChandran (lower indicant?) that the latter ran off from India and from Congress presidency.

scheme here. Read this: **Gandhi and his Ji**

I have heard it said that he went round British-India in a train to understand the nation. I do not know a person can

understand India by going round in a train. May be if he has some capacity of observation and knows what to seek for, maybe he would gather some information. Other than that the real 'understandings' would be quite superficial. It is like going to Kerala and exclaiming that the place is beautiful. However, to know the reality of why in this beautiful place, people live a very disconnected and socially controlled life, one has to really stay there for some time and detect the problems in their communication software.

Gandhi naturally found the nation quite undeveloped as anyone else would. Now this undevelopment can be at two different levels. One is that

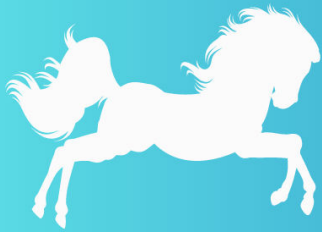


Propped up fake Gandhi (BenGandhi)



of social quality and the other of technological infrastructure. What should concern an observer more is the social quality of underdevelopment. Technological development is really a superimposition as far as nations like India are concerned. It is like only a few people only using tooth paste and brush many years ago, and now most of the people are using it. It is a thing brought in by Colgate Company. They would do it anywhere and everywhere they can create a market.

The change that the British rule created in India was of very magnificent one in terms of quality, but quite miniscule in quantity. For, they were literally raising a nation from the very depth of a canyon. What they did create was of superb quality. This superb quality could have spread to others and to the total landscape within a matter of fifty more years. However, right at the critical moment, the Atlee the buffoon came to power in Britain.



CHAPTER FIFTY

A low quality idea

Gandhi mentioned or maybe he wrote in his minor periodical about the idea of Panchayati Raj. That is every village or small groups of villages should go in for their own local government. If this is said about England, maybe there would some sense. This form of local self government was imposed on the nation around 1996. It was actually a burden for the exchequer. When a lot of developmental activities like public toilets on all roads and streets, good roads with ample footpaths, good English education, free buses for school children etc. were still not there, this was actually a simple impertinence. However, it is an accepted fact that is mentioned in all corridors of the officialdom that the people are fools and they do not know anything about what is good for them. Actually, I have heard the government officials mention that the people of India are *donkeys*. So, they decide on what is good for the people. This is more or less prompted by a desire to associate their own name with grandiose public programme. They want their names mentioned on public hoardings.

Now, what is wrong with the Panchayati Raj (local self government in villages)? Well, for one thing there is actually no need for one more government.



There is one at the Centre and one at the State level. Both are running at an inefficient pace. One more means, new licences, new government offices where the people would have to bow and pay bribes. Apart and above all this, the government decision-making was again moving to small time people. They are mentioned as persons who do not know anything. So, the government officials naturally come into the picture and guide them. This guiding again actually means that it is the officialdom which is running the show.

The panchayat arranges a lot of study classes and interaction programmes, wherein the government bosses come and act out their grandness. The panchayat leaders pay obeisance to them, and they in turn extract obeisance from the local people. It is an opportunity of a lifetime. Persons who do not have understanding of what is the real development that has to be imparted to the people come into positions of power. The tragedy can be better understood when I refer back to what the British rulers gave to a section of the lower castes in a small town in North Malabar. They gave them the opportunity to learn good quality English and thus to come above the social suppression in the local vernacular.

However, the new leaders in the Panchayats, would simply be using powerful pejoratives with the



added power of their newfound executive powers. Actually what would happen would be a more intense despoiling of the local people. For, many of the panchayati leaders would be lower quality persons who come up due to the various reservations made for them. For example, many panchayat seats are reserved for the lower castes and many others for the womenfolk. Both of them are not of the material fit to bring in quality change in the society. At best they can induce crude leadership qualities which might be seen to be more effective in crushing the self-dignity of others.

For example, look at this content I have taken from the newsletter published by the Panchayati Raj Ministry of India. There is this quotation mentioned to be by Gandhi: *“If we would see our dream of Panchayat Raj, i.e., true democracy realized, we would regard the humblest and lowest Indian as being equally the ruler of India with the tallest in the land.”* It does not require much intelligence to understand that equality and the concept of people being the rulers cannot be brought in by instituting a local self government, when the communication system among the people are so demeaning to many and ennobling to others. The quote has no meaning, and the person who made the quotation is only playing a hoax. In fact, almost all of Gandhi’s



chatter can be seen to be pure deceit and hoax, if examined in detail.

In a nation wherein the official class of people are way high above the common man in terms of monthly income, there can be no way the common man can communicate with them from a position of equal dignity. This is only one part of the problem. Among the people itself, there will be sharp level difference in the ability to be articulate. If a lower person tries to be articulate, it shall be either impertinence or his or her endeavour to become a leader.

People with no knowledge in English and bare information are given leadership over other people. It would be a terrible situation if a well-informed and well-read person were to live in these villages. These people would take it as an issue of personal competition.

Like in my own case, wherein a formally educated man, with bare English knowledge took up the honorary post of educator in the local Panchayat. He got the position because he was a communist party worker. One of his endeavours was to write a petition to the police to have Varuna and Ashwina forcibly taught Malayalam in the local schools. He found it a great crime that Varuna and Ashwina were not learning Malayalam. However, the police after a protracted period of investigation gave the



report that the home education that Ashwina was getting was exemplary. Or at least that was what was mentioned in the court order regarding this case.

Who is there to lead the nation?

At the same time, who can be entrusted to take up the leadership of the people? It would be quite difficult to find anyone in India to be a leader who would think of improving the people. His or her first preoccupation would be to assure his or her own 'respect'. **Example:** Chacha Nehru, Nehru Ji, Gandhi Ji, Indira Ji, Sonia Ji etc. That in words means that he or she would want the pejorative form of addressing and referring to be enforced on the maximum number of people. Moreover, they wouldn't be able to make any changes to the feudal-language-created social structure, in which every individual is connected to others in a very creepy link of 'respect' and insult.

What ultimately comes out of this Panchayat Raj endeavour would be the power back to the bureaucrats who would act like *chotta* emperors over a huge number of Panchayat Raj leaders. Then the next issue would be to test their ability to create new laws and acts, by which they get more power over private individuals. Here again, one can see that the original aim of the local self-government to unshackle the citizen is going off-track.



Degrading the females

See one law these bureaucratic nuts have framed. In many interior places of India, female infanticide is an act that is getting more popularity. Now, what is the problem with having a female child? Well, the Indian feudal languages, which already have a bias against the weaker individual, have a slightly more bias against the females. This is generally in the husband-wife communication. In this, the wife is given the dirtier part of the communication code and the husband is assigned the ennobling part. This connects to so many other social and familial relationships and reduces the wife, the daughter, the daughter-in-law etc. to the level of a mere appendage. The females in India who usually break out of this scheme of things are generally a tough type of females who may display a lessening of feminine qualities in behaviour, speech and gesture. This is because they need to escape the thralldom of the language codes by means of acting out in Indian macho behaviour. When Indian men act uncouth, it is seen as a natural pose. However, when females also act like that, it becomes an irksome pose. Not at all feminine. As to the males, most of them naturally haven't had any exposure to English levels of refinement and can be quite crude to those they do not respect.

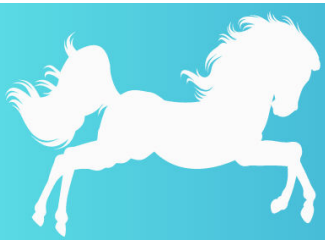


Now what is the way to bring about a stopping of female infanticide? Well, the issue has to be seen thus. If infanticide is allowed to continue, in the future there would be a huge number of males who cannot get a wife. This can lead to social unrest. At the other end, female infanticide will necessarily lead to a population implosion. (Which actually is what the nation is planning for!)

The best and enduring way to stop female infanticide is to improve the stature of the females. Indian languages cannot do that. However, if there is a huge financial acumen in certain families, the females therein wouldn't feel the burden of the language codes. For, they will stand above it.

So, when the social power is given to low-informed, no-English-knowing leadership, the stature of the women folk will go down. However the social leaders want more powers over the females. They have come out with a law. That is, any woman who is pregnant in the villages has to report to the *Anganwadi*. *Anganwadi* is the place where totally uninformed class of people don the role of teachers. Actually, the fact is that most senior Indian officials are also of the servant class, but of a superior demeanour).

I remember the issue with regard to Ashwina. The local state minister gave a proclamation that children who did not attend schools would be



forcefully taken to the Anganwadi. Within days, an un-educated remote-village female came to enquire about Ashwina. Her details were asked for. Ashwina at that young age also was an English trainer, and quite successful at that. As to this communist minister, I have been told that he has made money and that his children might be in the international arena.

Now coming back to the pregnant females, they would be continuously monitored and their movement tracked by a committee of people formed by the Panchayat. This was to assure that she did not go to any Medical Clinics for *child-sex* (gender) determination.

Now what is this rule making of the stature of the females? It is bringing it downright to the depth of the gutter. For, she would be continuously queried upon by the social bosses in crude lower grade pejorative words. How would that affect her personality? And what about the child she is bearing? The child's personality would be soiled.

The nuts who made these rules do not know what they are doing. The way to stop female infanticide is by improving the stature of the females. If India has not been able to do that, well, it might be a good idea to ask for British rule again.



Instead of improving the stature of the females, they are again trying to add more woes for being a female.

Now, who ultimately garners all the royal statures? It is the Indian official class, who adorn themselves with royal robes. Actually the idea of local self-government had been explained as removing an immensity of officials from administrative decision making. However, in reality, they again garner force, by positioning persons who have no idea as to what is the essential development that has to be brought in, as local leaders.

Indian training quality

It is here that one need to think about what are the essential elements of development that has to come in. The problem here is that when low quality people take the leadership of imparting quality, by disseminating it from their own personal demeanour, then what arrives is a lowering of quality.

It is here a special feature of Indian training programmes need to be mentioned. Everyone, including trainers, teachers, businessmen, social reformers, wants persons who are of lesser capacity than them to be with them. What then turns out is a sort of tall person on the top, then a



lesser height person below, and below him a still smaller person and thus. It is a system of stunting. Intellectually-stunted persons fill the space. When the taller persons leave the arena, then what remains is a series of dwarfs of progressively lesser heights dominating the scene. This has happened to India since the so-called independence. These intellectual dwarfs stand tall over others in the nation.

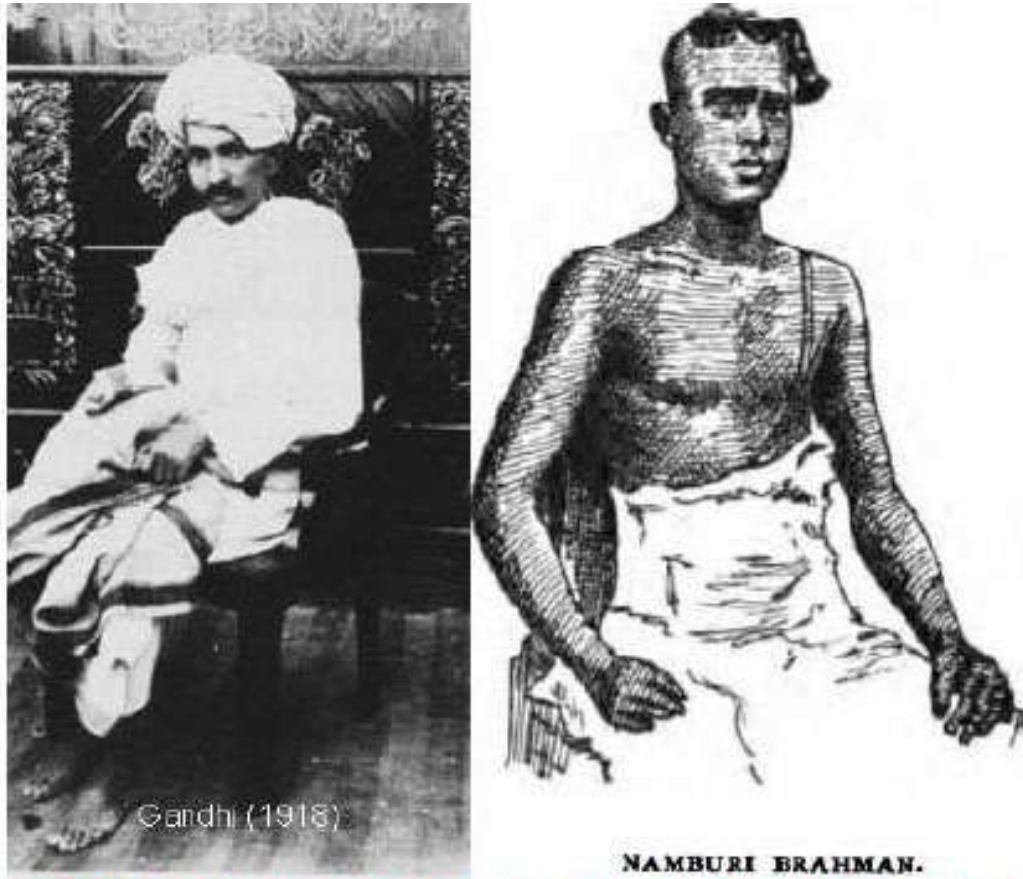
Actually, the original British training was the exact opposite. Individuals simply expand in their capacities. However, it is true that the essential quality of Indians arriving with an ambivalent mood could have been a point of consternation. For, the Indians were not fully in English, but did oscillate between English and their native feudal language.

Now, in the new schemes of things as exemplified by the Panchayati Raj, senior officials dominate the top positions. Below them come a series of intellectual dwarfs. The very fact that these leaders do not know English, have no idea of what an English classic is, do have no idea about the British contributions to India, and what is essentially the inputs of quality improvement, make these suddenly sprung-up leaders more or less a waste.

The problem with explaining the dwarfing concept in English is that the picture that comes into the mind would like this image:



However, the fact remains that the people who speak feudal languages look different and the top man should be replaced with someone like:



The Aap, Saar, Saab, Mahatma, Ji, Chettan, Angunu, Thaangal etc. level of people!

The persons at the bottom, who are dwarfed looks like this:



The Nee, Thu, Avan, Aval, Avattakal etc. kind of people when viewed from above. Among them also there will be powerful demarcation of levels

They are by no means of kindly disposition towards those whom they can dwarf. When they come on top, they are equally suppressive and snubbing to those below.



CHAPTER FIFTY ONE

What a local self government could do

Here I need to touch upon two different issues. One is the things that can be done by a local self-government. The second is the question of what is essentially quality improvement of a people. I do not connect this to moral issues.

A local self-government in India can do a lot of things. The very basic thing that it requires is people of refinement, quality, and ideas to manage it. That itself means people who are native in English. The moment it is managed by people who are at home in Indian feudal tongues, the idea of bringing out an egalitarian social system in which everyone can improve their personality vanishes.

This local self-government should focus on bringing in good quality English education. However from a feudal language perspective, this would mean the giving-up of social leadership to rank outsiders. For, education in feudal languages translates into social leadership over their students, their parents, and over their extended families. This (good quality English education) the current-day Panchayati Raj leaders will not promote. However, the fact is that when English becomes the language of communication and thoughts, this containment of social leadership actually breaks down. However,



how is one to explain this to the vernacular language speakers?

What needs to be created

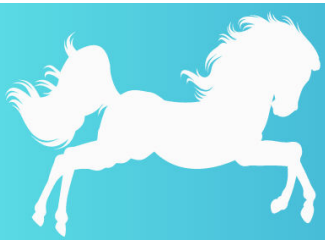
The Panchayat would need to setup a series of public toilets on almost all major streets and roads in its area. This should include a good setup for bathing, adequate water and areas for dressing. There should be separate areas for males and females. Now, this wouldn't be encouraged, for in feudal languages any association with toilet are meant for the lowest grade people. The lower indicant grade words are mentally assigned for them. Who can be handed the charge of managing toilets? There was a separate group of people who were earlier called Sanitary Inspectors during the British rule time. However this was a government post. People donning government posts have to be given 'respect'. Then how will they associate themselves with toilets? So, they changed their designation to that of another Inspector. Even though they are more or less low-informed persons, they are considered to be 'officers' by the public due to the weight given by the terms 'Health' and 'Inspectors'. Now they do not care to take up the care of toilets, but busy themselves with the cleanliness of eateries. In this case also, the Panchayat cannot do anything to improve the public conveniences meant for the people.



There should be a number of playgrounds in the Panchayat areas where members of the public can do exercises, and otherwise improve their health. However, it would be a great surprise if any Panchayat in India has even contemplated on this issue. Actually in most Panchayats in India, there are such grounds available in many government institutions like schools, colleges, government offices etc. However, these places are monopolised by the government staff members, their friends and their family members.

Many Panchayats have riversides and lakesides. These areas are filled with rubbish and have an unkempt look. In many places, people living in nearby lodges use the area for toileting. These areas should be cleaned up and made into parks. There should be a jogging track in all areas of the Panchayat.

Here I need to digress again. It is about the question that naturally an English citizen might feel compelled to ask. Why doesn't a person or a group of persons, simply go to the Panchayat and demand the setting up of a toilet, for the convenience of the public? Well, it is easier said than done. It is not possible for an ordinary person to go to an Indian government establishment and talk about this, let alone demand. The very grading in communication would close up his avenue for



saying this. No persons can speak with a level of equal dignity to an Indian official. Without this basic platform of equal dignity, how can a person make demands? He and his demands would be treated as dirt. This phenomenon cannot be understood in English.

The issue is simply this: Who is He? He can be *adheham*, *ayaal*, or *avan*. Well, only an *adheham* can make demands. An *ayaal* can speak, but need not be affective. An *avan*, if he speaks without a pose of servitude can be treated as a buffoon. And literally driven out. Most people of this geographical area are generally driven out if they make demands. For, they are all *Avans* to the official class.

All lodges should be compelled to have their own toilets with complete water facilities. Now when touching upon this subject, the problem associated with this issue is that usually these toilets would soon start stinking with no one to take care of the toilets. It may be mentioned in passing that I have read about young British officers during the British rule time coming for periodic inspection of Indian staff quarters without any pre-information or pomp and paraphernalia. They would inspect the staff toilets also. Now, if a current day Indian Police Service (IPS) officer were to do all this, he would lose his 'respect'. Moreover, if he has to come to any



such place, a contingent of police constables would need to be kept there, beforehand to salute him on his arrival and to give him a Red Carpet welcome. Otherwise, no one may mind him as a senior officer and he would lose his '*respect*'. Actually this ubiquitous issue of '*respect*' and lack of '*respect*' is a very *efficiency-killing* ingredient in Indian social and official matters.

Commercial township planning

The Panchayat should insist that all commercial buildings including small shops should not be on the road sides. A separate commercial layout should be planned and kept for setting up shops, malls, educational institutions and much more. Roadsides should not be clogged with commercial activities. This would lead to a freer road meant for traffic.

The Panchayat should arrange for free buses for all school-going children. This is not a major financial expenditure, when one sees that an astronomical amount of money is being given as pay, pension, commutation of pension, medical bill reimbursement, leave travel allowance, one month free pay per year etc. to the public servants (government officials). Just by deducting one of these items, the government can garner enough money for the children to go to school in a free and uncluttered bus. At present a majority of children go



to school in cramped conditions in private buses, wherein verbal as well as physical fights between the students and the bus staff are common. The blame is usually placed on the thoroughly overwhelmed as well as low-paid private bus staff.

Now, can the current day Indian Panchayats do any of these things? It is doubtful. First of all the quality of the people who don the leadership in these areas are of the abysmal level. The vast majority do not know English. That itself makes them quite unfit. It is not that the persons who do not know English are idiots. The issue is that people who know only Indian languages are living in another world, in which human quality is not defined in terms of refinement as understood in English. In feudal languages, the aim of personal development is something that has to be achieved by means of degrading and discomforting others. Development for them is a relative thing. If others go down, then we are developed. That is the way the mind works.

Moreover a personality development in others means that they will not stoop to show '*respect*'. That also stands as a block to developing others. If they are deprived of facilities, comfort, decent place to stay, have to depend on others etc. they will steadily show '*respect*'. Now for leaders who have the sole focus on garnering '*respect*' for themselves,



the idea of improving others who are seen as subordinate to themselves would be an anathema. For it literally means, losing followers and disciples.

Let us see what the current-day Panchayat leaders are really involved in. When the first Panchayat was formed, my mother became the Panchayat President in the local panchayat. This really involved so many sly cunning actions. I needn't go into that here. However, this close association with the working of the Panchayat gave me some insights into this also.

The concept of local self-government is a concept of festivity for the local leaders. Suddenly they are simply flooded with funds which they do not have the quality to utilise for any quality purpose.

Many developmental projects are envisaged. This naturally leads to the chance for every one of the members to take huge commission from the contractors. The contractors are basically helpless in this. For, if they act too selfish and declares that they wouldn't part with any commission, they would have to go home and spend the rest of their days watching TV and playing kid games with their children.

The contractors would also have to pay a slab system of bribes to the officials of the Public Work



Department, which is a state government department.

Very soon the members of the Panchayat start wallowing in riches. They build better houses, and many of them have partnerships in many local businesses.

They increase the taxes on the residences for meeting the various new expenses that arise for the expenditure of the various meeting and other entertainments done by the Panchayat. Also for paying salary to the various clerks and other officials sitting inside the panchayat. They spend a lot of money on printing various useless literatures connected to many self-aggrandising claims. Many Stones are laid just like the Magadha King Ashoka did during his rule (applauding himself). Many leaders thus get their names engraved on stones. However, when the new party gets power in the next Panchayat elections, they actively try to remove the stones bearing the names of the previous leaders.

If any question is asked as to what the Panchayat has achieved, usually the answer that they had built so many latrines for in so many houses, would come up. The question is whether so much money and expenditure have to be met to setup a Panchayat to build so many latrines in so many houses.



Well, if there were no local self-government in the ill-educated villages of India, wouldn't there be more development? However, the word development cannot be mentioned here. For, it again might take the topic to the question of what is the development that is visualised by the Indian leaders.

It is like the slogan that Bajaj Scooters had. **You just can't beat a Bajaj!** I loved the vehicle, and it was considered to be the number one two-wheeler company in India some two decades back. Suddenly one fine morning in some spirited mood of north-Indian parochialism, they changed their slogan to Hindi: *Hamara Bajaj!* Meaning: Our Bajaj. It displayed a logo of a north Indian feudal-language-class farmer featured riding a Bajaj Scooter. Now, the whole context changed. Now, their concept of development was at arriving at the looks of a feudal language speaking guy. The farmer in the logo was obviously either a worker or a farm owner. Either way the social context was quite repulsive. Not that farming was repulsive.

Here I must intercede to say that I have had quite a lot of experience with the business of agricultural products. What makes agriculture in India quite unattractive for persons of refinement to work in is the prominence of feudal language speaking bosses. Many of these bosses as well as their workers are from a crude feudal kind. Both



the farming communities as well as the tradesmen who deal in their products are arranged in a very feudal structure. No person of higher intellect can function inside it, other than as a superior. For, the feudal hierarchy is positioned with the no-English crude feudal quality farm owners and vegetable businessmen on top. Quality functioning is not possible under them.

Coming back to the issue what is the development concept of the Indian leaders, I should say that if the British conceptualisation of Indian development could be equated to the earlier Bajaj Slogan (You just can't beat a Bajaj!), then the Indian leaders' conceptualisation can be equated to the latter one: *Hamara Bajaj*. *I am not able to find to that exact image first used in Hamara Bajaj advertisements from an online search. The newer version has absolutely shifted away from the parochial image.

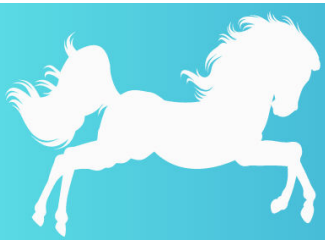
Digressing to the issue of Hindi imposition

Here again there is this issue. *Hamara* is a Hindi word. It is proposed that Hindi is the national language of India. Under what logic was this made is a very powerful question. At the time of India's formation, less than 18% of the Hindi speaking population were literates. This cannot compare comfortably with the literacy rates of such South Indian languages like Tamil and Malayalam, whose literacy rates were much higher. The imposition of



Hindi is also a criminal act. For after the formation of India, Gandhi's language of political activity was forcefully being imposed on the rest of the nation. As I mentioned earlier, this broadened the ambit of Hindi-based political leaders all over the newly formed nation. Actually English was a more native language in many places of India, especially of the educated class. Hindi came only after the formation of India. This language is like other Indian vernaculars, quite degrading to the lower man. The imposition of a feudal language that discriminates goes against the very spirit of the Indian constitution.

When speaking about compulsory imposition of language, there are certain hidden things to be understood. Varuna and Ashwina did not know Malayalam which was the local vernacular. A lot of persons around the area were in a state of consternation. Why? A lot of leadership and domination that could have been their claim naturally couldn't be enforced. Now, this is a point that native English speakers cannot understand. For, when one speaks in English, no such leadership or domination comes about. So the whole theme is quite outside their domain of understanding. That is why the policymakers in England stupidly allow the growth of other languages inside England. Actually, in India, in any



good quality English medium school, if anyone speaks any terribly feudal language like Malayalam inside their premises, a punishment is doled out. Even though it is mentioned that it is to encourage the speaking of English inside the school, the real reason is that when the students talk any feudal language, a strange and powerful dislocation of their focus of natural leadership and of admiration and aims happens. This is quite feel-able, even though no one has mentioned this in so many words.

In fact, in one Kerala English school, a boy living in the school boarding was made to shear his hair fully for speaking Malayalam inside the boarding, during a no-Malayalam-time. This became a huge issue and a police case was registered against the school principal. However no one was bothered that the parents are putting their children in this boarding to make them good in English. One single inmate can throw the spanner into the endeavour. He can open the door to feudal communication codes into the school boarding atmosphere.

Feudal language nations insist on the removal of English and the enforcing of their own feudal languages on their people. Feudal languages arrange people in a military-like social structure wherein a single instruction given from the top goes down like a military command. It is this that is being actively



aimed to be created. This is good when the aim of the top level is people improvement. However, in feudal language systems, it is never the aim.

I remember the demand made by the TNK, the Russian oil company which was having a joint venture with British Petroleum that the senior most British executive in the company should know Russian language. Though this demand may actually seem a demand for more communication, actually the real reason is that the amount of control they can have on a Russian knowing officer would be manifold. By simply changing the indicant words, and also by forcing the officer to concede words of self-degrading 'respectful' words to the Russian bosses, an unwritten kind of domination would come over the person as well as the company. Communication actually goes down, to a one-track *command and obey* route, and a *feudal master and servant* relationship.

The Chinese government is insistent on teaching Chinese to the people of China, who actually have a lot of mutually un-understandable dialects. However, once a single feudal language is enforced, the feudal codes in the language will naturally make the people feel the power and control of the government. These are things that an ordinary native-English speaker cannot understand. For, in English there are no such codes. To try to explain the



concept might be like trying to explain 3-dimensional space to a 2-dimensional being. The way the feudal language spreads out people, institutions and events into a 3-dimensional virtual space cannot be understood in English.

In a way, the imposing of a low-quality feudal language on the people of the newly-formed India was an act of diabolic rascality. However, this gave a chance for the Bombay Film world to make a killing. Their films could make rapid inroads into the interiors of various other states in India. Hindi films which should have had a confined area for display became national films. This should actually be calculated as a swindle. In fact, due reimbursement has to be extracted from the swindlers concerned.

SEE THIS QUOTE FROM WIKIPEDIA

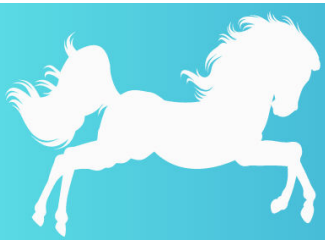
In the colonial era, the *gurukul* system began to decline as the system promoted by the British began to gradually take over. Between 1881-82 and 1946-47, the number of English primary schools grew from 82,916 to 134,866 and the number of students in English Schools grew from 2,061,541 to 10,525,943. Literacy rates in accordance to British in India rose from 3.2 per cent in 1881 to 7.2 per cent in 1931 and 12.2 per cent in 1947.



In 2000-01, there were 60,840 pre-primary and pre-basic schools, and 664,041 primary and junior basic schools. Total enrolment at the primary level has increased from 19,200,000 in 1950-51 to 109,800,000 in 2001-02. The number of high schools in 2000-01 was higher than the number of primary schools at the time of independence.

In 1944, the Government of British India presented a plan, called the **Sergeant Scheme for the educational reconstruction of India, with a goal of producing 100% literacy in the country within 40 years, i.e. by 1984.** Although the 40 year time-frame was derided at the time by leaders of the Indian independence movement as being too long a period to achieve universal literacy, India had only just crossed the **74% level by the 2011 census.** END OF QUOTE {As per Indian government standards, a man is judged to be literate if he can write his name in any language. In fact, if a more stringent standard is imposed, Indian literacy rate is only 40%, now, so many years after the British has left}

MY COMMENT: The fact is that the aforementioned *gurukula* system of education was not so widespread so as to encompass a wide-spectrum of the populace. It would at best be a sort of private tuition for the higher sections of the society and mostly in quite insignificant numbers. Like 10 houses among a population of one million. To imagine that



all the one million people sent their children to the houses of 'gurus' is being quite naive and silly. Even now, with the best of efforts using all modern propaganda techniques, it is reported that there are only 800 gurukuls imparting Vedic education all around the world.

Beyond that literacy in vernacular cannot be counted as literacy. For, I am literate in Malayalam as well as in English. Comparing the amount of information that has accrued into me through both the languages, I find that what I came to know through English and can think about in English is around a few thousand times more than what I came to know through Malayalam. Even the very using of the Malayalam software for thinking brings in a lot of inhibitions or arrogance in me. In fact, I do know that even if I do not know a single thing through Malayalam, I would still be quite well-informed. In fact, Varuna and Ashwina who do not know any Indian vernacular including Malayalam do not in any sense exhibit any signs of lack of information or intellectual capacity. In fact, it is generally seen that their intellect is quite better in so many ways and means than people who are good in Malayalam or are bilingual in English and Malayalam. If they are accepted as trainer, the others improve. However, if the others are accepted



as their trainers, Varuna and Ashwina lose their quality.

The English rulers allowed 134,866 English schools, which had 10,525,943 students in 1947. For what? Indian historian categorically inform us that this many students were taught English to enslave them, and to make them clerks. Should anyone be a fool enough to believe this rank nonsense? I do teach English to persons who come with the smallest of English knowledge. All I need is some 2 to 6 month of one hour daily class to teach them reasonably good English. If English rulers wanted English-knowing clerks, all they needed to do was to teach as many clerks English. There was no need to open up so many English schools, pay an immensity of teachers, and to admit so many students.

Somewhere on the Internet I saw a statement that says that Gandhi has declared that English education has enslaved the Indians. Well, Gandhi used feudal Hindi and pejorative words on the local Indians. He will say it. However, he used all the benefits of English and stayed in England to promote himself. If one were to examine his spoken words to his followers and others around him, it would be seen that it was he who was enslaving them with pejorative Hindi words. The others would have to consistently 'respect' him. Yet, he would call the

Englishmen enslavers. Any sensible man would know how to evaluate this knave.

If India's English literacy is computed, only 5% to 6% of Indians understand English. This is has to be understood as the real literacy of India. Vernacular literacy rate is only a means to fool the majority people here, that they are literate and have been educated. Actually, what should have been done is to allow people to learn their vernacular if they want, but also to inform them that they need to learn English also to come out of their social inhibitions. Instead, their complete education has been contained into their vernacular.

Now, even if they have been fooled, telling them this could be quite unacceptable to them. For, they would insist that they are quite well-educated, in spite of not knowing English. Their venomous words would be directed against those who tell them that they need to get English education, when actually they should be quite angry with those who had used rhetoric to fool them.

See an attempt to fool the people. This person clearly knows English. However, he does not want others to learn it.

[rahudgreat](#) · 3 months ago
To regain our self confidence we need remove English education and teach our kids our culture and language.

Reply ·   · In reply to [VED from Victoria Institutions](#) (Show the comment)

CHAPTER FIFTY TWO

The tantalising aspects of quality improvement of a people

Now let me speak more on the tantalising aspects of what is quality improvement of a people. Actually there is no need to define it. Look at the ordinary people of India. Then look at the ordinary people of England some thirty years back. There is a difference in so many things. Facial demeanour, personality, self-assurance, physical posture, height and in such other things. Well, the other very apparent feature that the ordinary people of England are white and the vast majority of the ordinary people of India are having a non-attractive colour and complexion is also seen. Now, is white attractive? Well, if one were to concede that point, then it is conceding the superiority of White skin colour.

Well, the fact is that White skin colour in itself is not a superior physical aspect. The only thing is that currently true is that most of the white-skinned persons are living in less socially repressive social systems. I am not sure if a less social and familial repressive language can really lighten the tone of the skin complexion. However, there are the people of Russia who are white. I do understand that the Russian languages are quite hierarchical and suppressive to the lower person. I am not sure how



degrading they are. So, white colour doesn't mean an English type of social system or communication code.

The townships in England are seen as quite neat. I have not gone to England. However, I can visually it mentally. And it can be true, at least in the native-English speaking locations where the people are not concerned about the social evaluation by feudal language speakers. Roads are good, civic neatness is more or less spontaneous. Official level corruption could have been mere namesake till persons from feudal language nations joined the officialdom. Till some 30 years back, almost everything had a mood of spontaneous spirit for improvement and self-correction.

The change enforced by the presence of others

Now, why do I keep on mentioning this '*till-30-years-back-* period? Well, it is connected to my observation that native-English speaking people do change when they are in the midst of feudal language speaking people. For example, Varuna was brought up in perfect English ambience, to the extent that no one could even speak of her in Malayalam within her earshot. Her personality had a gay and carefree approach that was not creatable in a Malayalam-knowing person. For, in a Malayalam-knowing person, the forbidding tones and codes would enter the ears and then get processed by the



brain. It can bring in a feel of subjugating and suppressing. Or it can lead to a need to act out to neutralise its effects. However, Varuna had no idea as to what was being said, and the natural facial expressions of others as they mentioned or even pondered in such words were not felt by her. When going to the small-time shops in the local area, where I came to live when she was around 5 years old, I had told her not to look at the shopkeepers in the eye. For the subjugating expression would be clearly visible and feel-able to her.

However, when she was forcibly put into the local English-medium school, there was a sudden change in her demeanour and stifling in her freedom of gait. Even though no one talked to her in Malayalam, and the school immediately enforced an only-English rule inside the school and class, the total expression and social codes of the others were powerfully connected to the local vernacular. In this language, so many social codes get transmitted without any written codes. Moreover, when she stood among the others who naturally had a bent in their neck area, her posture would look quite upright and upstart. She would have to concede a bit and a stoop would have to form. Otherwise in the new environment, a mood of impertinence stance would set in.



I have felt this many times. When I go to a government office and stand with an upright posture and speak to the official concerned, when a lot many others are standing with a stooping pose, the feeling that is generated is that of an impertinent person. Both the official as well as the others would take it as an offensive pose. All are bent. Among them stands one person like a needle, quite upright. It is a pose that would strain him also.

In her new environment, Varuna was just one among the numerous students who were treated with a bit of disdain by the teaching class. For, for them, a student is an *Avan* or an *Aval*, (lower he and she) and they would be *Avar* and *Adheham* (both higher Him and Her). So a natural lowering of her status is encoded in her virtual codes. Its effect is magnified because the others around her who claim to be equal to her, are comfortable in their lower status, to which they would unconsciously or with vehement malice, pull her down also.

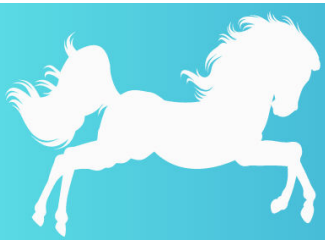
Usually when she asked a query to anyone, her usual experience was of getting a very good attention. However, in her school, her teachers wouldn't give her any correct answer to her queries. I remember her trying to go in for a running competition. Every day, she would come and tell me that this or that had taken place, and the teacher



had said such a thing. The next day, she would say that the teacher had retracted and given her some other message. The feeling of not being taken seriously was also affecting her. For, in feudal languages, it would look pretty silly to take the words, queries, and statements of lower indicant persons seriously. And to answer them with gracious seriousness.

Actually this is a very visible aspect of Indian social communication. The boss or such other persons wouldn't give a correct answer to their subordinate workers. They would be made to be at their tethers-end by being given continuously changing information and instructions. And at times, downright nonsensical information.

Beyond all this was the aspect of being evaluated by a group of people who had quite different scales of valuing. Varuna was a person, who was reasonably well-read in English books, knew a lot about English classical books and many English classical writers (through my storytelling), had by that time seen around 750 English movies, would address a man with a Mr. prefixed to his name, and woman with a Mrs. prefixed to her name without any qualms or feel of guilt, could swim in the sea, used to play football, could run for around 1½ kilometres without showing any signs of exhaustion, could roller skate, knew a number of English indoor



games such as Monopoly, was adept at a number of Card games including Rummy, Trumps, and had trained a number of persons, both male as well as female, of age varying from less than her age to around 15 years elder to her. However, in the school, the evaluation was on the financial acumen that she could display.

Even though I did posture a feel of financial debility, actually when the family financial soundness was taken into account, she was actually coming from a rich background. However, it was my idea to test the idea that human quality was not connected to financial acumen. For, I had noticed that an ordinary working class person in England had better facial demeanour, self-confidence, self assurance, and quality looks than a rich person from Kerala. The rich Indian would cringe in front of an Indian government official. And there would be a lot of personality debilitating hierarchies inside his own family setup.

Even though there was a car in the house, I purposefully refrained from using it. {In Kerala, driving a private car is a very powerful indicant value elevating action}. Thus, in the new evaluation scales Varuna was a different person. Along with this was the powerful positioning of her in a new position in the virtual code arena in the school. She was to change visibly.



England

Now, how do I connect this to the England of some 30 years back? Well, actually I should connect this idea to an England that was there before this mentioned 30 years. However, it was in the last 30 years or so, that the English policy makers seem to have gone completely berserk. They have no idea that the native-English speaker is different from many other-language speakers. Each and every one of the populations that they feel is just same to them would be laughing out loudly at their simple gullibility.

However the issue is beyond that. The moment a native English speaker has to allow himself or herself to live in a social environment wherein people of feudal language temperament are also equally at home, he or she has depreciated his or her own value, in the virtual codes. By allowing themselves to be equal to persons among whom the concept of equality is not there, what happens is that along with uplifting the others to their own levels, they are allowing themselves to be pulled down, not just to the level of the newcomer, but to any level in the varying slots in newcomers' own system.

The issue here is that the newcomer improves to the level of an Englishman. However, the same level of improvement is not there for an Englishman who becomes equal to a feudal language speaker. He is

actually going down. There is nothing racial or self-deprecatory in what I have said here. What I have said here is connected to the issues of indicant words and what the users of these codes can do to human personality.

The Englishman who remains apart from a feudal language speaker and an Englishman who lives along with a feudal language speaker on a level of seeming equality are two different beings. And the latter can actually be of very varying levels of human individuality. Some of them quite tampered with, decayed and diffident. Others quite dominating, macho and truculent. And a few with rapidly shifting personality. All of these are different from the original pristine native-English speaker.

SEE THIS COMMENT that came countering my comments HuffingtonPost

kay360 April 12, 2012 at 5:16am

“In Asia, people do not allow their lower classes the chance to learn English. For, it would make lower classes equal to them.”

“English is not superior, but downright common.”

These two statements are contradictory by the way. Like most of your argument, it reveals you are biting off more than you can chew.



MY COMMENT: The attitude of this commenter is that I am trying for some kind of competition. That is not what I was doing. I was trying convey information that is currently cordoned-off from native-English speakers.

As for the pristine native-English speakers, when there are in their own nation, they do not feel anything grand about themselves other than a feeling of extreme ordinariness. However, when they move to live in nations which are run on feudal languages, they find a difference between their own systems and qualities. Human qualities that they themselves did not know of would seem to be possessed by them. They come to have a feeling that they do belong to a group of human beings who due to some quirkiness of nature are having a mental calibre, communication skill and a mental capacity to solve problems which seem quite unsolvable by native populations.

Explaining the superiority

Now, it is here that I need to intercede with the idea that this is actually an experience felt not just by native-English speakers. It is actually an emotion felt by all people who speak good English and live among feudal language speaking people who do not possess English capacities. Actually, there are no



greater innate intellectual skills, capacities, or communication abilities in the native-English folk or in the English speaking persons who live among feudal language speaking persons. The feeling of a superlative quality is generally felt due to the ease of communicating and thinking in English.

The whole mental process gets uncluttered by the lack of a web of connecting links in the words, usages, sentences, dialogues, addressing, positioning and much more, to events, institutions and persons. Moreover, when a complicated subject is written in English, to a person who is good in English, the matter is easy to absorb. However when the same thing is written in feudal languages, many of them turn out to be quite complicated and complex. This could be due to some code errors in the feudal languages. Or could be due to the general complicated manner one's brain is made to function in a feudal language.

For getting a gist of this, all one need to do is to read a Malayalam land registration document done in Travancore area. A document done in Malabar also can have complicated tones. However, when if one were to go through a document done in the days of or immediately after the British rule of Malabar, one might find a bit of less complexity. This might be due to the



influence of the English administration that was there.

I can't say more about this without making a more detailed study in this matter. I have done a lot of Malayalam-to-English and English-to-Malayalam translations as part of my self-employed vocation. I have generally found that when modern concepts connected to legal subjects, and technical ideas etc. are written in Malayalam, the text more or less becomes quite complex. However, the same contents are much more easier to grasp when written in English. And more precise. However, I have also found that when Malayalam-speaking people who are not good in English, write the text in English, they generally tend to write in the same complex manner as seen in Malayalam. I feel that it would be that they are thinking the subject in the complexities of Malayalam and attempting to write in English with the same thought process.

A lot of studies can and should be done connecting human language codes and Brain Software and their functioning.

Now coming back to the feeling of superiority felt by native-English speakers, there is this also to be mentioned. When they are with feudal language speakers who are rich and well-established, they can get to feel an inferiority complex also. This was very



specifically told to me by a person who was a common worker's son, His father did some menial work in some Middle East airport and with that earnings, he could get to study to be a Post Graduate. This young man got a job as a lecturer in a Middle East University. When I casually met him many years ago, he was sort of riding the crest of a very superiority complex. A lot of Malayalam-speaking persons who worked at odd jobs in the place looked upon him as a royal personage, due to their own lowliness. He could address them with the lowest of indicant words, and they naturally elevated him to the highest of indicant words.

Where the Englishman is an inferior

This man told me that his native-English colleagues (from England) were showing a slight veneer of superiority complex which was just a pose to *hide their inferiority complex*. This was actually something that was quite natural and something I had mentally predicted. For, this man was able to garner a sort of powerful subordination that went combined in a powerful web of devotion, adoration and affection, that the subjugating lower indicant words can induce in the other Malayalam speaking guys around him. At the same time, the English natives were more or less without anything in their arsenal to compete with this diabolic weaponry. This diabolic

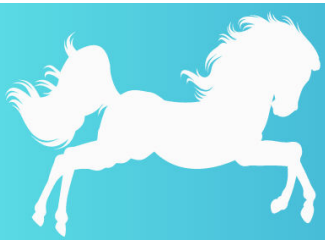


weaponry was double-edged. It could subordinate and at the same time, reap real worship from the negatively affected person. It is a stage on which the native Englishman is just a novice, a newbie. When he speaks with a lower man, there is nothing in the words to subordinate the lower man or to let him know that he is a lower man.

Managing regimentation

Actually in a small-time social environment of a minor shop or business, a feudal language can be a very powerful command code. However, when the business enlarges and expands, and more persons join, then feudal languages do have very specific structure codes that have to be strictly enforced. In this structure codes, the increasing number of personnel all have to be positioned as the various army men are positioned in the Indian army. Very little leeway is given for personal capacity to be shown. This is a very powerful arrangement of men and materials. All that is required is a very intelligent command at the top. Everything will move a like a stringed arrangement of men and materials. In perfect rhyme and step.

However, there are these defects in this system. One, if the arrangement of men are like the Indian army, the individuals will not have much leeway to use their own individual intellect and communication skills. In fact, if they do use such



things, the rhyme would fail and things would go out-of-step. They have to be like robots.

At the same time, if the individuals cannot be arranged as the Indian military arrangement, then individuals would work at cross-purposes, trying to overwhelm each other in the quest for reaching nearer to the focus of power. The persons who are nearer to the focus of power would garner higher indicant values and for this, every sly means and technique would be utilised. The company would become a mess of competing individuals. However, this does not necessarily mean that the company would fail or falter. A cunning management can even make use of this state to disunite the worker force from uniting against them. Yet, when faced with a critical issue wherein individual ingenuity at the personnel level could save the day, it would collapse. For individual ingenuity would be kept apart for mutual destruction among themselves.

Holding on when everything tumbles

This is where the English systems would survive and sustain. In pristine English systems, the mutual belligerences, antipathies, and competitions that indicant words can create would not be there. A social system that has no fierce power component or authoritarian force would be there and thus could seem insignificant in comparison. However, there would be a simple beauty of everything and

everybody
functioning
without being
bothered by
mutual
elevations and
depreciations.

Codes of reality! What is language?

Saturday 12th, May 2012

views (155885)

Forward



VED from VICTORIA INSTITUTIONS
Business

You would be knowing the computer software application Adobe Photoshop. Using this application, one can edit and create many affects on images, pictures and photos. This application runs on pre-set computer language lines and codes. Yet, as one works on photos and images, new codes and lines gets written, and remain as an intricate part of the edited

images, in addition to what they already had.

I think I have to go a little back, to media. There was this foreign-domiciled-Indians’ website where I used to make blog posts connected to my books. When I log in, I can see the viewership in tens of thousands. However, when I log out, I am not able to see this impressive viewership number. What is that supposed to mean? It means that other readers wouldn’t know about the impressive readership. However, whether the number is real or contrived, I do not know. Yet, it must be admitted that this is a policy that must be common to all blog posters in that website. It is true that the viewership is garnered through their membership.

Why should they not allow the general public to see the view number? Well, could it not be due to some amount of jealousy or insecurity that another entity is gaining notice? On the other hand, aren’t they not making use of blog postings

by others? Couldn't they give that much in return for the intellectual works posted free on their website? Well, the real fact is that this is the way all media work. They know that an individual writer has no meaning. His work is just a mass of waste paper unless someone delivers it in an attractive package and has it marketed. So the stance that media is on an altruistic pose is nonsense.

Now, speaking about this same website, I did notice something quite quirky in another action of theirs. I would find some of my postings removed from the view and kept in a draft form. When it is in a draft form, it is not visible for readers. Now why should they block my writings? When it is actually garnering viewership to their website. Now, the issue really goes beyond just media business mentality. There are some active attempts to see that the ideas that I have written are not seen by others. The moot question is why certain ideas should seem quite dangerous. Especially when I speak of the feudal quality of Indian languages. Could it be that the policymakers of this website do not want the common man to understand the sly suppression that they are loading on to them? Well, that is the point. These guys speak of improving the 'Indians' when actually they are

Codes Of Reality! What Is Language?

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Ved From Victoria...

Business

You would be knowing the computer software application Adobe Photoshop. Using this application, one can edit and create many affects on images, pictures and photos. This application runs on pre-set computer language lines and codes. Yet, as one works on photos and images, new codes and lines gets written, and remain as an intricate part of the edited images, in addition to what they already had.

not only degrading the other ‘Indians’, but also the natives of English nations. The do not want anyone to discuss this matter. For, it can create a revolt against them in India and a squeezing-out from English nations.

HIJKLMNOPQRSTUVWXYZ

Join Hands to Build a Smarter India: [Sign in](#) | [Join now](#)

EventsEducationCitiesJob BoardLifeRankingsMore

Fiddling with my penname

I have this experience with these Indian newspapers. In certain Indian newspaper online editions, whenever I post a comment with the Username VED from VICTORIA INSTITUTIONS, they post it under the Username: VED from (Deverkovil).

See this example

http://economictimes.indiatimes.com/cmtofartac_lp/13570160.cms?msid=13570160

This Deverkovil is the location that I give in the location box. However the way it comes, it would sound as if my username is Ved from Deverkovil, which is neither my username nor my Penname. Here the



Ved From (Deverkovil)

Any intelligent man can understand that Currency devaluation is either doctored, or else the local citizen is not protected. The truth is that this is one of the frauds that has been let loose on the people here after the so-called independence.

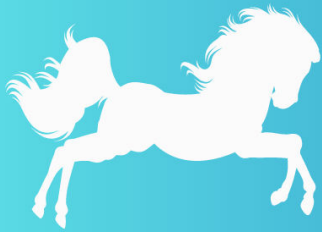
Reply

[Agree \(3\)](#)[Disagree](#)[\(0\)Recommend](#)[\(0\)Offensive](#)



question that naturally arises is that how can they fiddle with another person's penname. It is true that I am writing on their website. However it is online, inviting both readers as well as commenter. Generally my comments do contain a lot of original thoughts. So naturally I do not want my comments to come in another name that is not authenticated by me. However, the natural question that comes is, what is the mental trigger in these sub editors doing the desk-job in these newspapers that makes them act with some sort of jealousy. When I say that I am VED from VICTORIA INSTITUTIONS, it is not similar to the credentials that many person use, like 'Editor of such and such newspaper' etc. Even then, I do not think that it would be within my rights to change their credentials.

Apart from that, there is the issue that it is not an individual truculence. For, if it was so, some other sub-editors would not do this. I had the occasion when my comment would first come with my complete penname, and after one day it would change to the other one. Now, the idea that would naturally come in is that I am trying to advertise VICTORIA INSTITUTIONS. However by searching online it is quite clear that VICTORIA INSTITUTIONS is not doing any national or international business, at least currently. A search on my Penname would yield a lot of links to my writings. If that much



cannot be allowed, one can only think of the extreme meanness of these people. Moreover, even if VICTORIA INSTITUTIONS is doing any national or international business, a vague mention of this name is not going to garner in any amount of business. For, the internet is full of live links to various businesses. Very rarely does anyone purposefully follow any link unless there is a pertinent interest in the same.

CHAPTER FIFTY THREE

PARAMETERS OF SPAMMING

Advertising and email advertising

Now, this part of the discussion pulls me directly into an unplanned area. That of the ethics of advertising. Advertising is informing one's version of thoughts, ideas, products, plans, and creations.

Now who does advertising disturb? Well, it would disturb anyone who sees a potential competitor getting a means to advertise about his side. I remember my own sending a single email to a number of persons in Karnataka inviting them to join a particular business idea. At least a few people reacted quite angrily, saying that I would be taken to task for SPAMMING. I do receive around 15 to 30 spam letters every day. However almost every one of them is received in the SPAM folder. A few odd ones that do enter my Inbox at times are the different ones from the ordinary ones. For all the hype about SPAM being a problem, the fact is that at times, I do get information on essential items and web addresses from these unsolicited commercial emails.

Some ten years back, I was bothered by the immensity of these letters. For, they used to come directly into my Inbox. Now, the very efficient SPAM

folders available along with all the email services do their work quite efficiently.

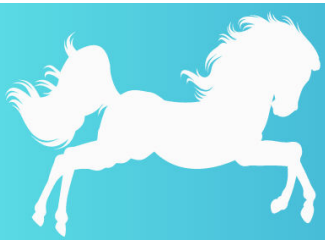
It is quite easy for a silly guy to demand legislation for each and every thing here. Each and every new legislation is not adding to the security of the people. But rather giving additional rights to the low quality official class to meddle in the affairs of the people. A single experience with the Indian police can be a lifelong torment for most people who live in this geographical area. When this is the situation, demanding newer laws, when the earlier installed laws are still not be made use of in a civilised manner, is just advocating the devil's cause.

For example, there is the rule in India that beating children in schools by the teachers is a capital crime as per court ruling. However has anyone heard of any teacher being taken to task for beating children?

Every morning I get an unsolicited email from www.mydala.com offering me a Samsung Galaxy for Rs 99 and as usual I have to trash it out.

At the footer, there exists an interesting legal disclaimer

Look at the above post that came on an Anti-Spam site: All he has to do is to mark that particular email as SPAM once and that would end it. The argument would be that he has not time for that. Well the fact is that when he opens his TV or his newspaper, he would have to face a barrage of advertisements. He has no complaints. He is paying money to make use of them. So he can naturally put



in a complaint that he does not want to be disturbed with advertisements. Yet, he wouldn't. For, no one would listen to him. For, the advertisers are spending a huge amount of money to advertise their products. However, the feeling is that the persons who send commercial emails are not spending any money. It is not the truth. They are also spending much money, time and expertise for this purpose.

However, what would irk is that fact that a poor man can advertise as effectively as a rich man through the emails. That would really distress a rich businessman. He would want a terrible legislation that can send the poor man to jail. So that he has the field for himself. That in fact is the gist of hate for SPAM as of now. For, SPAM folders are doing a wonderful job, and there is no need for a terrible legislation for ending advertising. Without advertising economic activity can be stifled. And to limit the right to advertise to the rich is not a correct attitude.

The attitude is like this: For sending one letter, it would cost a definite amount of money. For sending, 10s of thousands of letters, it would cost an immensity of money. So using email for sending an immensity of letters is a misuse of the email system. Well, this argument has one flaw. Actually, even though emails can be called letters, when they are advertisements, they cease to be letters. They are



advertisements, and to go through the inept logic of snail-mail *versus* email will not suit the discussion.

The commercials that come in the TV channels are definitely a great distraction. There is no legitimate reason that a viewer should be forced to view the advertisements that repeat every day. Actually, the viewer wouldn't have a right to say anything in this matter in the old days, when TV broadcast was free and through the TV towers. Now, the viewers are paying customers. They do have a right say no to advertisements. However, nobody would. For, everyone has a remote control device that helps them change the channel when the commercials start. However if there had been no Remotes in their hands, it would have been plain mental torture.

Now, I heard this strange information about Kerala channels. Some of them formed a cartel to forestall the issue of the viewers changing the channels using a remote. They started a syncing in the commercial breaks. So that all the channels in the cartel would have the commercial break at the same time. So the viewers had no option other than to grin and bear it. Here it must be mentioned that forming a cartel is a business crime. Why doesn't anyone speak anything about this?

Now coming back to the email commercial advertising issue, there is need to think beyond the



issue of jailing a businessman. And to think of ways to see that the possibilities opened up by the internet is secured for all. That is what I am contemplating upon. However, before going into that I need to speak about the larger concept.

Once when I went to a newspaper agent and asked him to insert my *palmlets* in a particular Malayalam newspaper to distribute them along with it, he simply said that there had been express commands from that newspaper's office not to do anything like that. For, such minor advertising was actually a competition with their own advertising department. However when I look around me, the whole roadside is full of hoardings and boards, and notices. I could say that these are distractions to my mind. Yet, I do not bother about them.

However, if I was a businessman I would really get annoyed to see a competitor's advertisement glaring at me from the roadside. Now, this thing takes us to the issue of the rampant misuse of roadsides for posting of advertisements. It spoils the looks of the roads and the streets. And makes them more unsafe for vehicles. For, they can distract the driver's attention. As well as block the view in many areas. Some huge hoardings spoil the skyline. However none of the persons who clamour for legislation against commercial emails do agitate against such things.



Now, coming back to the emails that end up in the SPAM folder. If I open any one of them, in my Gmail, I would find an immensity of Google advertisements also coming in with them. They are pasted on the sides of the email. Well, can I condone it? The answer is that I have to. For, I am using a free service offered by Gmail. If that be the reason that I should allow it, then by that very logic I can disallow the various TV and newspaper advertisements. For, I do pay to see and view them.

There are so many companies that repeatedly send the same content. It should disturb. However, very rarely do these emails enter the Inbox. However, there are other seemingly legitimate spammers whose letters do enter the Inbox. They include such famous online websites like the FACEBOOK, LinkedIn, Wayn and others. What they do is to tap the emails of their registered users and send more or less unsolicited invitations, putting up a pretence that their members had expressly requested them to do so. Actually what has happened is only a procedure that is setup and which is activated as a new member registers. His so-called request is only what he is made to do without much forethought. Even the relatively lesser known Indian-US website where I had done blog posts has sent me a lot of emails. I used to get an immensity of invitations saying that this female and



that female have requested me to be her contact. I understand that these are standard procedures and there is nothing personal in these requests.

Even famous jobsites have done similar things.

What angels won't dare to do.....

The fact is that all these kinds of arguments would reach us nowhere. The Indian parliament would have no qualms about passing another ill-mannered and un-intelligent piece of legislation. For, it is this same group of people who have enacted such totally nonsensical Acts like the Right to Compulsory Education (note the combining of the words Right with Compulsory teaching under teachers whose knowledge and calibre match that of the members of the Indian parliament), Abolishing of Child Labour (Labour is not just cleaning toilets, but even doing a computer work in a great ambience is labour. Children do have the right to work if they want), and Protection of Women from Domestic Violence Act (a very prejudiced writing done by some rank idiot which makes the whole institution of marriage a crime, and the spirit of the act does not confine itself to domestic violence, but more or less runs amok into the many unconnected things).

An intelligent proposal versus unintelligent lawmaking



What has to be done is to see that a person can make use of the possibilities assured by the Internet to market his ideas, products, creations etc. without infringing upon the provisions of any nonsensical laws. I do not know who is in charge of the Internet. However, there is a definitely a global authority. For, if one wants to get a URL, one need to apply for it, and then register it.

Likewise if one wants to send unsolicited commercial emails, one would need to register one's email for a particular amount. Say 20 or 30 dollars, depending on the size of the email in terms of bites. Once this is done, they can send any amount of emails, with a particular code prefixed in the Subject box. Something like Com/:

Emails arriving with such Subject prefixes would have to enter into a particular standard folder with such names as Commercial/ Unsolicited/ Business / Books etc. This folder box and the filtering system should be there in all email servers. The receiving servers would have the right to insert their own advertisements into the received emails. As per the default settings, only one email from one such registered email would be accepted for a particular period. Any more emails would be summarily rejected. This can even be set from content matter also.



Big businesses would certainly get distressed over this grand opportunity being given to the smaller businesses. Their refrain would be of the overload on the Internet and huge use of resources. Well, it is quite a silly argument. If they can burn up fossil fuel which they did not make, well then, they better shut up about another man using an Internet resource. As the way I see it, it would gather a lot of revenue for the global Internet authority in terms of registration fees. As to punishment, let it be reserved for persons who send unsolicited commercial emails without this proposed registration. For, they can clog the Inbox.

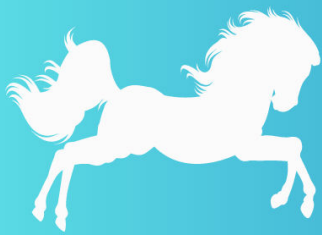
It is my suggestion that this is the way to work around a problem. It would bring in a mood of refined control and parameters into a field of activity which is definitely not a crime. The other cantankerous idea is to demand that the other man should be put in jail. Well, the very mood to jail another man comes from a very arrogant self-assurance that others will rot in jail, while he himself roams around as a free bird.

There is also this thing to be mentioned. When speaking about SPAM emails, the speakers invariably move into the issues of Phishing and financial scams, to support their arguments. These are totally criminal activities. Only a rank idiot would see a commercial advertisement and a financial scam as



one and the same. For, both are different activities. The former, a business promotion and the latter an attempt at cheating.

Note: Unsolicited SMS on Mobile phones and commercial voice advertisements on the phone are quite a different matter. For, it involves a real physical disturbance of the phone user. It can awaken a sleeping man. For instance, I usually go to sleep in the afternoon hours. There have been plenty of instances when I had been rudely woken up by a voice advertisement. Along with this there is irritation of the mobile company incessantly sending me SMS advertisements of the various services and tariff rate offers. These things are real disturbances, in that they are either a rude physical calling or repeated message of the same theme.



CHAPTER FIFTY FOUR

PROFOUND QUALITY ENHANCEMENT

Back to quality improvement: Self centred versus social

Now coming back to what is quality improvement, there are various ways one can think about it. One is improvement in physical capacities, financial acumen, good job, good social connections, having modern gadgetry like expensive electronic gadgets and such things etc. However, all of these are connected more or less, to individual ambitions and could have an element of selfishness. All the quality evaluation in these cases is taken from the perspective of relative improvement. However, let me speak of another kind of quality improvement.

People speak English, read English classics, are dressed in garments that do not hold the codes of feudal hierarchies, socially there is a lot interaction made possible by English languages. Along with this these English speaking people do go for sports like football, swimming, jogging etc. One person working for another person does not have any link to an indicant word depreciation or personality despoiling. One person's wife working for another person does not have any link to indicant word devaluation for her husband. There is no stink attached to do doing a physical labour. People can work as domestic help



and come out unscathed in terms of indicant word depreciation. People can go to the government office and sit and address the government official by his name with a Mr. or Mrs. prefixed. The official wouldn't feel any creepy impudence in this. The person who did it wouldn't feel that he or she has done anything extraordinary.

{Here I need to input this theme. When Indian people generally get a chance to address a senior government officer by his name with or without a Mr. prefixed, they would go out of their way to proclaim that deed and achievement to others. For, it is indeed an action that many others of their countrymen wouldn't dare to do. I remember my own brother, who was working as a Sub Editor (a desk job) in The Times of India going to the Calicut district Collector. The Collector was a native of Delhi. When he saw business card with a Times of India Delhi address, my brother was immediately summoned. It later transpired that the Collector thought that it was for an official talk with him. However, what my brother went to see him was for a private issue. He addressed the Collector by his name, with a Mr. prefixed. Later I did hear my mother going on repeating to so many local-village persons of his meeting the collector and addressing him with his name with a Mr. prefixed}.



Now continuing the topic of quality improvement: A person should be able go to the police station and sit in front of the officer concerned, and address him with a Mr. prefixed to his name and discuss his issues coherently. Currently the pose of going to an Indian police station by an Indian is of a terribly self-disgracing kind. There is no position for the ordinary Indian citizen to go to an Indian police station with a pose of dignity. He would be simply hollered down by the constable or made to act out a pose of comic idiotism. The reason is that there is no hierarchical space for the constable to display a dignified and dignity-lending pose to the ordinary Indian. It is like me trying to give good food for the stray cat after washing a nice vessel and other things. It would look quite idiotic to the others in my household that I am treating a stray cat with such dignity. Treating an ordinary man with dignity on the part of the Indian police constable would look quite idiotic.

For a stray cat has to be driven out like a dog. If I am treating it with deference, there should be something wrong in me.

Even the police officer cannot sit with an ordinary Indian and discuss his problems with equanimity. His subordinates would feel that he is becoming too much of a sissy. Here again, it all moves to the basic training given to the ordinary Indian that he is just a



lower indicant guy unless he gets a good government job or gathers a lot of financial acumen.

There is no point in blaming the police officials. The same rudeness is trained and encrypted into almost all financially weak Indians who have studied in government schools by rude and utter stupid teachers. They call them *eda, edi and nee* and refer to them as *Avan, Aval, avattakal* and such things. They glare at them. Make snide remarks, and also treat them as mere servant class children of the poorer sections of the Indian society. Even their parents have to bear the lower indicant words that these teachers use upon them.

In the local government aided school, I have heard them announce to the students that their parents are under compulsion to come to the school on such occasions. Otherwise they would not be allowed inside the class. Once the parents come, they naturally have to wait to be called in, whereby the school staff can extract a higher 'respect' from the parents. There is no assurance that the parents would be addressed with 'respect' and dignity.

Now if the police officer allows a bit of freedom and leeway to the ordinary man, then it is another issue. The ordinary man would immediately start becoming more assertive. This assertiveness if in an English system, would go unnoticed. However, in the



Indian languages, it is an offensive assertiveness that can give a feel of *'give an inch and he will take a mile'* issue.

In the third-rate training being extended to the Indian people by the low-class Indian leaders, everyone is uneasy. Both the sides. Both the police officer as well as the ordinary Indian. It is a useless situation, in which great infrastructures like the Indian Police built by the British officials more or less become redundant in terms of services that an ordinary Indian can demand from them as a matter of right.

I speak of the quality that the people of this place currently called India, would have gathered had the British rule maintained by the East India Company endured. All the cunning rajas, maharajas, ranis, maharanis, diwans all such diabolic entities would have vanished from this geographical area.

British Colonial experiences

However when speaking about the British rule in India, I need to be very clear about what I am speaking. The fact is, as I have mentioned earlier, there were two quite different and mutually opposite stages of British rule in 'India'. The first was the rule by the commercial company named East India Company. The English persons who worked for this company had no intellectual limitations to



understanding what they saw and about the ways and manners they took to correct the negativities of the place.

One of the very confusing scenes they saw was the rather utter callousness that the feudal landlord classes showed to their subordinate classes. They treated their lowest level servants and serfs as abominable animals. There was no specific understanding that these were human beings like themselves. The English individuals were quite amazed at the way the lower classes were simply made to face the brunt of the brutal seasons and the coldness of the nights.

[See the looks of the 'Indian' higher class man of the 1800s and the looks of the ordinary people of this geographical area: There is no contention that the zamindar was a bad man and the suppressed persons were better. In most probability, it might be

the reverse also in terms of refinement. Yet, who was there to do the refinement training?]

{Actually if one were to live in a place like Delhi, one can actually see a huge mass of population living in hastily made shelters with no



Mehtab Chand (1820-79), zamindar the Burdwan feudal estate in Bengal



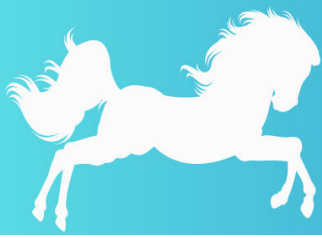
Real looks of the common 'Indian'

protection from the terrific coldness of the winter months. It is freezing cold. People can die. But no one really bothers about them.

In the hot seasons, they literally boil. But who cares? The political leaders and the officialdom are busy preparing a chart of atrocities they claim the British did on the native population here. They have no eyes for what is right there in front of them. They claim information about what happened some two to three hundred years back! Their actual preoccupation amidst this truculent endeavour is to get their children somehow into England, or any other English nation. The current Delhi CM admitted that in Delhi that a poor family of husband, wife and children can subsist for Rs. 600/- per month. I remember the ruckus that took place in Australia when in a TV talk show someone parodied on her name}.

http://articles.timesofindia.indiatimes.com/2012-12-16/india/35850358_1_cash-subsidy-cash-transfer-sheila-dikstink

What amazed the early English pioneers in India was the worshipful affection that the serfs returned



NĀVĀDIS MAKING FIRE.

Real looks of the common 'Indian'

to those who very clearly were brutalising them. In fact the more brutally they were treated, the more was the respect they showed to their tormenting

social seniors.

The officials of the East India Company had least of '*respect*' for the 'Indian' feudal lords, who were good only for maintaining a suppressed social environment. They were not capable of creating a good system of law and order or anything worthy of copying. However, there were people among them who did collaborate with the Indian feudal lords and rajas. Yet, as a general policy, it was the considered opinion of the senior officials of the East India Company that the 'Indian' feudal lords and rajas were good for nothing other than to use suppressive words and usages to their subordinate classes.

May be this was the reason that they as a policy slowly removed the Indian rajas one by one from power. These things are mentioned by modern Indian historians as examples of British imperial policy. However, these incidences had



PULLUVAN WITH POT-DRUM.

Real looks of the common 'Indian'



nothing to do with the British Crown. Moreover, if these actions were imperial actions, then what about the deeds of Nehru and his henchmen in Travancore, Kashmir and many other places, including the forcible occupation of tribal forest areas which really enjoyed their territorial rights till the Indian forest officials went inside and more or less laid hands on their women folk? Also on Goa and other places where only a minority of residents supported the joining with India, and liked to continue their French citizenship.

However whatever repulsion they felt for the 'Indian' upper classes, the English officials, and their family members couldn't see these lower classes as their equals. For, there was no sense in proclaiming any level of equality with a section of people who were traditionally preoccupied with self-degradation. What these people wanted was a personality appreciation. However one should not forget the fact that the English individuals were not here for any social service but squarely to earn a living or a fortune. They came as employees of a trading firm. The only improvement that could come upon the suppressed people of this geographical area was from the egalitarian codes in English and necessarily through the expressed desires of the English persons to improve the lot of the natives here.



Apart from this there are various issues that come up for the first time in their lifetime. In England, speaking to a poor man or to rich man does not affect the words such as *You, He, His, Him, She, Her, Hers, Them* etc. However over here in 'India', each of these words can play havoc if one were to mingle without taking cognizance of what each of the indicant levels mean. A person who is placed on the lower levels by the local society being on 'equal' terms with an English native can only pull down the latter to a level beneath to that of the superiors in the society. These are things unknown and unheard of in England.

A pertinent point may be that of *Saab* and *Memsaab*. When the East India Company had its army, there was not much problems. For, it was a very considered opinion that the local language Hindi was of poor quality. Moreover, the army was basically running on English, even though the lower section, the ordinary native soldiers were at home in their native vernaculars. As the chance for a local man to rise up to the higher ranks, now comparable with the Commissioned ranks, was literally nil, there was not much possibility of a superior officer communicating with the lower soldier in any feudal vernacular.

However, when the Crown took over and allowed the recruitment of local natives as superior officers,



there was actually a breach in the fortress. Among the superior officers came a group who could address the ordinary 'Indian' soldier with a despoiling lower indicant word. Now, this despoiled 'Indian' had to be kept in his place. As for the 'Indian' officer, he could mentally suppress the ordinary soldier by means of lower indicant words. Which would continuously inform him of his '*stink*' level stature. However, the English officers were without an effective tool to deal with a soldier who was made a *stinking-dirt* by his own native-land officer. They had to protect themselves from arriving at a level of equality with the ordinary soldier by some other means. This could be one of the reasons that they secured themselves also behind the screen of '*Saabs*' and their '*Memsaabs*'. They couldn't allow the ordinary soldier to use the same terms that the ordinary soldier in England could use to their officers. For, here communication codes were a mess with an array of indicant words that despoils the ordinary soldier, who in turn can plaster his own negativity on to the English officers and their family members if they do not keep a safe distance.

There was a person from my college who became a senior officer of the Indian army. Many years ago, when he was just a Second Lieutenant, he used to narrate how he used to terrorise the ordinary soldiers and even give them a physical



whack if he felt that there was some level of inefficiency. Actually the impression that he gave was that he wanted to assure himself of his seniority above the soldiers who were much above him in age. He did mention that the officer class kept the '*Johnnies*' at six feet distance from them. So as to emphasise the mental distaste they had for them.

Now, what was the improvement that the Englishmen could impart to the natives here, as they themselves were quite in an insecure mood with regard to the social negativity?

Dealing with quality

I need to go back to Varuna's education in the village English medium school at age 9 in the fifth class. When she joined there, naturally there was a difference about her. Some of her classmates did see her as a freak and did try to disturb her as a means to bring her to their mental levels and social connections. I had cautioned her from getting involved in any fracas or competitions with others who tried to spur up such things. It surely was not an effective stance. Here it may be mentioned that in India, the superior class (either financially or in refinement) do not try to go in for a direct physical fight with the lower classes. For, they have nothing to gain from a victory and much to lose from a defeat. However, the lower classes



try to get the other side involved in a verbal or physical fight. For, they have the glory of having defeated a higher person and if they lose, it is only a loss to a higher man; nothing to bother about.

When Varuna was in the class, some of the students would nudge her. Most times, she would try to keep away or simply ignore the taunt. When sometimes the nudge becomes too distressing, she would react physically or verbally. In every way, she reacted it was a loss for her personality. Now, the thing is that, over time she became friendly with the girls and boys who did not bother her. I do not think that she purposefully or consciously tried to improve them, their English, and many other intellectual aspects. However, being close to her did make a difference in them. Many years later, I was to see the huge difference it made on them. Those who were close to her improved their English and personality quite much. As to the others, many of them simply did not show the same level of improvement in either aspect.

I have to take this context to that of what the English person did in 'India'. If the argument that they did consciously try to improve the lot of the lower sections in 'India' cannot be conceded, then the other part that by just being close to them did improve various aspects of their personality, social



content and intellect can be accepted. However, like in the case of Varuna, it is a two-way affect. Varuna's quality did go down. The Englishmen were also to imbibe so many un-English features in themselves that their presence back in England did create a lot of antipathy for them. There was an aura of a superior caste that they carried back to England after having been in 'India'.

The irritated people of England did give them the nomenclature of '*Babus*' and '*Saabs*' to them and that of '*Memsaabs*' to their females. It was done in derision. The mention of 'India-returned' was there in many English literatures of those times. There is this quote I have taken from Moon and Sixpence by Somerset Maugham: *I found her with Colonel MacAndrew and his wife. Mrs. Strickland's sister was older than she, not unlike her, but more faded; and she had the efficient air, as though she carried the British Empire in her pocket, which the wives of senior officers acquire from the consciousness of belonging to a superior caste.*

Look at this quote from Macaulay's MINUTES on INDIAN EDUCATION

QUOTE:that it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us



and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population END OF QUOTE

MY COMMENT: It is seen that Macaulay was imagining that the 'Indians' who learned English and other knowledge of England would transfer this knowledge to other 'Indians'. However, he seems not to have understood the real character of these 'Indians'. It is generally seen that the modern educated class of Indians do not want the lower section to get either English or any other prospects for self improvement.

Actually there was great opposition in England also from some influential persons in giving English to the natives of 'India'. However, the East India Company did not give much heed to that.

What 'Indian' culture of tolerance really meant

Now, there is this thing one has to understand about the feudal vernacular speaking 'Indian' society. If one wants to join it, there are basically two levels one can choose from. One is to join it in



the interiors. In which case, one is subordinated in indicant word codes to so many others and one gets to dominate many others by indicant word codes. The other pose is to join it on the superior levels. In which case, one gets to dominate the vast majority of the population by means of inflicting the lower indicant word codes on them. A dynamic level of equality is then achieved with the higher or superior class. If this level can be achieved, then one has a lot of liberty. One can profess any religion and any philosophy. One can even propagate these things which are not there in the social set up. All one has to see is that the essential feudal structure is not tampered with, and one should not strive to create a new system of hierarchy in which the positions of the layers are changed.

The fact is that many persons, philosophies and religious ideas have made use of this stratagem to establish itself inside this geographical area. However it is a stance that does not bring in any improvement to the suppressed classes as a whole, other than to change the persons. Some will go up and some will go down. The social structure remains the same.

Now, this historical phenomenon is generally mistaken as an ambience of toleration in this geographical area. Modern Indian historians try to connect this mistaken theme of toleration as a



heritage of current-day India. It is actually an utter nonsensical idea. For, for one thing the modern nation of India is just a modern nation, and has no claims on the various historical incidences here than say the kingdom of Calicut or the Mogul kingdom can claim all these things as part of their heritage. It is true that people in far off Trivandrum do claim the antiquity of places just next to River Indus. Such is the amount of foolish indoctrination that they have been given. Second thing is that actually as seen from the arguments above, the signs of so many religions and philosophies existing here is not sign of tolerance, but of a cunning use of the feudal language structure of the society.

A curious personal experience on Religious Tolerance

I had a very curious personal experience of spiritual communication. It was a man known locally as **Brother Venu**. He had been a Hindu. I am told that he took up praying to God, and to Jesus Christ. Later it was known that he could communicate to 'God' and give answer to various personal issues of persons who came to him. I myself had the very uncanny experience of him more or less hinting on my love for English propagation, my theories and my writings. Beyond that at times what he hinted came very close to



my own writings in Codes of Reality. He was not an educated man, that is my impression of him from a temporal perspective. However his sermons which he gave during the pray time on Fridays were quite impressive in its wide profundity.

The experience that a person got from him was that he was closing his eyes when querying for an answer and would come out with an answer which purportedly came from God. In many ways, it was similar to the ways of Jesus and Prophet Muhammad. Yet, his ideas of faith were not totally Christian, for all other gods including that of Hindus were also present in his words and talk. In many ways, it was quite uncanny for the very precise manner in which he was extracting out intimate information. Like a software being used to probe inside the human mind and inside the very software of reality, and seek not only the present and the past, but also the future.

I met this person many years ago, when he was more or less in a very feeble habitation. However, over the years, he had built a prayer hall, with unplastered walls. He also had a very formidable following. However, the local church authorities forbade their congregation members from going to his prayer meetings. For, it was quite obvious that he stood outside their command route. In that he was dealing directly with God.



Even though he admitted that there some persons of good social standing among his followers, it was clear that the vast majority were the poor. The poor are really the fodder that maintains much other social leadership. I was a bit apprehensive as to what would happen when so many poor people shifted to his side. Suddenly one day, his place was besieged by the local communist party members. They shooed off the worshippers. The local police came and the case came to the High Court of Kerala. It decreed that the local police should give adequate protection to the place of worship.

Now, a few days back, that is around four years after that incident, when I went to this place, it was again deserted. On enquiry, I was informed that this time a huge crowd of Hindu activists had converged on the place and created a bedlam. They accused him of indulging in religious conversion. The police personnel also seem to have been compromised for they ordered him to close down the place. His son was bullied from a nearby town where he had gone for his studies, which a few persons cornering him and nudging him under his chin.

Now, this is actually a sample of the religious tolerance that is actually there in the nation. One may wonder why such belligerent stances become



part of spiritual dispositions. However, the fact is that these things do not have anything to do with spiritual themes, but are connected to the tension that rises when leadership which hold command over poor people feel that the people kept under their thumb are escaping from their clutches.

I understand that no news media was willing to report this incident.

Apart from the incidences mentioned above, there are these interesting items that I heard in some of his sermons. He mentioned once that a mother's womb is controlled by a computer-like machine which has the capacity equivalent to 35000 (I don't know if it was 3500) current-day computers. {This idea comes very much near to my contentions in my book Codes of reality! What is language?} Another time I heard him say that there are 35 planets in which human beings are currently living. He once mentioned that in the next 300 years, mankind would reach the capacity to move between stellar systems within seconds.



CHAPTER FIFTY FIVE

The innate English stance

Stance of the English East India Company

When the East India Company English persons had to attach themselves to the local societies here, they took a totally different stance. This was a stance that no other group of persons who had come to this geographical land had ever tried. For all the peoples who had come here had consciously or unconsciously become part and parcel of the local social systems, imbibing the terrible feudal communications into their vitals. However the general stance of the East India Company personnel was to stand apart from the devilish social system of this geographical area. For, if they joined, then they would have to learn the local languages and use the same diabolic codes to view the people as existing between *stink* and *gold*. A few on one end, and many others on the other end. And a great majority existing in-between.

Beyond that, if they were to become like the natives, they would be disintegrating themselves also into similar positions. This was what they did not do. Due to this, the Englishmen remain unique in the whole history of this geographical area. Now, this was a stance that gave them the power to improve the lot of the suppressed natives here,



without themselves being despoiled. For, they stood above and apart from the social diabolism.

There is this thing also to be mentioned. The English communication postures are actually quite weak and feeble when mixed up with the feudal social systems. For, if they speak to any local man here with no aura of a superiority being, in no time, the local man would be inclined to address them with their first name. He has no idea or use of terms like Mr., Mrs, Miss. etc. Even though this may seem a trifling thing in English, the fact is that back in the feudal language ambience, it is equivalent to allowing the other man to grab and pull the English persons to his own lower levels or below. This '*below*' is also a very dangerous area. For, when one is displayed as '*below*', the other '*below*' persons would immediately takeover the pulled-down person for preying. So, the only stance for communicating to the local man, especially of the lower social status would be to robe oneself with an aura of studded superiority.



To use an allegory, it is like a man being surrounded by a pride of lions. They would pounce on him and make him go down, as they prey upon his vitals. Similarly, a man



pushed to a lower plank of social existence is in grave danger of being surrounded and pulled down by a mass of lower level people. They would push him down and enjoy the sight of his suppression. This I mean in the sense that they would crush him with lower indicant words. When lower level persons use these words, they acquire a very menacing claw-like sharpness than can pierce into him and make him mentally bleed to worthlessness.

This is a very common thing in India. Many of my classmates who had joined the government service in India have told me that they do put on '*weight*' when dealing with the local 'Indians'. That is they display a stony face and a tough demeanour, and pose of discourtesy to the local 'Indians'. Otherwise they would lose their 'respect', for the local 'Indian' would become too 'friendly' for comfort.

There is this feature also to be mentioned. When one is for a long period in the social area of a different level of people, one may be forced to alter one's personality, dressing standards and many other innate features to fit the evaluation of the local society. Especially if the society functions in feudal language. If it is English, there is not much of an evaluation, and the force in the evaluation is nil. For, the indicant words do not change. {I have seen this happen in the case of



Varuna. This is a very powerful change that the US has and will experience as it moves ahead without setting up adequate firewalls against virus social-software}.

Now, these are things that a native Englishman who has not experienced 'India' wouldn't understand.

So, the personnel of the East India Company opted for the more secure option. That was to remain aloof from the Indian social system. They never became part of the 'Indian' society, as did almost all others who had invaded and plundered 'India'.

Where the British Crown erred

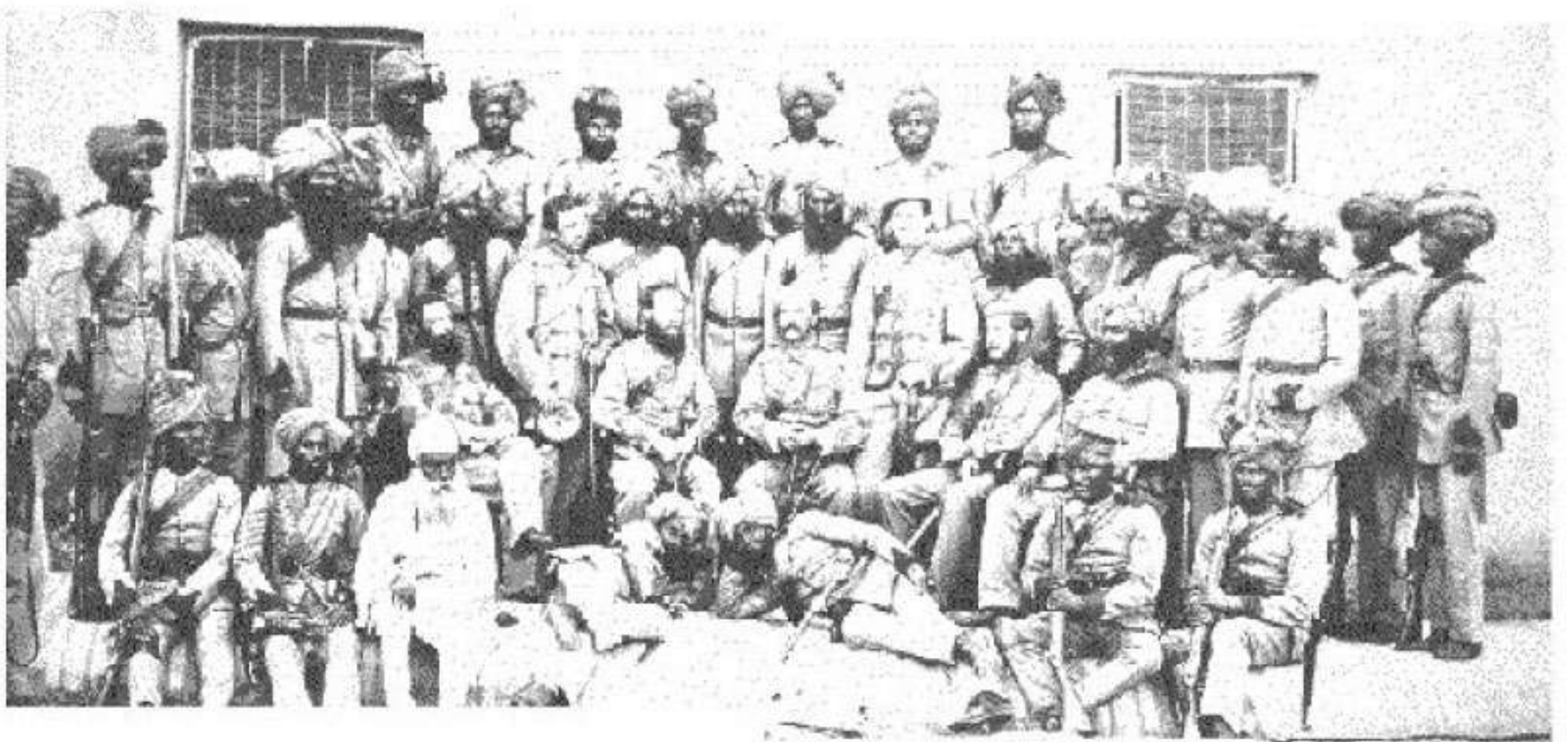
However, when the British Crown took over the power from the East India Company, the policymakers in England were to make a lot of idiotic mistakes. This was basically due to their misunderstanding that the 'Indian' kings were similar to the English monarchs. This was a terrible mistake. They gave statutory rights back to the Indian feudal lords, for their assessment of the Sepoy Mutiny was quite wrong. It is a fact that even at the peak hours of the Sepoy Mutiny, the



Gurkha regiments stood by the English



vast majority of the native 'Indian' soldiery stood by their English officers. The policymakers back in England took the understanding that the seeming debacle was due to the disabling of the traditional feudal classes in 'India'. The actual fact was that the vast majority of the natives stood by the English rule for the simple reason that they had been liberated from their traditional superiors by the English, who gave them access to much new knowledge, and avenues to social improvements there had never been there in their purview for centuries. Beyond all this, the area where the Sepoy mutiny took place was small when the total size of British-India is taken into consideration. For example, the Sikhs stood by the English. **See picture:**



The Cis-Satluj chiefs (1860-62) of Patiala, Malerkotla, Kalsia, Nabha, Faridkot & Jind, along with their forces, gave full help to the English to suppress the rebellion



SEE this comment that came sneering at my comment on HuffingtonPost

kennyfloyd May 13, 2012 at 12:03am

As to the definition of English occupation, the statement can also be redrafted into 'nations where English brought in liberation to the majority population'. Not counting WW2 were many countries liberated peoples from oppressors, who did England "liberate"? Canada, from the beaver, U.S. from...Spain, i'm guessing. Of course there was South Africa liberated from ahh, slaves, and **who could forget India? India was liberated from who I forget.** Where else, Palestine? Jamaica was liberated from Jamaicans? I'll give you the Falklands but I can't think of a nation that the majority was saved by the English and not occupied by them. You'll have to explain that one to me. What is a "higher order"? Does that mean your cool with East Europeans, and Pakistani's immigrating into England? If so I got that one wrong.

MY COMMENT: A person with scarce understanding of anything can write so many words. Each of these nations mentioned would need quite a bit of deep study to know who was liberated from whom. As to Palestine, I think the same idiot who created the mess in colonial areas, Atlee could be held responsible for allowing US based Zionist groups to ravage that place. In fact,



Lawrence of Arabia

in those times, it would have been quite easy to find a sparsely inhabited place somewhere in the world, where a Jewish independent state could have been setup. However, as is amply evident that US foreign policy is being run by

rank outsiders, the cantankerous idea was to drive out the native population of the area currently called Israel, and to create the Jewish state. Any man with some foresight could have seen that this idiotic idea was not to serve the Jews with a peaceful place of residence. It was to plunge generations of Jewish into a state of continuous belligerence and insecurity. Beyond that it has led to a very dangerous form of Islam, totally opposite to the personal disposition of Prophet Muhammad.

The fact is that Great Britain did have the loyalty of the Arabs. SEE Lawrence of Arabia. This loyalty was squandered by this idiot who became the Prime Minister of Britain.

As to US, I think the commenter is mistaking North American continent with the US. US is a nation created by people from Britain in a land



ravaged by Spanish and Portuguese Conquistadors. To a limited extend, the native populations were given some respite after some 300 years of Continental European brutality.

http://en.wikipedia.org/wiki/Lawrence_of_arabia

END OF DIGRESSION

When this stock idiotism became a statutory policy of the English rule in 'India', the English persons here in 'India' were in a terrible dilemma. No more could they remain outside the social system. They had to join. And when joining, they had to join at the heights. It was a stance that made them lose their position of spurring a revolutionary change in this geographical area. For, they from now on, had to gain the acceptance of the already entrenched feudal classes of the area.



CHAPTER FIFTY SIX

Frill elements of quality improvement

Now going back to quality improvement, it is a theme that has a lot of frill elements.

The way quality improvement is envisaged in English is quite different from what it is understood as, in 'Indian' feudal languages. For example, in 'Indian' feudal languages, one is understood to have improved in quality if one has elevated oneself by some means wherein one can use degrading lower level pejorative indicant words to others. Such as, become an Indian government official, become rich, become powerful, become a teacher etc. Here the quality improvement essentially means the capacity to degrade and despoil others. It does not mean being polite, courteous and similar things.

If a woman is seen as improved, it just means that she has arrived at some social position wherein she can use these lower indicant words on a lot more people. There would be no link with a refinement in physical appearance, courteous stances, propensity to stand in a queue or to form a queue, being affable, show a stance of fair-play etc. Actually, it is not an individual issue. For, that is the only way they can improve.

I remember one Trivandrum-based female bus conductor speaking on Malayalam TV. One of her



female colleagues was brutally spanked by a female passenger. She said the right attitude was to pose a very offensive posture to the passengers. Otherwise they would '*climb on the head*'. Now, what this means is that the social conditioning for effective communication was to be offensive. Being polite means being weak. For, a show of power, which comes from an offensive posture, would garner higher indicant words. If one were to be polite, the other person would immediately use words like *Mole* (child), *Pennu* (lower grade female), *aval* (lower grade She), *Nee* (lower grade You), *Thaan* (lower grade You) and such words in a pose of affection. Words have terrible effect, of which native-English speakers do not have any idea.

I remember one young man coming to me. He was going to England ostensibly for studying for MBA (but really to use it as a ruse to get a UK citizenship). His father was in the Middle East and did understand the difference that a UK citizenship could make. This young man told me in a tone of total surprise that a female had called from the university in UK. He was totally surprised that she had spoken in a very polite tone, which was a totally new experience for him. 'How is this possible?' was his query. He was under the impression that the staff in the UK university



would be very cantankerous as in Indian government offices. The tone was quite nice and very polite.

I simply told him: 'When you mention this incident to others, you would use the word '*Pennu*' and '*olu*' about her for she was quite polite. In India, the females in powerful institutions would take care to ward off that possibility by first terrorising you with tone and procedures, to avoid that categorisation'.

DIGRESSION: To allow outsiders to come and train themselves inside England can be the height of economic idiotism. Outsiders who come there are not the poor, but the quite rich. For, only they can afford to move to Britain. They basically come from locally powerful business or bureaucratic families.

I remember a story told by a Madras based shop owner. Two Malayalee young men came to him. They were quite obsequious, obedient and 'respectful'. They wanted a job to survive in Madras. He was quite impressed by their pose of servitude. He gave them jobs inside his big shop which was dealing with certain specialised products. Soon, the two of them became quite friendly with the customers, for they used the same obliging stance with them also.



However one fine morning they left their jobs. He was soon to hear that they had started a fantastic shop in the next street, with much modern amenities and business connections. He couldn't believe his eyes when he saw the fantastic professionalism in the other shop's design and decor.

What he clearly missed was a non-tangible information. The year was around 1985. Almost all Malyalees do have someone working in the



Lord Macaulay

gulf (Middle East). That provides that family not only a financial capacity expansion, but also direct exposure to current international business standards.

All that the two Malayalee young men had to do was to get a platform in Madras, learn the business, get connected to customers and then to call their family members in the gulf. A grand business setting, much better than anything that the Madras businessman could envisage, is soon in operation.

The Madras businessman was weeping as he informed me that a good percentage of his customers had been taken away by the two persons, to whom he had acted benevolently.



Quality improvement as envisaged by the English educators here was by improving the innate quality and dignity of the individuals by reducing the chance for the others in the society to erase innate human refinement. This could be achieved by learning English. I am sure that even Lord Macaulay did not really understand the real depth and capacity of lower indicant words to reduce human individuality. However he did sense that there was something negative or rather diabolic inside 'Indian' systems. What this was he did not precisely identify. However, his very repulsion for 'Indian' native systems and languages is quite evident in the way he describes and defines them in his **Minutes on Indian Education**. However, it is true that there were others in England who felt that giving English to the 'Indians' could be dangerous. For, there were powerful proposals made to the East India Company not to teach English to the 'Indians'.

Improving the female folk

Improving the quality of the women folk should not be seen as a separate theme, quite apart from the local social issues. For example, nowadays the general theme is that the women should more or less revolt against their husbands and move out. That is they should move out into the trap set by other waiting guys. This whole theme is quite stupid and propagated by persons who either do not

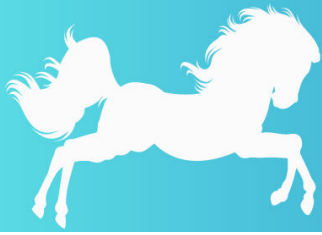


understand what they are doing. Or it is done by vested interests who have their own private agenda inside this.

Indian feminists view the Indian men as low quality and cannot bear to see their wives being loyal and committed to such low quality men. They want the females to improve. It is akin to asking their own subordinates to improve beyond their boss's capacities and calibre. If such a thing is done, the institution would fail or falter. What has to be envisaged is to improve the quality of both the men as well as the women folk. When seen thus, the very imposing of reservation for women in each and every statutory organisation or institution is a grave crime. For, this serves only to legitimise the claims of low quality and low calibre.

Reserving seats for women has a powerful element of mutual contradiction. For the claim is that the female are equal or superior to the males. If that be the case, there is no need for reservation. If the claim is that they are inferior, then it should be statutorily accepted that they are inferior. If that be the case, then the males have a dominant role to play in society, for which the females are unfit or of less capacity.

However, this type of contentions reaches us nowhere. Yet, the facts as observable can be mentioned thus. Indian males on an average are not



of great calibre, capacity, attainments or refinement. 'Indian' feudal-language codes can be held responsible to a great extent for this. But then, from a similar perspective, Indian females are worse in the case of capacity, calibre and refinement. This is the reality.

Now, before speaking about how to change this, there are two things that I need to input. One is my own experience when bringing up my daughters Varuna and Ashwina. Second, the question of whether anyone in India really desires to see the males and females here improving in capacity, calibre and refinement.



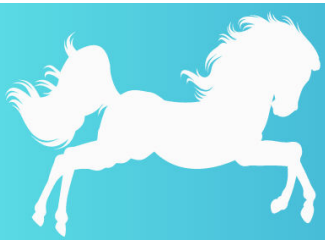
CHAPTER FIFTY SEVEN

Enter the twilight zone

My lifestyle

Before commencing on this, I need to speak about one thing about my own lifestyle. I had purposefully decided not to join the Indian government service. Even though I had written for the top Civil Service, it was clear that I was not of the calibre that could pass that exam. I cannot digress into the finer issues about that here. The only word that I can mention here is that it is an exam meant to sieve out a particular kind of individuals, to which group I do not belong.

I lived a kind of life which if seen from the outside would be quite unnerving. It would seem as if I was not quite bothered about the future. Doing one business after another, with a very inflexible type of mental quality, with no possible idea as to where my activities were reaching me. Life would drift me from one place to another periodically. Another feature that was a common place experience to me was that I would be doing business activities quite far from my seeming place of residence. So that to the immediate physical neighbours of mine, I would not seem to be doing anything. It was not that I purposefully aimed for this lifestyle, but that my fate did seem to make me do so many things with an



automated sort of trigger fitted into the scheme of things to assure that I couldn't go forward after more or less understanding the intricacies of the business.

In the initial years of my life, I was quite perturbed by this cycle of ups and downs that more or less moved as if I was fitted to a rotating wheel, taking me up and down with meticulous periodicity. Later, much later, when my horoscope was studied by a professional astrologer, he quite frankly told me that this had been my experience in life. The astrological code was ***Shataka Yoga***. It was quite a curious bit of information for me. For, I was also interested in the theme of what was astrology. This part has been discussed in my book: CODES of REALITY! WHAT is LANGUAGE? What I pondered upon was what kind of a software code or program was the Horoscope. And how it reflected upon or interacted with the software of life and reality.

Now there are these observations that I have made due to my seeming strange life experiences. It must be admitted that there are many other persons also who have more or less lived similar living experiences. As to the vagaries that were brought into my life, I can mention that when looking back, the experiences are quite rich in their kaleidoscopic variety. Actually when reading the novel Moon and Sixpence by Somerset Maugham I happened to read



these lines, which from a writer's perspective seem to be of quite alluring charm:

QUOTE: They must have spent something like four months at Marseilles in one another's society. Their career was devoid of adventure, if by adventure you mean unexpected or thrilling incident, for their days were occupied in the pursuit of enough money to get a night's lodging and such food as would stay the pangs of hunger. But I wish I could give here the pictures, coloured and racy, which Captain Nichols' vivid narrative offered to the imagination. His account of their discoveries in the low life of a seaport town would have made a charming book, and in the various characters that came their way the student might easily have found matter for a very complete dictionary of rogues. But I must content myself with a few paragraphs. I received the impression of a life intense and brutal, savage, multicoloured, and vivacious. It made the Marseilles that I knew, gesticulating and sunny, with its comfortable hotels and its restaurants crowded with the well-to-do, tame and commonplace. I *envied* men who had seen with their own eyes the sights that Captain Nichols described. END OF QUOTE

What I wanted to mention here is these two things. One was the issue of me living in many social areas without mentioning any allusions to any



prominent social standing. Actually I had many to mention. However, in Indian social system it is imperative that a person be measured and a mark assigned. So, there was always the issue of people evaluating me as a blind person would evaluate an elephant. That is, if he touches the trunk, he would feel that the elephant is like a thick vine. If he were to feel the legs, he might get another understanding. If he happens to touch the tail, another definition. Almost all my life, I was measured and defined by persons who get to see a very causal sight of me. However, this might be the experience of quite a lot of people.

QUOTE from Khalil Gibran's THE PROPHET

QUOTE: To measure you by your smallest deed is to reckon the power of ocean by the frailty of its foam. END OF QUOTE

The second thing that I got from living a life in the outer world away from the confining security of home life for a long time, was a very good feel of the outdoor. The outdoor social living is a piece of sheer terror for the persons who live inside the four walls of a house. The person on the outdoor, lives a life with no such security. However, if he used to it, the prospects do not terrorise him.

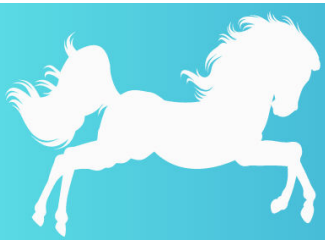
Now this is one thing that I used when my children were born. By that time, I had more or less



lessened my outdoor living style. But then, I used to take my children everywhere in a feel of gay abandon which could have been quite unnerving to an average householder. We used to move a lot in the night time, on two-wheeler as well as four wheeler vehicles. Actually I was not taking a more risk than what I was taking on an average daytime. We used to go into seeming forest-like-areas, and to thickly populated towns and cities. Here I need to mention that for around six years I used to travel the length and breadth of Kerala on a two-wheeler as well as a four-wheeler, every month on business. Even though at the end of the period, the business had failed, it was not a period of sheer distress for me. It was indeed a life of sheer adventure for me, which I enjoyed to the hilt. The only spoilsports were the Indian government officials, who wanted bribes, servitude and flattery, none of which I had the wish to deliver.

Digression

When travelling on a two-wheeler as well as a four-wheeler from one end of the state to the other, I used to give lifts to an immensity of persons. Especially at night. Apart from the oft-mentioned issue of dangers involved in taking unknown persons with me, there was another insight that I experienced. The discomfort of having to communicate with persons of very different



social standard. It is not an easy to take an 'Indian' person inside one's vehicle, let alone speak to him without perfectly knowing his social level. Many persons did caution me against this terrifying habit of mine. However, what I understood was the problem of persons existing in different relative indicant levels. It is quite an issue of extending the same kind of communication to all levels of persons. They react differently. It is not connected to human psychology that I am discussing, but a totally different matter.

It has been a usual affair in English nations to give lifts to causal hitchhikers. But then they speak to each other in English. However, when I take a man who has missed a bus in the night into my vehicle, I might need to speak to him. Immediately the issue comes for him to measure me. Even though he is quite obliged to be courteous, one cannot keep an extended period of communication or relationship with him, even to the extent of sharing a tea in a tea stall. For, these actions all connect heavily to indicant word codes. They create a burden. At the same time, the other man is also measuring me in each and every action he sees, and information he gathers about me. If he gains an information that is negative, there can be drastic lowering of indicant words attached to me. It would reflect in his ways and behaviour, as well as in his



attitude to me. The problem in my way of giving lift is that I extend this to anyone, regardless of his obvious social standing.

However, usually all such persons would be with me only for around 10 to 30 minutes. So there is not much time for a massive social evaluation, and all of them have been quite grateful. Only once do I remember a real irritation. I was coming back from a marketing trip that had made me travel around 400 kms on a motorbike, since morning. The year I think must be around 1998. I was near to my wife's house, which was in an interior village. The time was around 10 pm. A young man of around 30 waved his hands, and I slowed down. He got on the bike. Usually, when I travel on the main highways, such persons are quite reverential in their speech. However, this time, I was in an interior road that aimed towards more interior areas.

This man naturally evaluated me on the basis of the direction of the interior road. He started asking me my name, and to which house I belonged to. Usually, I refrain from such personal levels of talk. I simply told him that I had been travelling for around 400 kms and I was tired and couldn't engage in a conversation. This he immediately took as an input for more buffoonery. There was very obvious derision in his words as he went on to make more comments. I had to simply bear the



taunts and when his place was reached, I simply stopped the bike, allowed him to get down, and moved off. **END OF DIGRESSION**

However, as per an average Kerala man's evaluation, I had not gained anything. Gain or achievement for an average Indian would mean getting a government or some other similar job. Sit at a table, with a crude, dominating and scrutinising mood in the eyes. After some years, get a higher job name like that of superintendent, then after some more years become a senior Superintendent and like that. They would say that he has reached so much. Actually in real physical terms, he would merely have moved from one table to another. Or from one enclosure to another.

I had no intention of being an Indian government employee or for that matter, an employee of any Indian. Since I have been able to retain this position of mine, I do think that my life has not been a failure. A success? Well, it is an evaluation that should succeed the time of my death.

Back to women

Now coming back to women's issue, I used to take my children in the night time also on long journeys, at times on two wheelers. Now, was I not taking too much risk? Well, there is always a matter of risk in everything one does in India. Even a travel by car in

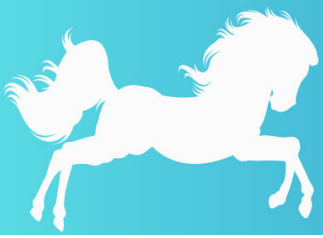


the daytime has a limited amount of risk, especially if one were to travel outside the home state. This is because of the change of language in the next state and the lack of English knowledge by majority of government officials. Naturally there is a possibility of callous attitude by the Indian officials everywhere to the local people. This is the greatest reason for the risk in travelling far from one's home base.

As for me, I was so used to the night time life in the outside for so many years in various locations of the state and outside, that the issue of sheer terror was replaced by a logical understanding of the possibilities.

There have been times when my children and I used to visit even areas that were having police-people clashes in the night time. The police would be beating up any person they fancied when they spied them on the roads, even those who came by two-wheelers. However, the presence of my children with me more or less lessened the chance of me getting beaten up. It never happened.

However, there were the others in my family and my neighbours who witnessed my, apparently, totally irresponsible actions and attitude. On one side was the coherent apprehension that I was not being responsible. Beyond that there was the sheer jealousy that I was getting my children to become aware of social mood that they could only imagine



Ashwina swimming in the irrigation canal, a few years ago!

about. There were many occasions when we had some bites from some wayside hotels. No females would be anywhere in sight. I must admit that I do arrange for some extra security. I cannot divulge the details here.

Now, my contention was that females are equal to males. But that should not be mere claims. A female who always see only the daytime mood of the place has a deficiency when she gets compared to a male who can go around where and when he wants. However, there is the total lack of security in the Indian roads, even for males. No citizen can go to a police station and demand a service. All he or she can do is to go to a police station and literally beg for some service, with all poses of obsequiousness..

When Varuna and Ashwina went for swimming, again the feeling of distress was mainly felt in other females and not generally in males. When they cut their hair short, did not pierce their ears, did not wear jewellery, did not speak Malayalam, dressed up in more comfortable dresses that gave them



agility, went for hiking, climbing the trees etc. when they were small, I saw that it was the females, who looked distressed. Now, these female, if they want to improve, have to improve. They cannot remain low quality and claim reservation to positions of command and leadership, on the basis of the outrageous claims of innate inferiority. If they are inferior, they should remain in inferior positions. Allowing inferior persons to take command more or less makes everyone under them inferior. This goes for inferior castes also. If they want superior positions, they have to reach mental and intellectual eminence and excellence.

Even though I belong to a lower caste, I am totally against reservation for lower castes.

If women are equal to men, then they should be equal to the men. There should be no need to prop them up at every place. The very concept of reservation is a nonsense and contradictory to the concept of equality.



CHAPTER FIFTY EIGHT

Continuing on human development

A dubious form of human development

There is another aspect of human improvement that I had discerned. It was in the Mappila population of Malabar (Malabar Muslim). In the early 60s and 70s, they went to the Middle East for doing menial jobs there. It was not a huge deluge of people going there then. In the later years of the 70s, I did start seeing a particular kind of people. Totally uneducated and totally featuring the local tribal social communication and human relationship codes. Yet, carrying modern gadgetries like Cassette Players and such things. The local man even though employed in better jobs, couldn't compete with them. It certainly was a physically tangible improvement. Yet, I couldn't see a social refinement in them. For, they came with money, and more or less used the brutal power of the indicant codes on the impoverished locals. This impoverishment was also a relative thing. For this impoverishment was caused by the exponential expansion allowed for the earnings of the foreign-employed. Now, how would one compare this with the slow and steady, yet, persevering development that the British educator has given to the Thiyyas of Tellicherry area?



In the present case, there was essentially no societal improvement for the others. They went down. Not only in wealth, but also in indicant word content. The Mappillas then went in for a baby boom. Every Mappilla wife would bear six to twelve children. It seemed as if they were on a demographic correction spree. There appeared on the social horizon a new wealthy class of persons. {For example, the district of Malappuram, which had been a very sparsely populated place at that time, is now teeming with people}. However, the original people of the place who were not Mappillas remained not unaffected, but negatively affected.

I need to slightly digress here to narrate another thing. When the newly improved Mappillas started appearing on the economic scene loaded with cash, it was a very funny situation. People who inherently had the intellectual stance of the Indian lower classes in demeanour and information were moving around with cash. However, it would not be correct to say that they were uncultured or impolite, but they were different. The local society especially in South Kerala where the concept of going to the Middle East to do low quality jobs had not caught up, reacted in a very funny manner. Everywhere people were making fun of these new rich guys. I remember seeing many mimicry stage programmes wherein the ill-educated language quality of these



persons was taken up for acting out buffoonery. The general refrain would be that these persons were quite idiotic. Well, actually they were not idiots.

Defining the lower classes as idiots

Now speaking about idiots, there is this experience of mine that in almost at all levels of Indian communication, there is a rabid mood to define many others, especially persons of relative lower social or position levels, as idiots. On close examination, I found that any man who is categorised in lower indicant words is quite easily described as an idiot. The spur for doing this is ignited mainly when the thus despoiled individual shows some calibre or capacity that is beyond the limits of the indicant words. The general refrain would be, *‘Avanenthariyaam? Verum vivaramillathavanalle! Avanenthinu kollum?’* ‘What does he know? He is just a nitwit! What is he fit for?’ (All ‘He’s are lowest indicant).

This is not something that only the higher groups say. Every social level of people does it on to persons who they visualise as below them. In many ways, it is a sign of insecurity that sets in when the so-presumed lower person starts sending signals of *more than expected* capacities.



Now speaking about higher technology improving a section of people, it is not an innate improvement. It is an improvement that can be loaded on to anyone. For example, a White English man of the colonial times is in the African jungles. He has a gun with him that assures his superiority above a group of mutually competing Negroes. One fine morning, a Negro gets hold of the gun. He has managed to learn how to use it. Now who is the superior?

Well, improvement shown by any person based on having a technological gadgetry is not an innate personality refinement or improvement. For example, in the early 90s, I came across young men, reasonably un-educated, and with zero-English, driving modern commercial vehicles like the Mazda etc. That these huge commercial vehicles could be manned by such intellectually inferior persons was quite a remarkable information. At their levels, they also put on a show of being the masters of great mechanical devices which ordinary human cannot deal with.

This was associated with another Indian official misdemeanour. Only persons who had commercial driving licences could drive these contraptions. Now, getting a commercial vehicle driving licence is not the issue. The real issue was that they needed to wear a khaki uniform. Once this is worn, the local



policemen starting from the lowest constable would interact with them using only lower indicant words. So, in a powerful way only persons who can bear this level of demeaning taunts could drive these vehicles. So, it existed as a reserved profession for such persons, and they were not unduly bothered about the pejorative words kept for them. For, it was these words that assured that the profession was not invaded by higher quality persons.

When our family had a Mazda, I drove it. It was quite a remarkable understanding that it was quite easy to drive one. Actually even a youngster could drive it. So easy were the controls. Not like the lorries of my childhood days.

Internal quality versus external splendour

Now being able to drive a Mazda cannot be seen as a criterion of quality refinement. Quality refinement is contained in a way of life in which everyone in the social system can function in a healthy social interaction and communication environment. The civic areas become neat and healthy. It is this that makes the English educators' efforts to be mentioned as quite different from modern Indian development. At best an ability to drive or possess a Mazda is an individual improvement that does not lend any similar development to others.



See these items: A totally *uneducated-in-English* feudal-language speaking person of refinement, who is attired in quite expensive garments. Second a *not-so-well-dressed* person of refinement, but one who is quite at home in the English classics. Who would I see as elegant? Well, I would choose the second man as elegant and refined.

There was a similar comparison that took place right in front of me once. The year was 1999. On the table were two books. One was a selected prose writings of Oscar Wilde. The other was a book designed in Photoshop with full colour everywhere. At that time, this type of colourful coffee-table books was not so common. (At least among the people who were present there). That book I saw to be full of wrong English and with lots of grammatical errors. There were no intellectual inputs, other than dull, insipid writings.

However, the Oscar Wilde book was old and its cover was looking drab. However, I viewed that book with fascination and a drooling mouth. Yet, I heard the others around making sounds of exclamation over the colourful designs on the other book. Saying how wonderful that book was. Well, the way to evaluate a book is by its contents.

It is the same way. One has to evaluate a society by its innate qualities and not by the colourful gadgetry that is heaped on it. For example, as I



Subash Chandra Bose! Everyone desperate to be the leader of the people. Nehru, Gandhi etc. all in a row!

mentioned earlier, the so-called presence of a small group of Thiyyas who

looked so un-Indian and were called as *White Thiyyas* was due to the innate difference that the English education and English social focus perched upon a lower caste people. The same physical and mental change comes over on every man and woman, even of the worst caste from India, if he or she can get born and bred in England in an English ambience.

{It is true that a minor percentage of the Thiyyas of Tellicherry area did have a slight hue of English blood in them. But then, that was not the thing that gave a cumulative refinement elevation in a minority of them. It was English education.}

Following Nehru, Subash Chandrabose, Gandhi and such others will not give this type of improvement, other than to those who reach on to the top. The majority people would sink to stinking levels if one were to follow these men. For these leaders would stay at the golden levels of indicant words and position the vast majority at the lower levels.



DIGRESSION: When speaking about Subash Chandran, there are a few things that come to my mind. First of all, why did he leave the Congress and try to find an alternative platform for attaining leadership, when he was the party president? Well, it would be that the Gandhi-Nehru coterie would hold him down in a pincer-like grip with the pejorative part of the Hindi indicant words. There is no way to overcome this other than to exist under them, for all others to view and evaluate him at that level. For, he was continually irked by Gandhi when he was elected as the Congress president despite Gandhi's staunch antipathy. Gandhi would naturally use the indicant word weapon, from which there is no defence.

However, his actions were quite foolhardy. He went seeking a friendship with Hitler. Even though he was in Germany, it took him quite a long time to arrange a meeting with Hitler. The problem here is that German language is also slightly feudal, and the issue of him being referred to in a lower pejorative code would be there. It is not like going to England. Moreover, Japanese is a mighty feudal language. The Japs would also place him quite at the bottom.

Subash's levels were certainly not at the level that the English were giving to the 'Indian' politicians like Nehru and Gandhi. For, they would at the best and



British surrender to the Japanese in Singapore!

at the least remain at 'He' and 'Him'. As to what would have been Subash's level in German and Japanese needs to be studied. It would give a lot of insight what would have happened had the German-Japanese side won.

There is this oath that Subash's small group of men were made to swear:

'I swear by God this holy oath, that I will obey the leader of the German State and people, Adolph Hitler, as commander of the German Armed Forces, in the fight for freedom of India, in which fight the leader is Subhas Chandra Bose, and that as a brave soldier, I am willing to lay down my life for this oath'.

What we see is the English version of the oath. In German, what it would really mean has to be seen.

There is this statement also from his biography: 'Through radio he issued warnings to British-Indian



soldiers and police to the effect that unless they assisted the liberation forces they would one day have to answer to the free Indian government for their criminal support of the British’.

The question is would the ‘Indian’ soldiers who are used to English ambience like to move into an environment of feudal languages, wherein they would be just *Thu* and *Nee*, and *USS* and *Avan*, and their officers *Aap* or *Saab* and *UNN* and *Adheham*? Would their wives allow them to be thus degraded before their officer class? Who would heed his threats?

An attempt was made to create an army with the surrendered Indian troops of the British-Indian army. A few did join, possibly to escape the harsh Japanese imprisonment. Bose had hoped that a huge number of soldiers would come to join the INA. But this did not materialise. As the situation for the Japanese worsened, these turncoat troops started deserting. Moreover, Japanese funding was stopped. Bose resorted to raising money by forced taxation on the Indian populations of Malaysia and Singapore.

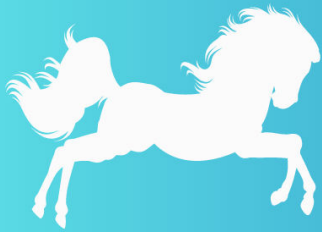
The Sepoys of British India Army were terrible angry with the turncoats who had tried to escape the travails of Japanese imprisonment by jumping into the Japanese side. When these turncoats were captured, the Indian soldiers would simply shoot



them to vent their fury. In many cases, British troops had to guard the surrendered INA soldiers from being shot dead or harmed by the British-Indian soldiery.

There is this thing also to be mentioned. He was reported dead. However, ample evidence had surfaced after the fall of the Soviet Union that he had died in a Siberian prison. Since Siberian prisons have very terrible reputations as living hells, in which prisoners are degraded into menial servants of the jailers there, it is quite possible that he would also have suffered such a fate. Now, comes the next terrible fact. Nehru had very good relationship with the Soviet Union. His daughter Indira also continued the same relationship, to the extent that when the then Prime Minister of India Shastri died during a brief visit to Soviet Union, there was accusations that he had been murdered to make way for the Indira to take over the Prime Minister-ship.

Nehru would very well have been aware that Subash was in a Russian prison. Why wouldn't he try to save him? Why would he try to spread the false news that Subash was dead? Well, the answer to this very perilous question is that a mythical image had been given to the dead Subash in India. If this Subash came back alive, Nehru's support base would have weakened. It does not mean that Subash would take over, but then there were so many other



contending political parties, who would have profited from this development.

There is this thing also to be mentioned. It was actually Mohan Singh who started the INA. However, when he refused to be just a minor guy for the Japanese, he was removed. Mohan Singh was a British trained person. It is quite easy to know that he would not be able to act as a servant of the Japanese for long. Then Subash arrived, seeking some avenue for leadership. He took over the mantle of leadership and subservience to the Japanese.



CHAPTER FIFTY NINE

Refinements associated with automobile driving

Since I have mentioned Mazda, it is appropriate to deal a bit about the refinements of automobile driving. Driving modern vehicles is easy if one is only thinking about mastering the controls. However, it is a big responsibility to drive a huge machine through the roads, wherein other human beings, animals and so many other things also move about. A training in this should not limit itself to the parameters of a driving license, in feudal language nations. Actually giving a driving licence, especially such powerful licences like a commercial vehicle driving licence to persons who do not know English is a very clumsy level of idiotism.

A person, who does not know good English and has no capacity to learn it, has no business to drive a commercial vehicle in a nation like India. May be in some European nations, where the language is planar like English, this may not be insisted upon. Driving a lorry, a truck, a taxi car or auto-rickshaw etc. are deeds of great responsibility. A person who does not have the capacity to learn the simple English language should not be considered as able enough to operate such vehicles. I do not speak here about the minimum ability to turn the steering rod,



manoeuvre the clutch and gears and to apply the brakes. These things, any youngster can do.

Once a person learns English, a higher level of social refinement enters in him. It proposes to him that there is a more refined manner to understand precedence, and to interact with others. Such offhand methods as of honking to elevate one's social stature have no meaning in English. However, the greater refining effect would be seen on others when an *at-home-in-English* person drives a vehicle. His words and actions would not be prompted by the spurring of cantankerous emotions of a feudal language. However, when this person is rebuked and disturbed by an *at-home-in-a-feudal language* driver, he would also get offended. However, when all the drivers are *at-home-in-English* persons, there shall be a lot of tranquillity on the streets and roads. A feeling that everyone are of equal dignity would set in. However at the moment on the Indian streets, almost every driver is distressed when having to interact with other drivers who stand at various levels in the virtual code arena and indicant word level. A mere word can disturb. Most of the times, driver interactions are aimed at distressing.

DIGRESSION: It is not easy to offer this information to the majority people of India. For, it is very easy to spur them to antagonism by telling that they are being denied the right to drive



commercial vehicles by this theme. The actual fact is that what is being mentioned that every one of the people here have the right to learn English, and that the government has the duty extend this opportunity to the lower class people here. Instead the cunning rulers and the academicians here would tell them to demand thus: 'English is a foreign language. We don't want it'. **END OF DIGRESSION**

One reason for this is that a person's innate virtual code levels (and also indicant word levels) does get changed with driving a vehicle. A socially small person driving a big truck suddenly gets a feeling of elevation in the indicant words. However when he interacts with others, he may not be able to convey the same emotion in the words. For, innately he is not of that level.

For example a lowly educated lorry driver when having to interact with a college professor, may either have to don a subordinate pose or to show an elevated pose. The elevated pose can be understood as impertinence by the professor, who wouldn't want to speak with respect to the 'lowly' driver. Or the driver being not able to deal at a higher level would use a lower indicant worded interaction with the other as a vibrant means to hide his own inferiority. Or the professor in his own insecurity of how to snub a person he feels is lowly would resort



to a low indicant word dialogue. All these can lead to powerful distresses on the road.

Other emotions like being fair, polite and courteous to other drivers won't appear on a feudal language speaking driver's mind, unless he is disposed to view all other drivers with respect. If this respect is there, he would be polite, considerate and courteous to other drivers.

If there is respect:

1. He would allow any vehicle trying to overtake to do so. The other mood would be to immediately block that action by stepping on the accelerator.
2. Allow an oncoming vehicle which is overtaking another vehicle to come forward without attempting to stop it in that endeavour. The feudal language stance is to immediately accelerate and block it in its attempt.
3. Wouldn't use lower indicant words to other drivers without provocation.
4. Wouldn't unnecessarily show off physical and muscle strength by provocative speech when none is required.
5. Dim his headlight for the oncoming vehicle in the night.
6. Off the headlight for the oncoming vehicle to see this vehicle clearly, when space is limited.



7. When coming down a slope, slow down or stop to allow the up-coming vehicle more space and area to move up.
8. Make limited use of horn. And not to use it to display physical power.
9. Allow right of way on to the vehicles on the Right.
10. Treat pedestrians as persons of equal right to dignity and respect.

Now it would not be correct to say that all feudal language speakers do act cantankerously on the road. And also to say that all native-English speakers are equally polite in the similar positions. What is just being mentioned is that feudal languages do have codes that spur people to be remarkably impolite to others when there is a feel of relative disparity in social positions. Especially when driving huge machines.

At another level, a lot of *at-home-in-feudal languages* persons driving in English nations can erode quality behaviour on the streets in English nations. I am not sure how it is being managed over there. However, as changes come slowly, it would not be noticeable as everyone slowly adapts to react to such provocations in the same coin. The frill elements of national refinement go haywire, with no one being aware of it.



Beyond all this, in a nation like India, with an immensity of state languages, if a commercial vehicle driver knows English, then he would be able to understand Sign Boards that are written in English. Otherwise he would have to know the language of each state to understand them as he drives through that state. Beyond that he can insist on the policemen to behave in a more courteous manner. This can spur the policemen to be learned in English. Which would really improve the nation and its governance.

Now would it be a very difficult proposition that all commercial drivers should be proficient in English? Well, not much. For, it does not take much time to master English, if a person really desires to do so. Proficiency and that too very good proficiency in English should be made a mandatory requirement for Commercial Driving Licence. At present what is mandatory is a willingness to be obsequious to the low calibre officials of the Road Transport Department, who want only bribes and not quality behaviour.

It would be a wonderful street scene in India, when all commercial vehicle drivers are good and great in English. Not just spoken English, but in its powerful profundity!



CHAPTER SIXTY

Back to Quality Improvement

Now when speaking about quality improvement that can be heaped on to social sections by means of technological gadgetry, I need to go into an allegory.

ENGLISH COLONIALISM IN A NUTSHELL

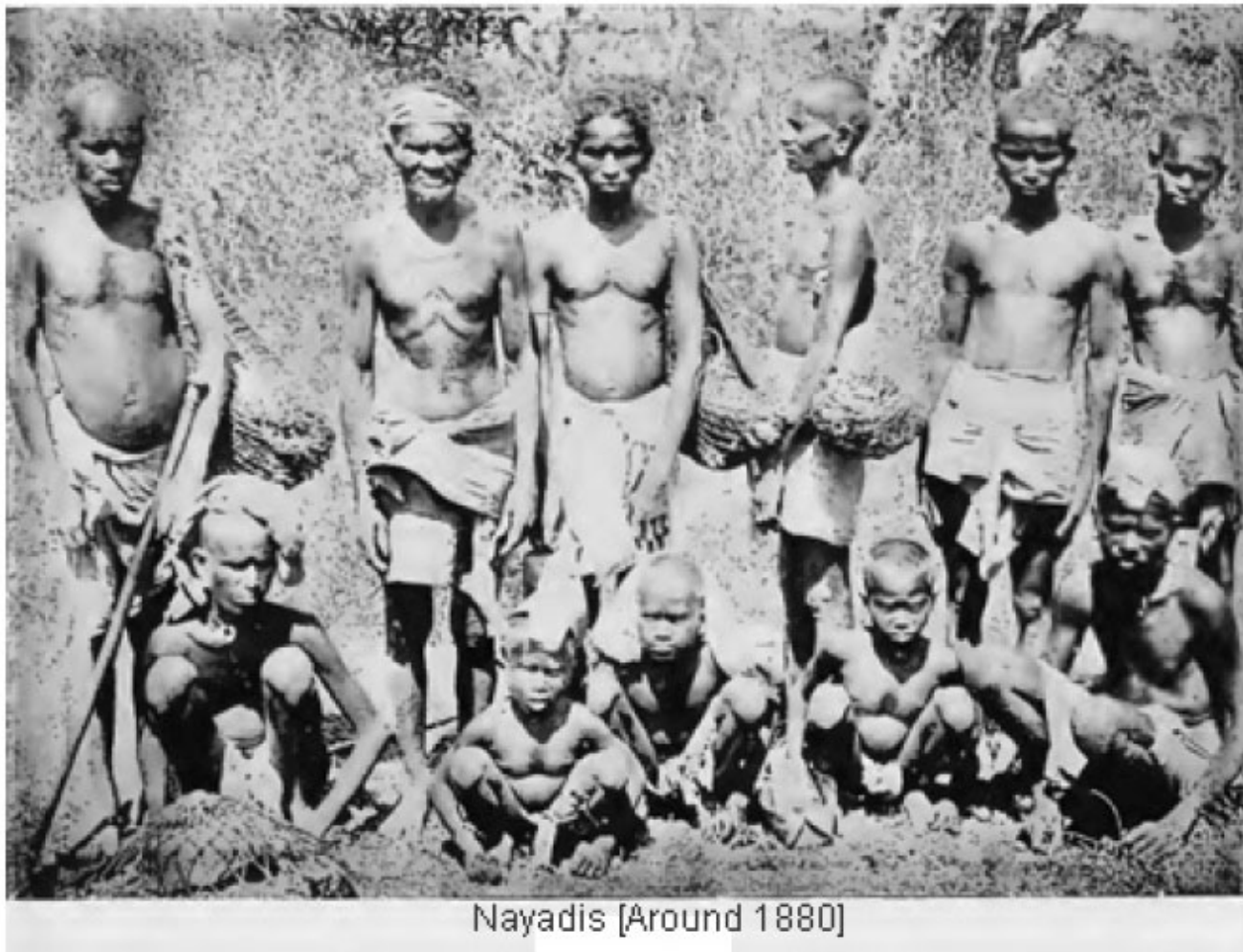
There are many tribal groups living in the Amazon forest with no connection with modern human civilisations. They have bow and arrow as weapons. They have established a sort of



equilibrium with the local animal populations. In fact, they are not much above animals in their capacity to survive in the forest. A slight

advantage that they have is connected to their capacity to speak to each other, and that they can use their hands in ways which the animals cannot. However, even though they can speak, they speech wouldn't have much content comparable to even what a man of say India can have. Their ability to use their hands also is limited by the small number things they can do with it.

Now, into one such group, say a group of Englishmen enter. Teach them modern ideas, built



Nayadis [Around 1880]

modern houses for them, built roads and railways, give them guns, teach them to read and write, and also the use

of many modern gadgetry. What is it that they are doing?

The essential equilibrium among the tribes is lost. The equilibrium maintained with the animal population is altered. Now, the tribals can kill the animals from a very superior position. The animals do not stand a chance. The tribal persons now feel that they are not just another species of animals but something quite different.

They learn to dress in modern dressings. Their children go to school and learn English. They make script for their language or make it better if there is one by adding such things as *coma*, *full stop*, *inverted coma*, and so many other things that they find in English. If the Englishmen have made some research into the history of the area, they would come across the presence of big kingdoms that had existed in those areas, hundreds of years back. And maybe some other language and



literature would be recovered from some places or hamlets.

The tribal schools then would start teaching their children about their glorious past, in which they had really been great empire builders, and that their empires had stretched from one shore to the other of the continent. They had been great seafarers and exporters of many goods.

They would massacre the animals and wipe out the trees. As times change they would find instances of the Englishmen killing animals and cutting trees when they had first come. The whole wiping out of these natural resources would be heaped upon the Englishmen. Why did the Englishmen teach us English? To enslave us!

Minor religious groups soon grow up into major national factors. Ancient animosities grow up into gigantic issues.

When the year becomes 1947, all Englishmen leave the place and local leaders take over the administration. They have mutual competitions among themselves. Two religious groups fight to gather power. The nation is divided. One of the tribal leaders is killed by someone, possibly from his own side. The reason could be that if he is alive, his personal lifestyle could become controversial, and he would be a political liability.



Once he is dead, his stature is raised to that of a saint and holy man. He is revered as a great man and this fact is taught in the schools. The new government, consisting of his followers, spends millions of dollars to make a film on this man. An English man with a minor tribal blood is made to act as the tribal leader. This film is a great international hit, and many people all around the world become the followers of his ideas, which are actually more contrived than real.

The fact that the Englishmen gave up the nation would be directly connected to the activities of the dead 'saint'.

Now there are two nations. In each nation, the armed forces (continuation of the English-administered armed forces) soon engage in mutual activities of belligerence. So that, they are given more powers and also extensive rights over financial resources. They buy the best of armament available in the world, and the military leadership wallow in a fabulous lifestyle. Whenever there is limitation of financial resources, they would





engage in some belligerent military action and again the people would clamour to give them more exquisite rights.

Image from: Native life in Travancore [1883]



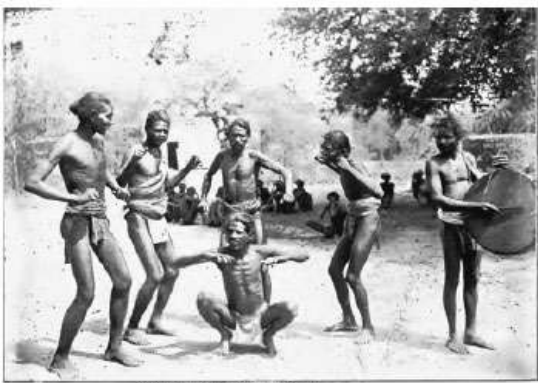
PULMVA TREE CHIEF.



Ardhya Dalman [around 1880]



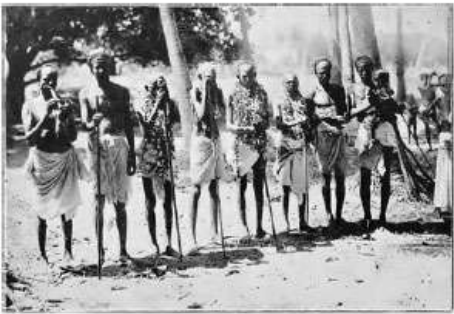
Thiyya Woman [around 1880]



Chendur Dance [around 1880]



Pallan Woman (Around 1880)



SALAYAN HUNTING TRIBESMAN.



AGAMUADASA, MADURA DISTRICT.

As the forests in the distant areas get cleared up, other tribal groups would be exposed out of their traditional homelands. They would be made to bear the lower indicant words of the

developed Tribals and made to exist as a sort of servant class of theirs. At the same time, they would be given education to feel that they are all of one nation and that the developed Tribals are their savers. Their females would be pounced upon by the police force of this new nation and also by other individuals who all would have superior fire power and other things in their hands. When they revolt, they would be put down with brute force. When the police and the armed forces do atrocities, they would excuse themselves by saying that they got the training for do atrocities from the Englishmen and the codes for that are in the ~~police~~ and armed forces manual made by the English.



The leaders of the nation would start teaching that they drove out the English from the land by a sustained struggle lasting decades. Why did they drive them out? Because the English were racists, and were insulting to the Tribal population. At the same time, the leaders would endeavour to send their own children to England.

A minor part of the tribal population would be fantastically rich. While the remaining huge section would be in real dirt conditions, as they remain in the dirtier levels of their feudal language

codes. However, they would be actively taught that their poverty is just due to the looting of their nation by the Englishmen, a hundred



Ban Ki-Moon failing to push for a war crimes probe in Sri Lanka

years back. Riots, rebellions and revolts would be common, but held in control by a very menacing armed service. Sections of the suppressed tribal populations that come out spiritedly would be defined as terrorists and their populations gunned down mercilessly. And their female folks pulled out, mass fornicated and shot dead, by the national army men. The officials who are supposed to safeguard the revolting people would be made to move out. This would be accomplished by bribing the senior officials of the UN.



The above mentioned allegory could more or less sum up English colonialism and its lasting effects.

Coming back to improving a society, it was not modernity that was the focus and aim of English educators, but a profound change in the mental process from crudity to that of mental refinement.

A very larger parameter of quality improvement

I am now entering into an area of thought that was totally unplanned for. However, it just popped into my mind. For, the news media is full of the brutal attack on the female in a bus in Delhi. It is an issue that goes not just into the criminal side of the act, but to the various other parameters that should be discussed in the context of improving the social system. The attackers were quite cruel. However, they were not just cruel, but full of vengeance and hatred. It was an attack that was not just connected to sexual assault, but to necessarily desecrating the attacked person. For, both she and her male companion were beaten up with iron rods. After that, very targeted vicious anger was focused on her, and she was brutalised to the extent of damaging her intestines.

In many ways, it would be quite naturally identified as psychopathic behaviour. However, this term is only a terminology that is used to by persons



who seek a livelihood using such technical words. From a layman's view, the attackers, especially some persons among them, acted in a mood of terrible vengeance.

It is quite easy to shout 'hang them', 'beat them up', 'kill them' and such things. Such reactions are natural, not only in this case, but in the case of most other vicious physical brutalising of human beings. However, that kind of talk has only a brutal value, and cannot be used as a means to bring about meaningful changes in the social system. Vengeance is different from judicial punishment. Both are relevant. The first to the persons who are aggrieved, and the second to the social system.

Now, speaking about beating them to a pulp and such things, also point to total level of barbarianism in the nation. I remember a few years back a serial killer went on the spree and killed a number of females in Britain. He was arrested soon enough. But there was no evidence of him being beaten up into a pulp. When he was produced in court, he was looking well-dressed and with a personal dignity that cannot be envisaged in an Indian person caught by the Indian police. It is true that the murdered person's associates would have the mood to butcher him, but not the police.

However, when this comparison is mentioned, some persons would claim that the people in



England are different and that criminal elements in India are quite crude and need to be treated crudely. If anyone were to say such a thing, it would be simply admitting that the British people are better than Indians. However, if that inference is taken up, then immediately the very same person who said such a thing would clamour for the refutation of his contentions.

What is being tried to enter here is how to bring about a social quality improvement, so that even criminals would have an individuality comparable with the criminals in England. There is no contention that they are not criminals.

As to calling for capital punishment, the government would have to tread carefully, as there are an immensity of cases registered as well as unregistered against both Indian policemen as well as Indian army men personnel. Even the case of *Manorama* of the North-East who was taken into custody by the Indian army, only to be found dead on a railway track with ample evidence of sexual assault is there. The Supreme Court's order in this regard still remains unheeded by the Indian army.

DISSERTATION ON SEXUAL CRAVINGS

First let me look at sexual craving. It is a craving that exists in most healthy human beings and animals. One cannot find fault with that in itself.



Union Finance Minister P. Chidambaram on Wednesday stressed the need for making the controversial Armed Forces (Special Power) Act (AFSPA) a more “humanitarian” law, but said the Union government could not move forward as there was “no consensus” between it and the Army on the issue.

“The Army has taken a strong stand against any dilution of the AFSPA... We can’t move forward because there is no consensus. The present and former Army Chiefs have taken a strong position that the Act should not be amended... They also do not want the government notification [of bringing areas under the AFSPA] to be taken back. How does the government move forward... to make the AFSPA a more humanitarian law?,” he said, delivering the K. Subrahmanyam Memorial Lecture on ‘India’s National Security-Challenges and Priorities’ at the Institute for Defence Studies and Analyses.

Notably, the Justice Verma Committee highlighted misuse of the AFSPA by Army personnel and recommended that “sexual violence against women by members of the armed forces or uniformed personnel be brought within the purview of the ordinary criminal law.” But the Centre has not included this suggestion in its recent ordinance to strengthen laws to tackle sexual assaults.

Isn't there something wrong?

Men do feel sexual cravings for females. However, in a feudal language social setup, there are repulsions that goes with who is sexually admiring one. For example, a person from the lower class, that means a person who is maintained socially in a lower indicant class, enjoying the physical beauty of an upper class (meaning

a female from the higher indicant word class) can be quite repulsive. For example, a cycle-rickshaw puller or a private bus driver or cleaner in Delhi, simply gazing at the physical charms of a relatively upper class female, has the elements of diabolic irritations in it. The female would feel as if she has been violated. As to the other side, they also know that they are doing a social misdemeanour and acting an impertinence if they were to openly visualise the physical feature of the relatively upper class female.

Leaving that issue, what does one do when one is sexually aroused? Sex is a craving just like hunger. Many persons get sexual gratification on a routine



basis from their wives. So it is like getting food regularly. To persons who do not have a wife or those whom are living apart from their wife, there is no sensible way to satiate this hunger. Now, it is here that a proposal to legalise prostitution has to be taken up. However, the only problem is that the Indian government officials do not have the quality to communicate with quality with any level of working class. So, it goes without saying that their behaviour to the sexual workers would be quite atrophying. Beyond that, they wouldn't have the quality to understand the various finer aspects of legalising this profession. They are perfectly unfit to introduce social changes, which have to be done with extreme finesse.

For one of the major negative issues is that if prostitution is legalised, then many females from the society would go in for this profession once in a while, either for the money it can give them, or for the transient experience that it can give them. However, from a feudal language social context, it would only degrade them to abominable levels to partner in a sexual episode with another member of the society. For, it would lead to terrible changes in indicant words. Even to have sex without monitory benefits with another male from a feudal language society is full of negative possibilities. For, rank low-



level people can degrade female with lower indicant words.



Sovereignty cannot be imposed on a population, unless they collaborate with it.

Well, there are very sharp issues to be studied and ways found out to implement the legalising. I do know that the Indian leadership does not have

the mental acumen to use intelligence as well as integrity to work around the problems.

Now back to the assault in Delhi. In Delhi, it is not an uncommon issue. However, as I have mentioned much earlier, there is a much more terrible issue going on in India in the form of trapping females into brothels, with the full connivance of the Police as well as civil authorities. If any action has to be taken, then it should be on the concerned police as well as civil authorities who support such heinous deeds. For, what is happening is never known outside and the media dares not bring focus on this business.

Police in India catch prostitutes as it is an illegal profession. At the same time, young females who try to escape from brothels in Bombay are caught and handed back to the brothels, by the policemen. Actually prostitutes are more or less



giving the release route for acute sexual urges that can built up in a healthy male. Instead of protecting them, what is being done is to help the heinous traders in sexual slavery.



The blame lies on the political and bureaucratic leadership

Moreover, more terrible things took place in Sri Lanka, done by both the Indian army as well as by the Sri Lankan military. Photos as well as film recordings are there on Channel 4 videos. No Indian authority is bothered about such things. However, to blame the military personnel as well as other uniformed personnel for misdemeanours connected to sexual attacks would not be correct. The fact is that most Indians would do such transgressions, if they are given the necessary sanction and legal protection. So ultimately the persons who have to be held responsible for these offenses are the persons who gave the order to them to enter into areas where they were not welcome.



For the terrible crimes done by the IPKF, it is Rajiv Gandhi who has to be held responsible. However, in the very next election itself he was thrown out of power. He never came back to power. Actually he came to power just on the sympathy wave created by the killing of his mother. His death again gave a sympathy wave for his party to come back to power.



The spur and the venom

Now, let me go into the mind of the attackers in Delhi. It would be a vain claim if I am to say that I can see their mind or understand



them, or categorise their mind by using some terminology in psychology or psychiatry. For, both these so-called sciences might not be totally bogus sciences but quite near to quackery, catering only to the livelihood of its practitioners. They have an educational qualification with which they are bound to eek a livelihood and make a fortune. Can't blame the practioners.



It is quite clear that the attackers literally went berserk. That is they went beyond their brief, so to say. If sexual gratification was the only goal, then it wouldn't have been so brutal. It is true that some persons do gain sexual satiation from sadism. However, I doubt if sadism was the motive factor here.

There was clearly some very clear hatred that came out violently. Surely it couldn't be fully directed to the female. Yet, something in her or something about her ignited it to the level of giving her a brutal pain. They wanted her to suffer. This is not a sexual aim. Something that goes to the depths of the Indian social scene.



Will the Nehru bred Italian family ever be able sleep in peace?

If one were to go to Delhi, and make a very quaint observation, what would be amply clear is the very powerful feudal mood in the social situation. This



cannot be observed by moving with any particular section of the society, but by observing across the various social sections. The people are quite callous about helping others, unless there is something to connect them to the suffering person. It has been reported that the assaulted female and her companion, were lying naked and bleeding on the road, with no one coming to their aid, for around half an hour. This is the mind of this city, and to a great extent, of the nation.

DIGRESSION

I remember this incident that happened right in front of my house. I had just reached the village to live there. My house is on the side of a wide State Highway. There is a bus-stop in front of the gate. One day a dark, but elegant looking young female appeared there. She was clearly not a Malayalee. It appeared that she was using the bus-stand as living space. It was quite a dangerous proposition. On the third day, she looked quite shabby. I sent two of my students to enquire of her, as to why she was staying there. They couldn't get much idea, due to possibly language issues, as well as due to their own fear that if they were seen in companionship with her, and something bad happens to her, they would be picked up by the police.



Bus stand, Deverkovil

However, they managed to give her some money. I proposed to the students, since they were Muslims with a local Relief Committee, to discuss her issue with the local mosque. However, such a proposal was seen as totally an

impractical suggestion.

On the fourth day, she was not seen in the bus-stand. I was told that she had started stinking and a few men had physically driven her from the bus-stand. Basically this cruelty is connected to the lack of a proper language software to communicate from both sides with dignity. For when the female is addressed with a *Nee, Edi*, and referred to as *Oal (Aval)* and her kinfolk are referred to as *Aiytingal (Avattakal)*, there is a real degradation of human qualities in her. One cannot converse with her from a level of dignity on both sides. There is also the danger that she may use the lower indicant words.

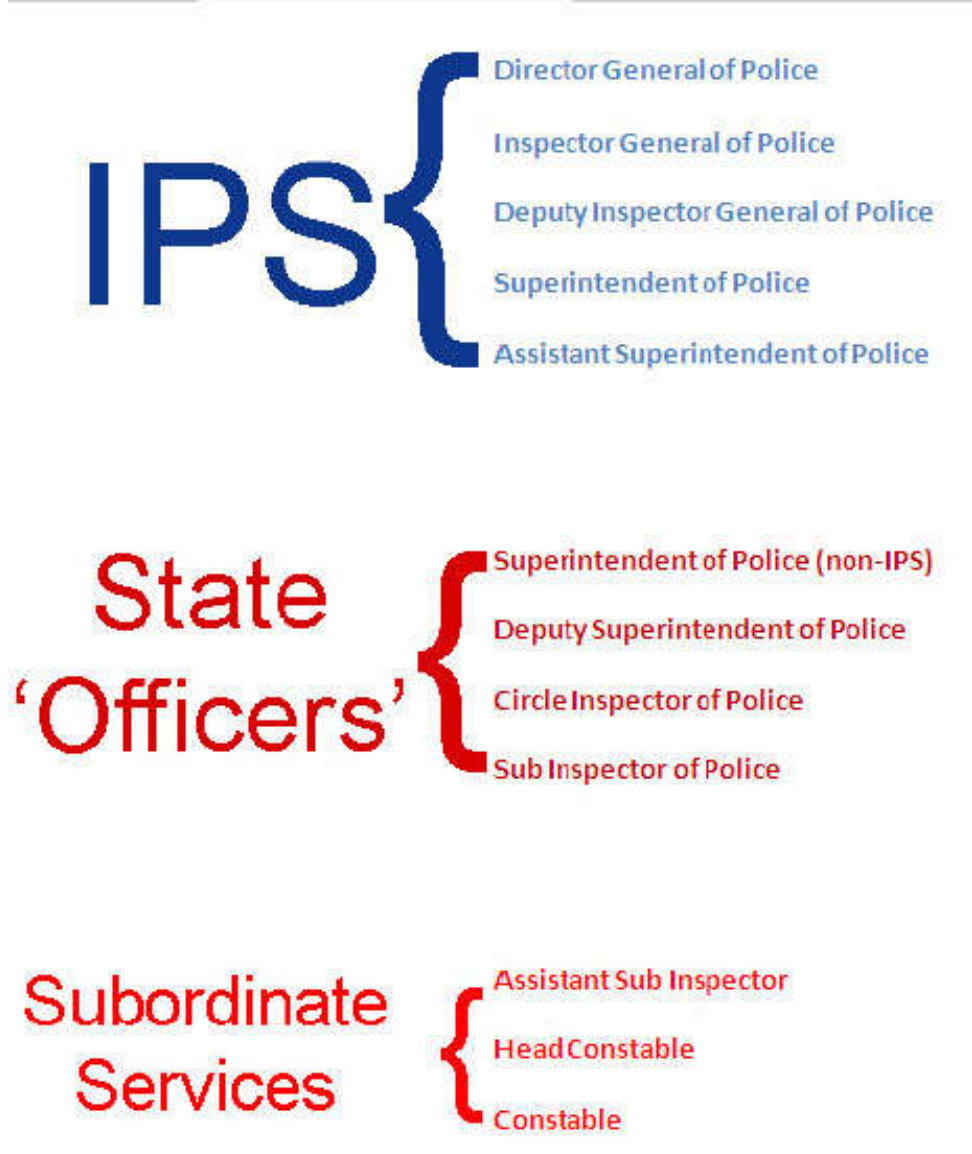
There is off course the issue of her stinking. The why of it has to be discussed. There was a small tent on the roadside some half a kilometre away. One family was living there on a temporary basis.



The females were literally stinking, and did look like they had not washed themselves for quite some time. One of my trainees did once ask them why they did not have a wash to remove the stink. One of the females answered thus: 'Even with this stinking body, we are not able to live in peace. Just imagine our plight if we remove the stink.' Meaning that the stink was a protective cover. Quite ineffective but.

There is no one in the governing folks who can think of setting up a free place for homeless people to reside. The whole focus is on giving more and more perks, salary and pension benefits to the officialdom. The children of the official class move off to English nations using the huge monetary benefits, and from there, speak of the greatness of India, and how the colonial English were very cruel. END OF DIGRESSION

In this city [Delhi], a huge mass of population are living on the lower side of the indicant word codes. Now how do you define a section of population as lower class and another as upper class? Well, in feudal language, there is a definite sense that is tangible, but currently not openly expressed. In Malayalam, the codes for the lower class would be the *Avanmmaar*, *Avalummar*, *Avattakal* (*Ayittingal*), *Avaneyokkake* etc. The upper class would be the *Avar*, *Avarmar*, *Saaranmmar* etc. The medium class



might be the *Aa Aalukal*. I am not good in Hindi. So, I cannot say for sure. However, I think the lower classes would be the *Thu Log* while the upper class might be the *Aap Log*, when addressing. The *UNNkko*, and the *USSkko*

might also define different levels of population.

However, it might not be as easy as that. For the codes exist in a very complicated software environment and cannot be fully decrypted in this very easy manner. For, inside the groves of each section, there would be persons who exist on the upper side, medium level and also on the lower side. However, even though there might be persons who exist on the upper side of indicant codes in the lower section, they are immutably stuck in a lower platform, which more or less defines everyone inside this section.

An allegory

Among the Indian police constables, there is a lowest depth and a highest point. The low-level constable versus the Assistant Sub Inspector of Police. Among the middle level officials, there is a lowest point and a highest point. The Sub Inspector versus the Deputy Superintendent of Police. Among



the senior most 'officers', it is Superintendent of Police versus the Director General of Police. Between the lowest and highest in each section, there are many other layers.

If a man goes into the constable levels to interact, he can move from the base to the heights there. Like that in each of the sections. If he happens to move with the highest in the lowest section, still his movement is within a lower section, from the perspective of the higher sections.

Similar is the case with the feudal language society. Different sections of people. Each section at a different level. If a man interacts with the lowest section, there is a hierarchy within that. He has to heed its power. Yet, even the highest level in that is still a lower level to the upper sections. So for a higher level man to interact with a higher level man in a lower level section, the safest manner is to keep an aura of superiority when doing it.

The understanding of this allegory should be through the world of indicant codes. Not through English.



CHAPTER SIXTY ONE

Entering an area of tremulous disquiet

Now, how can I try to explain the encasing power of social definitions? Well, it is not quite easy. For one thing, it is like discussing racism among a mix of people who belong to various colours and ethnic background. One cannot discuss the various negative features of the sides which claim to be facing the brunt of racist comments. For, if these things are mentioned, they would go in for a real violent mood.

I think the best thing is to take up my own experience, instead of trying to imagine other persons in the various sections. Basically, I belong to a family that had, from the times I remember, a very superiority complex. It was not connected to any financial acumen, even though one can't say that the reverse was the truth. Both parents were kind of un-conceding types to the claims of local society. My father had a formidable stature in his business line. My mother was a senior bureaucrat with a very formidable designation name. My one sister, a professor in an elite Engineering college, the other, a paediatrician, and a brother having good social stature among the Indian crowd in a Middle-East nation.



However, I had no designation, other than that of a businessman at times, with lean periods of no business. Many times, in many places in India, to the immediate neighbour, I would be a loafer, when actually I would be quite busy in some grand business enterprise. I did not usually divulge my work or engagements to others around me. What made me refrain was their very obvious requirement to measure me to 'respect' or to 'disrespect' me. From very early days, in my life, I took up an attitude that I did not want 'respect' from 'Indians', if that meant that I have to redefine myself as per their social scales. This really took me to a very strange route of disregarding formal education, formal qualifications, socially valued professions, and also to a dislike for government jobs. If someone should say that it was a very perilous route, well, I enjoyed the experience that it gave me, in retrospect. However, there had been so many close calls in my life.

Now, there was this experience that I should bring into the current context. There were times when I would be without money and living in dire situations in some part of the nation. Naturally it is money that can keep up one above and distant from the lower sections of the society. However, when this energy is low, one comes into close proximity to the lower sections of the social order. However, what I



observed is that many of the persons of the low order are not much different from so many persons of the high order. Yet, the lower order persons are all encased into a social section from which they cannot escape. It is through their own links to others in the same social order. There are group identities that would have diffused into every one of them.

For example, the way they address the seniors in the society, how they define them, how they measure or evaluate them etc. are all pre-set.

However, in my case, even though during some periods of acute impecuniosities I have come into close proximity to them, I do not allow such codes to enter into me. For, even though I am physically with them, I am mentally at a different level. This difference is really connected to two very specific powerful platforms that I have. One is that even though I wander around the nation, I am still connected to what one may call socially prominent persons, financial acumen and such things. Actually, when introducing myself in a social context, I can use the low level address of where I am at any particular moment or I can simply shift to the address that is connected to my home, my contact at high social and professional levels etc. Even when the exact current physical address is feeble, the other one is almost formidable.



Now, this is a very significant issue for the lower sections. They have only one address or one social level. Even though everyone of them might be trying hard to elevate themselves through various social links, the fact is that the vast majority of lower class 'Indians' do not have a higher address to shift themselves to. Almost all of them are connected to equally feeble platforms.

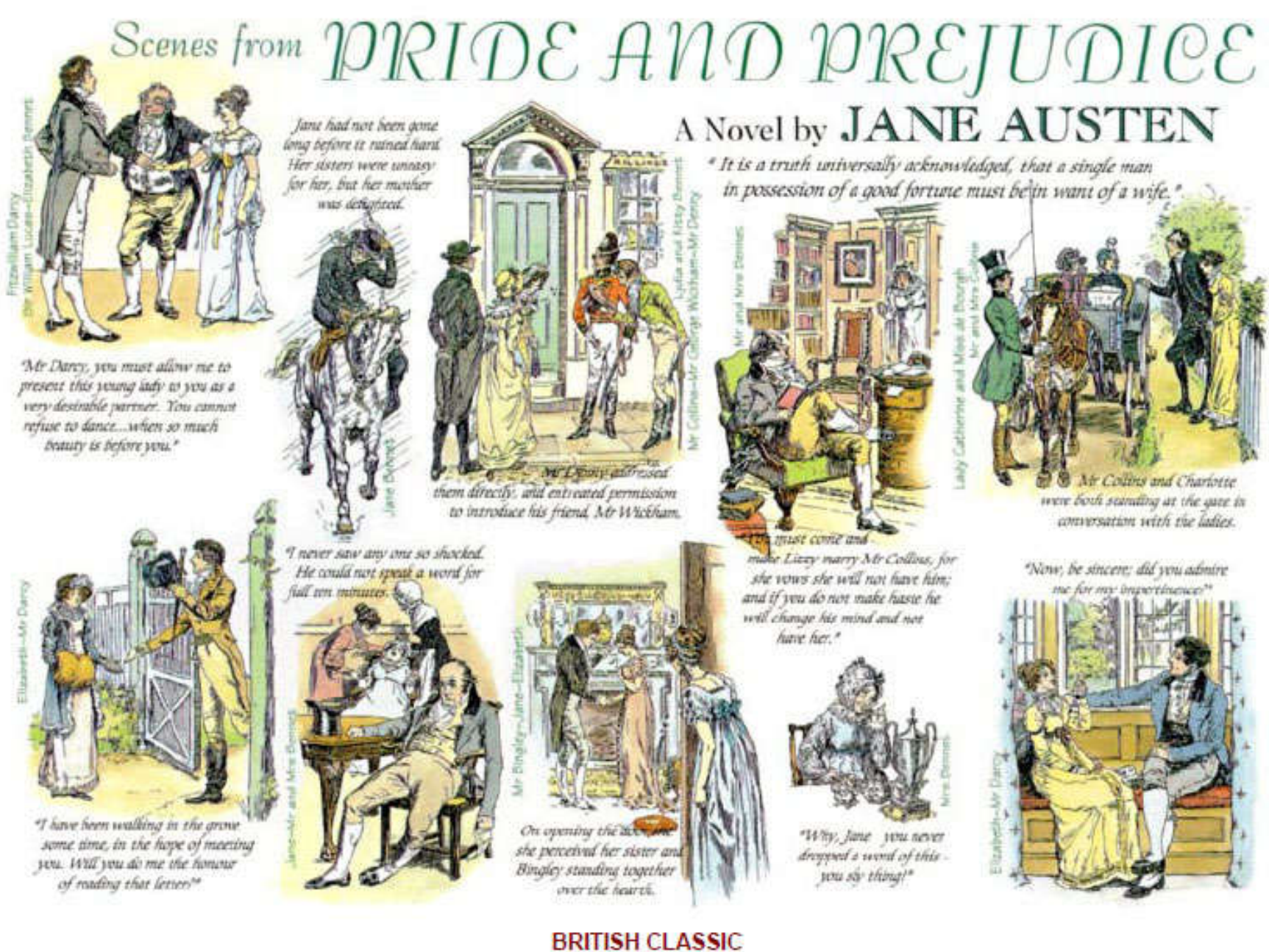
The thing is that when someone might define me as an *Avan* due to my seeming poor physical area of existence, the moment I shift to the higher platform, the section is that of *Avar*. Even if no one specifically 'respect' me thus, the social section that I am encased in is of the higher class.

Now, even though some people may think that this is a universal experience, it is not true. Even if one were to claim that such an experience is there in English, in actuality, it would not be there. For, there is no issue of social sections being arrayed vertically on the basis of indicant codes. [I must admit that this particular issue is not exactly there in many households of Kerala, for almost all of them are connected to someone working in the gulf, whereby financial status can be claimed at least in the future]

I mentioned a second factor also that gave me the protection. That was my proficiency in English. Even when I was in a very terrible condition in any part of India, during any time in the last thirty years, I did



not feel any social disablement. For, to arrive on a level of equal dignity with anyone of seeming high level all I needed was to shift my communication to English. Now, as a slight digression I should add that this stance of mine, I have seen, did unnerve many persons from the lower sections. For, they couldn't understand how I could communicate at this level, when they, with more seeming social capacity than me couldn't communicate thus. The usual experience of mine in this regard would be, them going ahead with some negative information about me to the other persons; so as to desperately stall my social communication. However, these things do not really matter much, for I have rarely lived more than three years in a place. Moreover, such experiences were quite rich in their inputs. For, this book writing has been ignited by such experiences.





Now, continuing on the route of English: Even when everyone around me is encased in a certain type of social environment, my situation was quite different. I was like a marine animal that could live both under water as well as keep its head above the water for any number of hours. For, when I feel stuck in the monotony of the social circle, I just raise my head into the world of English. I was quite well-read in English till my graduation years. That input is still of very formidable standards.

When I emerge out of the social pit, my head is in an English environment, where there are no indicant word codes. I can interact with anyone I want. My reading standards take me up above the meanness of Indian feudal codes and reflexes. With the coming of Internet, actually my ambit went quite high. It went beyond the limits of national boundaries, as well as skin colour connotations. In English, it is my connection to British Classics that I very proud of. Actually, I took a lot of effort to make my children get acquainted with British Classics.

I had much reading knowledge in many other things also. Including higher sides of Physics, World History, Colonial history, Indian epics (puranas), Greek tales at a very young age. I have done intense writings on Islamic themes as well as on Vedic themes. Mostly on ghost writing terms. In spite of all these inputs, I have frantically



endeavoured to bring in British Classics into the reading capacity of my children. For, I understand that this is a level of human mind that exists much above the tormenting codes of feudal communication, which can despoil and torment a human society.

I should not continue like this. For, I am not sure what an average reader's reaction to such claims would be. Yet, what I am hinting at is this. This emerging out of the water into an ambience of individual dignity and freedom is not possible for the majority lower class people of India. For, they have been deliberately kept unlearned in English. Why? For, the very precise reason that they would get a freer ambience to raise their burdened heads into.

A long route to quality enhancement

Now, I need to go back to the Delhi incident. A huge section of the population in Delhi is kept in the lower levels. They have no links to the higher levels. They do not know English, into which they can raise their heads at periodic intervals to emerge from the suffocation of feudal suppression. Their earnings are very low. In fact, it has to be kept very low. {In the year 1999, a housemaid could be had for as low as Rs.200 per month). Otherwise with that financial acumen, they would poke themselves into the social ambience of the upper class. In all ways, the lack of financial acumen combined with the lack of English



knowledge keeps the majority in a social condition very much akin to the apartheid practised in South Africa. The Whites who kept apart were also the people who brought in quality, education, healthcare, neat social planning, a high quality and corruption-free officialdom and much else. However, in Delhi, the upper classes were just the opposite. They used the pejorative part of the Hindi language on the majority population, while in South Africa the lower classes had the opportunity to learn English, which was naturally disliked by the Black leadership. For, if their followers learned English, it would erase their own leadership over them.

The lower classes in Delhi are nice if they are respectful. However, if they are not respectful, they are terribly nasty. For, if they are not respectful, it is the disrespect of very lowly persons. It can be truly tormenting. A pull to a platform quite below the base levels. In fact, many years ago, I have had the chance to experience both. They have to be necessarily kept down. Or that is the best short-term option to deal with them. However, there is always the other option, which is long-term and quite drawn out. This was what the officials of the English East India Company did, and which no Indian official or leadership would contemplate on doing. That of improving the quality of the lower classes.



This is a long-term process, full of dangerous ingredients. For, if a very cordoned-off English education based on England standards are imparted to the lower classes, there would come about a major change in the quality of the people. However the dangers are of varied content. The first one would be the reaction of their local leadership. They wouldn't like the sudden improvement of a people, who are their natural followers. When followers become better than leaders, naturally leaders become redundant. That is how the leader-follower link exists in feudal languages. For, it is not like it is in English. In feudal languages, there is an essential need for a lower stature for the follower, to fortify the codes of '*respect*' versus pejoratives.

The spur of the terror

Now, look at the sexual attack. Abduction of females for sex is very common in Delhi. I think on an average at least one per week or month could be the minimum. Basically females from the lower classes can be abducted, and the chance of a police investigation is quite minimal. For, the lower classes with miniscule daily income cannot come to the police station. Their demands would be met with scorn. For, they would immediately be kept at the *Thu* and *USS* level. That is enough to cordon and curtail their public capacities. They have not been taught to demand '*respect*' from the public servants.



In fact it is not possible to do it from a lower indicant code level.

However females from the upper classes, at least some of them do know about this, and know how to demand '*respect*'. See the video given above (https://www.youtube.com/watch?feature=player_embedded&v=Rjijd4Wwrho) The video is seen removed: The female in this video is quite courageous. She demands that the policeman refrain from using the pejorative form (*Nee*) of addressing on her. However, it is only one side of the issue. For, it is quite probable that she would be using similar pejoratives to her own servants. Her mental irritation is that she is herself placed in the same subordination that she reserves for her servants, by the policeman. Usually very rarely do individuals in India do have the courage to demand the official class to refrain from using pejoratives. However these same spineless characters, if they were to immigrate to some English nations, would be very courageous to demand that the natives there should be punished for '*racist*' comments. Even that courage comes from an English nation. Not from India.

There have been instances in Delhi wherein the females have been abducted and kept for a few days of prolonged sexual use and then simply dumped on some road. She would naturally bear the mental and



physical trauma of the enduring physical sexual assault. However, in this particular case, sex was only a minor part of the trauma that she suffered. She was brutally attacked, in a manner that went beyond the scope of a sexual act. For, the urges of a sexual act is over, the moment it is over.

Now, why did the persons go berserk? Well, I think that it can be clearly seen if one were to go through the words used in the interaction. The main attacker and his companions would have used the lower indicant words, including *Thu, USS* and other pejorative part of the communication on the female and her companion. This itself is a very powerful mental attack on them, who would naturally claim a social elevation. They would have retorted in the same tone. Actually this retorting does not act as a shield, but rather connects both sides on the same platform.

On the other side, the person would be a leader to the other group. He would be a *Ji* and many other higher indicant ‘*respected*’ (*Mahatma*) person to his subordinate section. When he is addressed in the pejorative, not only him, but his followers also would be deeply provoked. Now, actually if this is done in a proper social ambience, in which other persons and systems play their role, addressing a driver in the pejorative is not be seen as provocative. Even if he is provoked, he would not



have anything to do about it. For all the others in the scene would also work towards placing him in that degraded position. However, right inside the small scene inside the bus, he is the leader and top most, with a lot of followers to prop him up. It is a literally a fight between two mutually downsizing software codes.

Added to that, there is the constant code in almost all Indian vernaculars, that females are the lower section. To top this, actually most of the Indian females are not equal in capacity to a male, if the social codes are removed. A person, who belongs to this 'lesser' group, trying *to-cut-to-size* the driver-leader inside the miniscule social ambience, is what could have provoked that side to batter the female. When this is going on, there are other mental provocations also coming to spur the terror. His suppressed anger at his social situation, the exact codes of which he has no real understanding.

However, to say that he is right in this also is erroneous. For, the lower classes are nice only if they are respectful. If they are not, they are on the other side of communication. They reverse the codes and use the pejorative on the others who come under them. It is a terribly negative ambience. One that cannot be corrected by mere corrections in



isolation. A total change of social mental ambience has to happen.

The reality of an Indian city scene

Now, this discussion promotes thought to continue to certain other issues. Why is Delhi so crowded with bare amenities for a huge number of lower class populations? Well, the answer could be that a huge number of such persons are migrants from other states. Why do they barge inside even when the amenities are so bad? Well, the reason is that life in their own native lands is more unbearable. If better conveniences and amenities are provided in the city, more people would migrate into the city. So not providing good amenities is a technique to dissuade such moves. In fact, many other cities in India also face similar problems, and do the same tactics to dissuade migrants. {Only English nations do the opposite and end up with a non-ending flow of immigrants}.

Now, how does one really stop this urge to move to bigger cities? Well, the answer lies in making the villages and small town really attractive. Now, it is here that a very clear understanding of what is attractive should be mentioned. A social arena becomes attractive if the social language is pristine English. If it is some feudal language, then the social system becomes either quite suppressed, or it's very opposite, that of total disarray.



My aim here is to provoke higher level thoughts as to what to do with the people here. Should the nation be full of people who are of varying mental heights in a feudal language? It is true that many persons can migrate to English nations and act out as geniuses. For, once a person enters an English ambience, an astronomically huge section of negativity that afflicts him vanishes. It is true that the various persons who immigrate to English nations do not acknowledge or know that it is English that is making that nation and society neat and tidy. They can afford to act foolish or to be quite ungrateful to English. For they have arrived in an English nation. They feel secure enough to be unappreciative.

DIGRESSION

SEE the **comments that came on HuffingtonPost that came out attacking my argument.**

<http://victoriavedpages.activeboard.com/t52689594/huffingtonpost-comment-replies/>

MY

COMMENT: The people of the US do not understand that all it takes another nation to become as great and prosperous is to simply change the social and all other communication codes to pristine English (not Indian English and such other kinds of feudal-English). After enjoying all the benefits of an English ambience, these people have the nerve to speak in such insulting



manner about England and English. Any man who comes from a feudal language nation knows the advantage of acquiring English and being domiciled in an English social system. However, it is only the rare individual who would admit this. Every improvement that perches on an individual when he or she arrives in an English nation is quietly rephrased as something innate in his or her genes.

Also, the commenting persons mess up everything in the comments. When speaking about English, they mingle their arguments with 'Europeans'. When speaking about quality ~~improvement~~, they refrain from mentioning what quality Africans and Asians have contributed. When speaking about slavery, they trivialise the slavery in other places where people still live as slaves and mentally accept their condition, because there is no one to define their state as slavery. None of the commenting persons have any idea about the problem of feudalism in Asian, African and some European languages. That the pejorative content in the indicant codes can putrefy human individuality is not known to them. No one accepts that everyone, including Europeans, Asians and Africans have improved when living in English systems. There is no interest in visualising what would be the condition of



human beings if they are made to live in Asian, African and certain negative European nations. There is no intelligence to understand that every one of them or their ancestors have literally run out of their own native nations to escape the social negativity there. No one knows what these negativities are. And whether they are themselves the carriers of these negativities. The US is not a quality nation anymore. It is heading the way of Asian and African nations, but enjoying the benefits of an English communication system. What this advantage is not one of the commenter is aware of. Every one of them is in a haste to talk with authority about things that they have not even a miniscule bit of information.

Being with the White English speaking crowd of English nations is a great experience that most people all around the world would yearn for. It is nothing to do with their white skin colour. But the grand egalitarian nature of the English language. The persons who wrote comments on HuffingtonPost to disparage me are all enjoying the direct or frill benefits that came from contact with the repository of pristine English. Yet, none of them have the cheek to admit it. The truth is that a huge section of the world population would love to exchange their position with them.



After the formation of India in 1947, the officialdom went totally corrupt and the police went brutal and the nation was looted in every form. Forests were wiped out. Animals were hunted down mercilessly. A small section of people made money in this state of affairs and had their children to move to Great Britain and to the US and other English nations, using the money they had thus looted. It is possible that many of the persons who have arrived in English nations from Asia and Africa may be connected to the loot of their native nations. In India, the looters write history blaming the British rule for all problems, so as to cover up their own looting. The same thing is done by their kinfolk who have arrived in English nations.

My children do not have the looks of the earlier age Thiyyas who bore social suppression. However, unless I deliberately get them to understand the real levels from where they have developed, there is no possible way for them to imagine that they belonged by ancestry to a lower level class or caste of the southern parts of the sub-continent. It would be quite easy for them to claim that they do belong to a very high quality society, and that their forefathers belonged to superior classes. END OF DIGRESSION



<http://victoriavedpages.activeboard.com/t52689594/huffingtonpost-comment-replies/>

However, the rest of the huge population is stuck back here. Everyone cannot escape to English nations.

If a quality nation has to be created, the tremendous amount of evil and negative features in Indian social communication has to be removed. At all social sections, a great part of the people become dirt, and a few try out the best of means to remain at the gold level. The latter crush the others to dirt levels to remain at the gold level. No individual can be faulted for this. That is how the communication software dictates and the way people have to behave.



CHAPTER SIXTY TWO

Stature on an elevated platform

Promoting an entity

Now let me just go back to Gandhi. The amount of money that someone had spent on behalf of Gandhi to promote him has never been mentioned. It is at best quite an idiotic stance. At least someone should have just thought about it. How could a relatively unknown person suddenly come into media prominence? There were a quite a lot of other 'Indian' leaders who were actually doing a better job at improving the quality of the people here. They all simply vanished in the sudden halo lend on Gandhi. Well, he did have one halo. That of being an England-returned person. Well, that is something that still lends a halo.

DIGRESSION

I remember one time, when during a training programme one of the trainees asked if it was true that I was an England-returned. When I answered in the negative, I could very powerfully feel the dismay and consternation among the trainees. They would have been quite happy to get an England-returned person as a trainer.

And to conclude that story, some years later I did come across another person who had achieved the adjective of '*corporate trainer*' on the surge of



being an England-returned person. He would not clearly mention what it was that he had done in Great Britain. However his accent was quite good, even though his vocabulary was found wanting. He had never read an English classic nor did he exactly know what they were. Yet, his simple credentials of being an England-returned gave him the glow to become a ‘corporate trainer’. It must be admitted that personality-wise also, there was a lot of difference in stature, posture and even in demeanour from the local non-England-returned crowd. In fact, there were a lot of positive features in him, even though he was not good in English literature or knew anything about British antiquity and heritage. Well, that much differences a mere two-year visit to England had perched upon him.

Speaking about England-returned, there is this incident that I can relate. One person came to me to learn speaking English. He wanted to go to England within a few months. His English was quite bad, even though he did have the daring to speak in English. Later he reached England, and was in London, doing a particular course. He wanted me to do the project work for him from here. He would call me and speak. With a few months time, his accent was quite good. In fact, if he were to speak to me in front of others, it was quite easy to feel that his English was much better



than mine. However, to a man who was conversant in good English, this wouldn't be the feeling. For his sentence construction was quite bad. Yet, his accent was great. Now see this sample paragraph of what he sent me to rewrite, which I would do within hours:

Note: Please note that the below writing would be completely re-paraphrased by me and sent back to him

QUOTE: [Personally I had not many skills in critically thinking especially in business field. The important one is that I had not much skill in approach a problem in business scenario and solve as well. But traditionally I am from a business family so know some little bit ideas about the practical business and how to approach and solve it. Another one is that I am not much expert in business writings especially these kinds of projects. An also important thing is that we had not much skills to interviewing others especially management people if it a part of curriculum. The most important one I think so that is research skills and I hadn't better idea about how the practical and theories are collaborating in one place.] **END OF QUOTE**

Well, then what about Gandhi? His rich father knew the social value of having his son domiciled in England. When he comes back, most of the ordinary

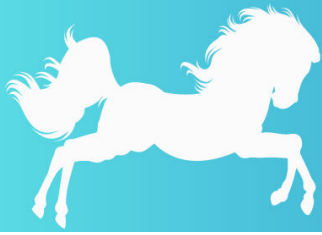


Indian social communication limitations get erased at least for a short time. It was Gandhi's onus to use this minor interlude to make use of the momentous historical moments to garner media publicity for himself.

The government of India also spent a huge amount on making the Gandhi film. It was a film in which a man with supremely English features acted as Gandhi. Gandhi speaks English in the film. What a *Gandhi* is that? Actually Gandhi spoke in Hindi to his followers, who then naturally heaved him up on the ennobling heights of the indicant word codes. It is a very cheap technique, which every cunning leader in India uses.

When speaking about looks in films, there is this to be said. Good looking actors play out the life of ordinary people who in real life do not look so sweet. I have even seen English films wherein Black persons of Africa are seen depicted by English-speaking Blacks of English nations. What are then featured are not the real blacks of Africa, but the highly refined Blacks of the English nations. It is basically a fooling of the film viewers. The same goes when featuring Black slaves in English films. The slaves more or less bear modern English looks and not the original crude looks of the slaves of Africa.

It is like making a cow act as a lion. Seeing the cow, one is not intimidated. However, the real lion is



Rajaram Mohan Roy: Statue in College Green, Bristol, England: The greatest of all natives of the huge geographical area of British India. Photo by: NotFromUtrecht. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported license.

Rajaram Mohan Roy

not like a cow. It's very facial features and its roar can curdle one's blood.

There are very easy evaluation tools to be used on Gandhi's endeavours. He

published English newspapers/magazines in both South Africa as well as in India. What

was he doing writing in English when the majority population did not know English and he himself was rampantly anti-English? The easiest answer that he was trying to arrive at a level of equality with the English folks and also informing the other 'Indians' that he was way above them, is not looked upon. Why was he involved in such activities? The easiest answer again that he was having a craze for leadership wherever he went, is also not thought about. His political work in South Africa must have given him the complete information of the power of the media. There are different ways to arrive in popular thoughts.

It is like this. When I used to travel for my business purpose all around my home state in my two-wheeler, followed by another trip in my four-



Charles James Napier by William Edward Kilburn

wheeler, I used to meet a lot of people on a regular basis. It was to give me a circle of connections in a very wide geographical area. I should have been a very famous person compared to many of the others that I knew.

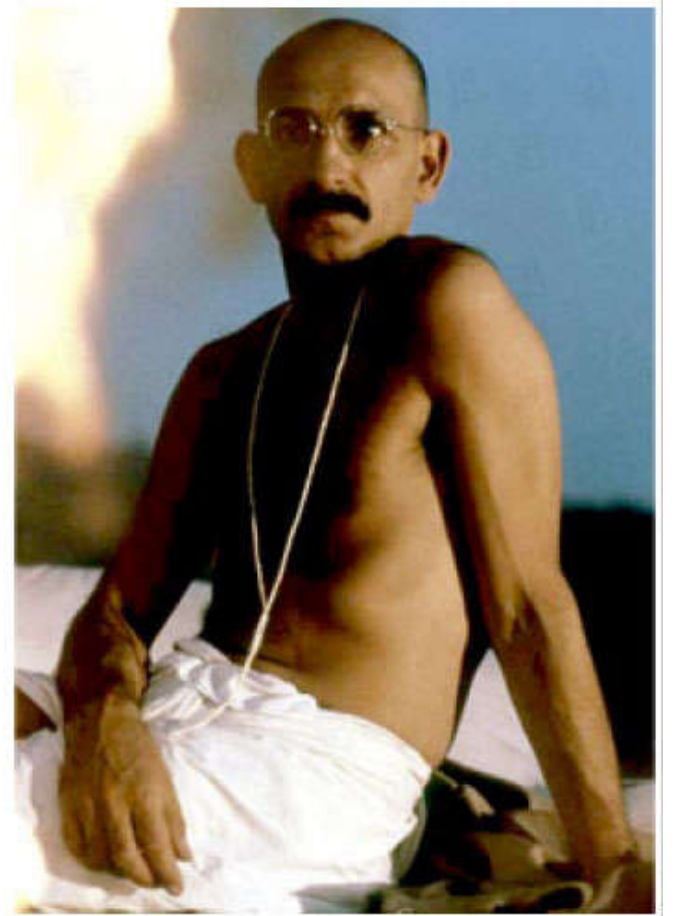
However, this was not the effect. Instead, if someone writes an article in one of the regional (vernacular) newspapers in his own name, it gets read by over 600 thousand people. In one day, he is famous. He is discussed. That is the power of the media.

This was the understanding that Gandhi did get. For, there was the traditional method of arriving at popular leadership, which almost everyone else used. That of, working for the people, and addressing their various issues. But then it does really assure one of social leadership. For example, Raja Ram Mohan Roy. He is actually the native person from this geographical area whom I admire for his tenacity of purpose, towards addressing a real social issue. He could make the British parliament declare Sati as unlawful.

A story for which Napier is famous involves a delegation of Hindu locals approaching him and



complaining about prohibition of Sati, often referred to at the time as suttee, by British authorities. This was the custom of burning widows alive on the funeral pyres of their husbands. The exact wording of his response varies somewhat in different reports, but the following version captures its essence:



Ben Kingsley

“You say that it is your custom to burn widows. Very well. We also have a custom: when men burn a woman alive, we tie a rope around their necks and we hang them. Build your funeral pyre; beside it, my carpenters will build a gallows. You may follow your custom. And then we will follow ours.-
Charles James Napier

To say that Gandhi was a saint who became famous without any conscious and meticulously planned efforts on his part to become famous,



CEREMONY OF BURNING A HINDU WIDOW WITH THE BODY OF HER LATE HUSBAND.



would be the heights of folly. For, as a person who has experienced the mental prompts of the people of this geographical area, I would categorically say that there was a very deliberate planning on the part of Gandhi to arrive on the heights of the British-Indian political activity. All his actions and words are just meticulously worked out political strategies. However, there would be other persons also in the same competition, who would work to checkmate him.

Evaluating another charlatan

My mind here moves to the possibility of someone making a film of Nelson Mandela. Who can act in that role? Any black man from Africa from the not-rich, English-educated classes over there? Well, the chance is less. The role would most probably be given to some British or US or some other English nation domiciled Black actor. Again the person who appears in the film will have as much likeness to the real African-language speaking Mandela as a lamb would have the likeness of a hyena. The real Mandela can be evaluated only from his real personality. How much of the native African language, culture and custom pejoratives and snubbing did he refuse to inflict on



The real Gandhi (1918)



the native blacks there? If he come out with an outstanding ranking in this regard, he is great. Otherwise, he is just another person who rode high by igniting volatile and unintelligent mob emotions. To gather back his royal rights over the suppressed native people there.

The same could be said about Nehru also. And also about certain rich communist leaders also, who studied in England and came back to 'India' to run a passing-show of '*revolution*' in which they remain on top of so-many non-descript and desperate individuals. Bringing real improvement to this group of people is never in their agenda. For it is a foregone conclusion that they cannot be improved. They can only be manipulated. Only the '*stupid*' Englishmen really tried to improve them. And for that crime, these very beneficiaries rallied to throw stones at them. These people were manipulated by crafty tricksters who called themselves national leaders, whose sole aim was to stall the people's improvement.

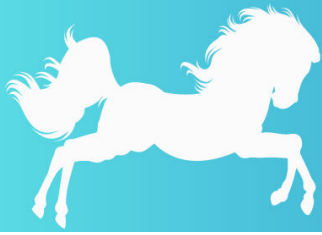
My mother's father did take part in the freedom struggle in Tellicherry. However, I do understand that only very few people took an active part in this movement which was directed from Delhi through the help of newspapers. He belonged to a lower caste, which had for the first time in recorded history got a chance to throw off the



shackles on it, during the British rule in Malabar. Yet, there was no sense of gratitude. For, gratitude can be felt only by the first generation which came out of the shackles. The succeeding generations do not see any great factor of benevolence in their liberated life. His father, that is my mother's grandfather, was to feel the liberation that came upon his family through English intervention. He used to sing praises of Queen Victoria in his home. He used to address her as *Amma Maha Rani*. For the first time, Thiyyas got a chance to feel that they are not under the suppression of any other 'Indian', including the higher castes. That they could sit on a table, sleep on a cot, had the right to wear proper dress and to study.

One can't find fault with him. For, the early blacks who escaped from slavery through British intervention and help did sing the praise of Queen Victoria. Yet, the later generations had no personal experience of slavery or saving from slavery. Their information was all school-fed nonsense. See these lines from one of the songs that the escaped slaves used to sing. Which school history textbook has such things in it?

EMANCIPATION OF SLAVES



Oh, I heard Queen Victoria say,
That if we would forsake
Our native land of slavery,
And come across the lake;
That she was standin' on de shore,
Wid arms extended wide,
To give us all a peaceful home
Beyond de rolling tide.
Farewell, ole master, etc.

Speaking about communist leaders, see this quote from an old article on a particular Communist leader that came in the New Indian Express some years ago. See the rich and feudal family links and their link to English education right inside England and their participation in the so-called Indian Independence Movement. At heart is the idea to stand on top of both the feudal systems as well as on top of the social revolution. A very cunning ambivalent stance, which more or less defines 'Indian' leaders.



QUOTE: Kumaramangalam is the name of a **zamin village owned** by his family in Salem district. If successful careers were one way they carried that name across the country, marriage was another.

For instance, Subbarayan was a Gounder and his wife Radhabhai, a Mangalore Brahmin, Mohan Kumaramangalam the third son of Subbarayan married Kalyani who was a Bengali and Ranga's wife Kitty is a Punjabi.

Subbarayan was a **barrister, educated in London**. His three sons and a daughter were also educated in England. While Mohan Kumaramangalam became a reputed criminal lawyer, one of his elder brothers Paramashivam Kumaramangalam who passed away earlier this year served as **India's army chief**. The other brother Gopal Kumaramangalam was the former **Chairman** of the Neyveli Lignite Corporation and a sister Parvathi Krishnan is a **CPI (Communist party) leader** and lives in Coimbatore. She is married to NK Krishnan a Palakkad (Palghat) Brahmin whom she met *during her days in Oxford*. An active leader of AITUC (**Communist Party Trade Union**), she was elected to Lok Sabha from Coimbatore in 1957 and 1972.

Despite their English education, during the Freedom Struggle, the entire family plunged into



Balasingham with Prabhakaran in an international meeting

the movement and courted arrest. END OF QUOTE

MY COMMENT: Every rich family in British-India wanted to have their children in England. And they, when they lived in England, understood how easy it was to come into national leadership, if the British rule was removed. The fact is that if their family liked to have their children have direct access to British systems and England, almost all the other family in British India would have desired the same.

Neutralising the English advantage

I think I need to mention Anton Balasingham who was a leader of the LTTE. His wife was a white Australian lady of British descent. This platform naturally gave him and his movement a real capacity to be on par with a lot of world leaders, even when the LTTE was described by the jealous media of the Asian nations as a *rag and tag* army of misfits. Now,

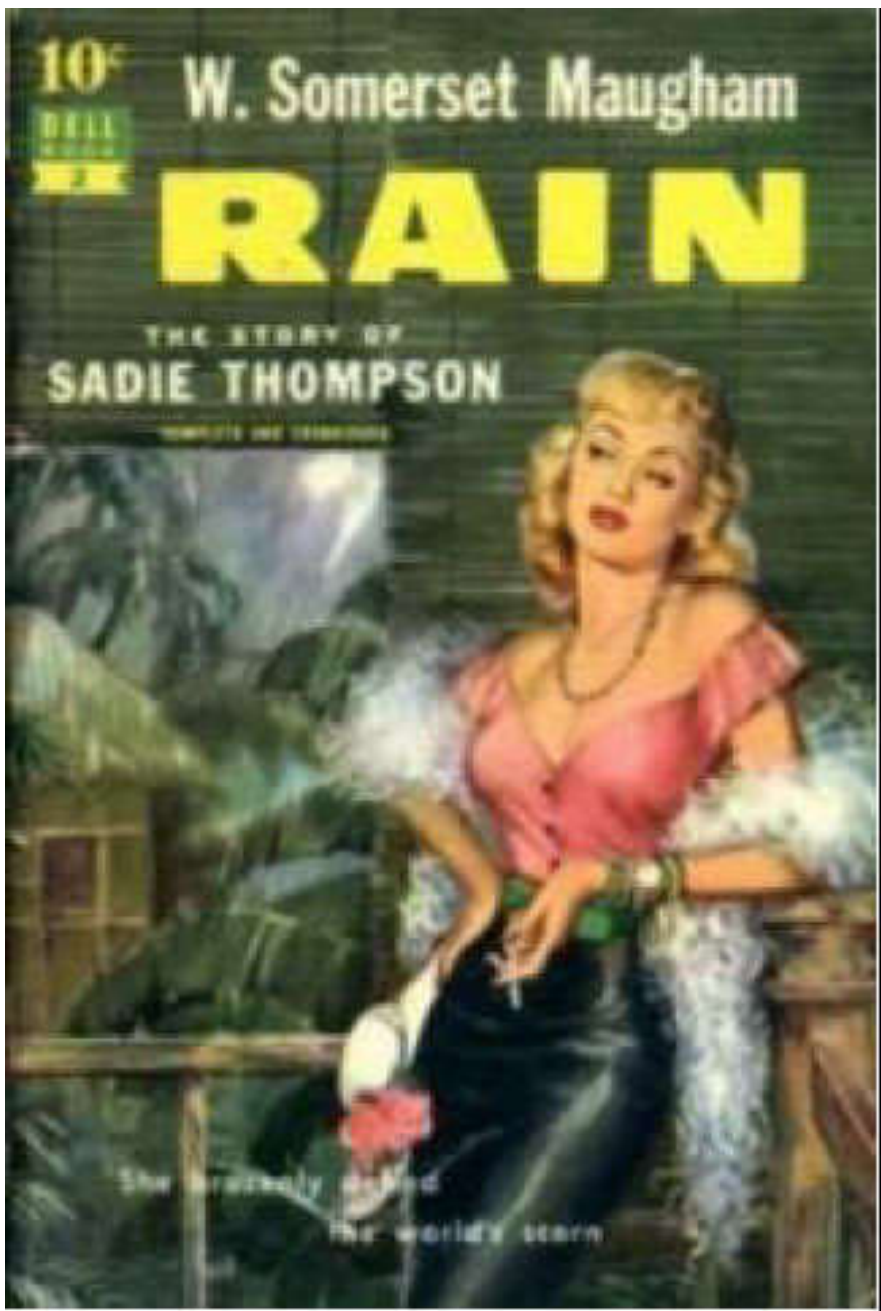


it was in Sri Lankan interest to see that this man was removed from the scene. By removing him from the scene, the total address of the LTTE again goes down to the lower indicant word codes of the Asian languages.

Now getting Balasingham neutralised was priority number one in the war. He died seemingly of natural causes. Well, if a study is done on his body, it might be possible to see evidence of a case of death by poison. Well, treachery is the very spice of Asian social systems and there are specific codes in Asian languages that insist on betrayal. After all, the debacle of the LTTE was possible only by the inside information rolled out by a traitor in the camp. What would become of him, now, I am not sure!

The travails of benevolence

Getting the people out of the scope of improvement delivered by the British had this terrible outcome. A new class of persons who improved intellectually and socially through the various British inputs came up. However, they had no allegiance to the British, but to others who told them false facts about British aims. Actually when one speaks about British aims, first of all we have to



filter out 'English aims'. (For Britain has other native languages also; Welsh, Gaelic & Irish). Then there is the issue of ordinary Englishmen coming to 'India' and seeing themselves as superior to a lot many persons here. For no fault of theirs, but due to the self deprecating communication

codes in 'India'.

Here again I need to explain. When a newcomer goes to a new place, he is introduced to new people. If each one of them is innately understood by themselves as lower class, it is not the newcomers' fault that certain people appear as despoiled and as dirt. It is the responsibility of the local society to see that no one is introduced as low. However, when the newcomer sees that he has to use such lower indicant words as *Nee, Avan, Aval, Eda, Edi* etc. to the local people, he would do it, if he is also under similar mental compulsions. Actually, when 'Indians' go anywhere, they innately do pick on the local people for pecking. All feudal-language-nation people would do it. However, it is easy to see that the English did not do it. For, they had no mental compulsion to do it. Yet, they were aware of its



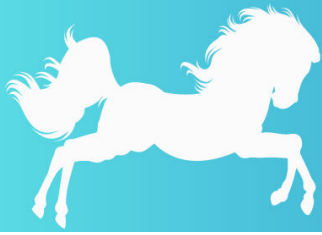
terrible power when they came to reside in Asian nations.

Even the issue of people of Indian origin being pushed out in many African nations can be traced to this factor. They generally come on top by crushing the local natives using pejorative codes.

The feel for acting out a higher level of social standing in front of the natives was a compulsion that they forcefully maintained. I have seen it in this short story by Somerset Maugham, *The Rain*. Sadie Thompson, the white lady is of dubious reputation among the white folks. However what worries certain white folk is seen in this quote:

“Between ourselves, Dr Macphail, I don’t say that I have formed a very favourable opinion of Mr Davidson, but I am bound to confess that he was within his rights in pointing out to me the danger that the presence of a woman of Miss Thompson’s character was to a place like this where a number of enlisted men are stationed among a *native* population.”

MY COMMENT: Note the words: *among a native population*. The hint is about the havoc on the communication (indicant) codes. The white lady would go down to the despicable stink levels in the indicant codes of the natives, within hearing distance of the enlisted men. Once this lower indicant word code can be attached to one white



person, then the next item would be the feeling that it can be used on other English folks. The effect contains the roots of the *Thrash White* phenomenon, that later was to infect all English nations wherein feudal-language speakers also barged in as equal citizens.

This is one information that did not filter to the native English lands. No one could properly explain the gist of this issue. For many persons, these things that I mention here are below the levels of decent discussion. It is an area of discussion that can literally reach out to the deep sensitive spots of human discernment and reflexes.



CHAPTER SIXTY THREE

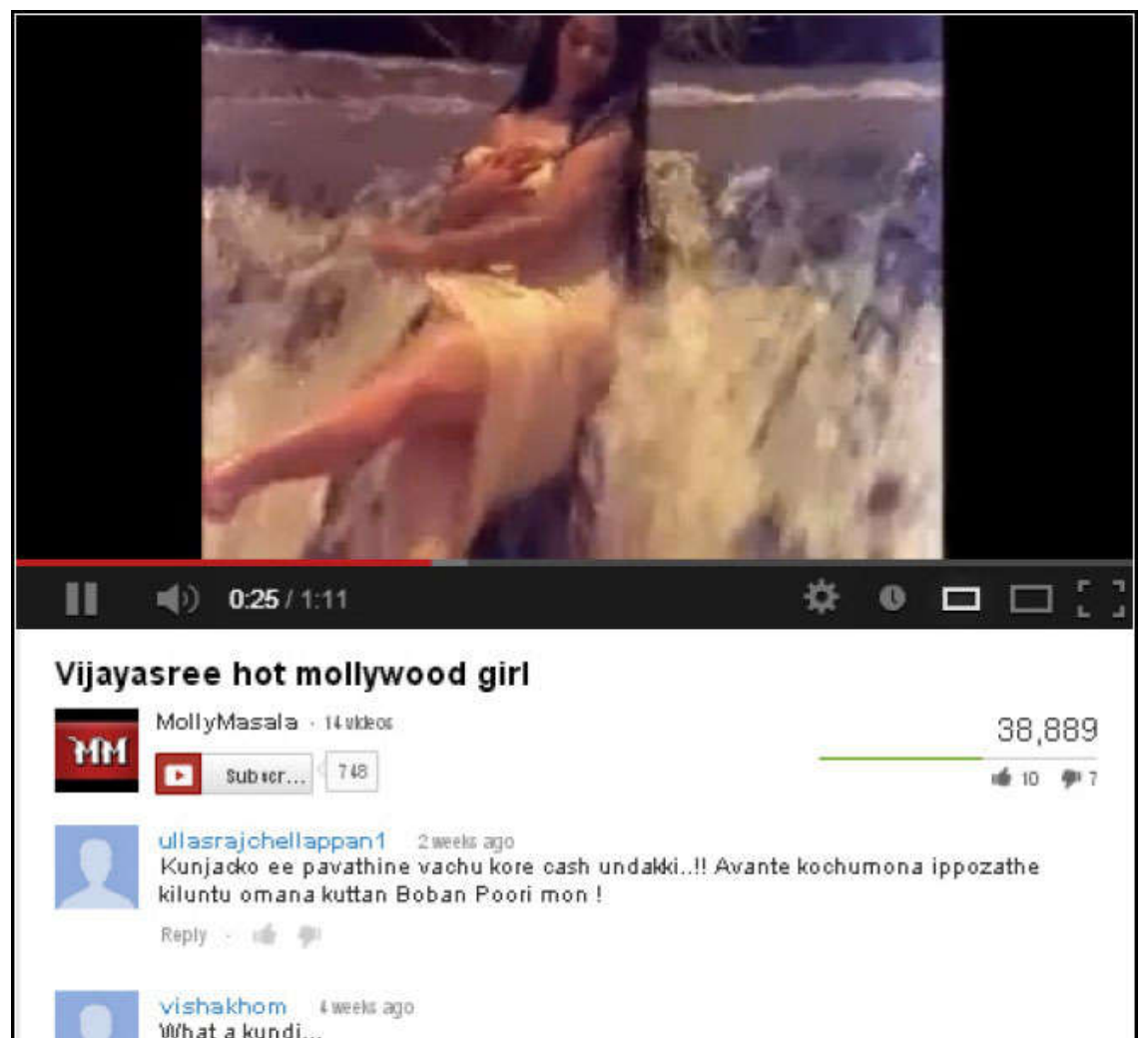
The sly and treacherous debauchery

I have seen white women walking around almost in a nude pose in the *Kovalam* beach area in South Kerala many years ago. They are unperturbed by the lewd looks and vulgar comments of the local Malayalam speaking folks. It is not just an issue of not understanding. In those times, the local people were quite backward technologically. Many of them did not speak English. {It may also be noted that most of the Whites here were not from English nations}. The feeling of superiority gave a protective shield to the semi-nude females. In many cases, it was just like being naked in front of an animal.

There was still the issue of lower indicant words being used. However, in South Kerala, the tendency to use lower indicant words about presumed superiors were not much in practise. {This is entirely connected to the different language code structure between Travancore Malayalam and Malabar Malayalam}. So a limited amount of security was attained. However, if *Kovalam* had been in North Kerala, the mental reaction would have been quite bitter. For the local dialect would immediately pull the women folk to near stink level in words and indicant levels. May be this could be one reason that a beach area like *Kovalam* did not come up in North

Kerala, despite the fact that there were huge stretches of pristine coastlines in Malabar.

This issue may be connected to another issue. Currently many females are posting their nude pictures online. There is actually a need to study the exact input it is giving to their virtual codes. Will a lot of admiring persons viewing their naked loveliness add a numerical value in their personality codes? Would it lead to a mental exhilaration, tranquillity and a feeling of superiority? Well, actually the idea is connected to my other book: CODES of REALITY! WHAT is LANGUAGE? The theme is actually of very powerful inputs.



And it may be mentioned in passing that the native language of the viewers would definitely have powerful affects on the person whose image is online.

Presence in negative versus positive environment

That part need not be taken up for discussion here. However, there is the issue of posting where it would bring in positive energy and posting it where would bring in negative energy. For example, if a



female's nude picture in a very suggestive pose is posted on an English website, even if the commentators do use bad words (usually they do not), there is no indicant value depreciation. However if the same person's figure is posted on an Indians' viewing website where the comments are in Hindi, Malayalam, Tamil, Telugu etc. the words used would be quite of a lower indicant level. The words like *Aval*, *Avalude*, *Ninte* etc. would be used lavishly. Moreover, the dirtier words for buttocks and breasts would be used. For instance, in Malayalam, the word *Kundi* for buttocks would be used. Even though it would be argued that this is a standard word, the fact is that it is used in a depreciatory sense. For, only the totally impertinent subordinate would say in Malayalam, '*Look at her (avalude) Kundi*' with regard to a female who is understood as superior. When such words are used, the sense of addressing or referring to a *lower-class-female* sets in.

I would give an illustration. Suppose the nude picture of a young female IAS officer (the highest group of Indian 'officers') is posted on a British-based English website. People admire her and say so many things. No one knows that she is this person. Now the same picture is posted on a Malayalam based nudity website. The commentators would rapidly address her as *Nee*, *Edi* etc. and also refer to her as *Aval*,



and mention her features as *Avalude*. Her buttocks and breasts would be vehemently mentioned as *Kundi* and *Mula*. The fact is that there are higher level words for higher level females. However being displayed in lower levels in front of Malayalam-speaking people can really be a most *tugging-to-the bottom* experience.

Now if later the female is understood to be the IAS officer, what would be the gravity of the situation? Well, even if the lady had been a senior government official in Great Britain, there would be a repercussion on her. For, she might lose her job for doing such a thing. However, if she was not the culprit, then the only issue would be the problem of facing the people who had seen her nudity. However in the Malayalam context, the issue wouldn't stop here. It is not merely the issue of her nudity being seen by others, but the more turbulent issue of her having been ravished in the lower indicant words like *Nee*, *Edi*, *Aval*, *Avalude*, *Kundi*, *Mula*, *Pooru* etc.

This is an issue that really moves beyond the traditional understanding of human dignity in English. And it is this issue that has to be dealt with properly and very stiff parameters set, as English nations become more and more filled with people



who speak quite un-understandable languages. This issue can be connected to that of persons who are in the midst of a feudal language speaking people. For instance, a young domestic help among Indians and a young domestic help among native-English speakers. Would there be any qualitative difference in the two persons who are viewed by two totally different groups of people? Well, the answer is that the domestic help among the Indians would have a much dirtied looks. While the domestic help among the native English speakers wouldn't have much of personality depreciation.

Being poor or being an employee of another person is in many ways, a denuding of one's personality, as well as removing of walls that screens one's privacy. However, the person is literally in the hands of others, who have money to buy the person's various attributes, including time, physical powers, intellectual abilities etc. Now, who are these others? If they are persons who are native speakers of planar languages like English, then the ambience is positive. If they are native speakers of feudal languages like Malayalam, then the ambience is negative. This is irrespective of whether the persons are good or bad. This is what makes the difference. Similar to being viewed in the nude by English or Malayalam speakers. The English speakers cannot despoil human personality by their ordinary words.



Malayalam and other feudal language speakers can make the denuded person literally a *stinking dirt*, just by using ordinary words.

DIGRESSION:

See the video that I have mentioned here. Look at the appearance of the maid. This is the typical looks of an Indian maid who works under Indians.

But then there are the other claims that she has, not on the family of the household, but on the nation itself. How come she is in such terrible plights, in a nation where actually wealth is in plenitude? Isn't she being addressed in the pejorative by the household people? Isn't it a crime as per the Indian constitution to be discriminative and degrading? Moreover Indian constitution mentions the right of the citizen to dignity. By being addressed and referred to in the lower indicant words, surely these rights have been infringed.

Lending stature to low stature persons

But then there is the other side of the Indian social equation. Suppose the household dare to allow her claims to right to dignity and addresses her and refers to her in the higher indicant codes. What happens? Well, that is a very pertinent question. I need to narrative an experience of mine many years ago.



Many years ago, may be around the year 1980, I was living in the Travancore areas of Kerala. My family had started a medical shop in an interior village in Malabar, with me as the owner as per official records. I would have just reached official maturity. Since I was required to do some official paper signing, I came to this interior village from my far-off place of residence.

A young un-educated looking man was in charge of the shop. From my disposition to treat others with a demeanour of equal dignity, I addressed him with *Ningal* (higher You). He was holding a statutory position in the shop. For, he was a D Pharm (Diploma in Pharmacy). It simply means that he has had experience in working in medical shops and has studied a very low standard pharmacy course. However, he was required. Being from his very looks, a totally un-educated person in English, he understood my attitude as subordination and he addressed me with a *Nee* (totally lower level You).

I, who was quite well-read, studying in a good college, a user of English interaction codes, had good reading knowledge of English classics, well-travelled and much else, had literally no defence to his single sly use of lower indicant code on me. A simple *Nee*, and I was powerfully positioned below him. And he a totally un-educated in English



person. Since I stayed in the locality for only a few days, I could escape from a very powerful social downgrading in which, if I had stayed on, I would be positioned under a third rate *Indian-police-constable-like* guy.

Now, this is one danger of being affable to the lower classes without posting up strong barricades of security of indicant codes. Actually all that I needed was someone to powerfully introduce me to him as his senior. However, usually my family had the habit of not doing that, just to see the discomfit that I faced in such occasions. Yet, in the long run, it is these minor bits of discomforts that gave me the input for powerful and profound thoughts.

I think that it would be quite appropriate to add something about the 'great' Indian system of management. There was a time when there was a lot of hype about this. The fact is that Indian system of management is connected to keeping the lower guys in their proper verbal slots. To allow the lower man to come out of this slot would be quite dangerous. For, it would be like my experience. Yet, the whole system is rotten to the core. It only creates a hallowed layer of superiors who look like divinities and various layers of inferiors, who have putrefied looks of varying intensity. It never can create an English social or



professional atmosphere. Professional areas in India where there is a pseudo feel of positive aura, actually would be entwined in a wide mix of English at least in the background.

DIGRESSION

Speaking about equality through being under the same masters in the same level, there is this argument that was used by the Ezhavas to claim that the Thiyyas are of their own community. That both the castes were under the same feudal overlords. That is really a great point. Any class or race of people, when they are under the Indian master class for long would acquire a class-and-demeanour equality and similarity. For, both will be degraded by the same lower indicant words.

END OF DIGRESSION

About improving Indians and about their ambivalences

When improving a section of the lower class population of India, there are two mutually opposite items that I can mention here. It is possible that the English colonialists did experience these things. The idea involves the input of gratitude to the efforts at improvement. In a nation that is socially graded into several layers, the higher classes very fast reach out to a feel of equality to the English folk or even that of superiority. For, they would very fast imbibe and



learn the use and speaking capacity in English. Then there is nothing to denote a particular English family as superior. This issue is because the higher middle class Indian family would immediately go back to its own codes of evaluation. What is the job of the Englishman, what is his wife, how much land do they have back home, what is his and her father, what is the age of their child and such things. Their language codes immediately work on this data. Naturally the English family members are just ordinary persons and not lords and ladies.

The next extension of this discovery is that they are immediately placed into a lower indicant level by the Indian family. There is basically no level of equality. The concept of equality is a very un-understood theme. Equalising a person to any other person is actually raising him or degrading him to a particular social level. The other egalitarian [English] idea of equality cannot function in feudal languages.

Now, this type of sly and unilateral positioning of the English families and their members can be quite unnerving to the English side. For, they have no defence against it. Any attempt to mention anything against it will only trigger accusations of racial repulsion, social insecurity, paranoia and even an individual level fear of the Indian native. So, it is generally understood that is not quite safe to be on very friendly terms with the Indian family and it



members. A slight distance is good. And an aura of superiority.

Now, this is only one side of this issue. There are natives of India who have been placed at a very lower side of the social setup. They would feel a tremendous change in their demeanour as they get a chance to learn English. They would experience and understand that English is not just a language, but a social-position-altering machine. (At that time, no one had any idea of a software). However, this idea is still not known to the native Englishman.

The problem with this level of society is that a friendly connection, as possible in English, is not healthy with these people. For, they are placed on the very lower ends of the Indian society. Too much friendship with them can really be suicidal. They can be improved by keeping a safe distance from them. They will be quite loyal, committed and grateful. However, they do have an innate deficiency. Even when they develop as per English systems, the local feudal society still maintains them in a lower level in Indian languages. The codes in them make them positioned in a web of strings that attach them to their social seniors. So when they are commanded by their own suppressor-classes to go against the British aims, they have to obey these commands. Actually, there is no need for any formal commands. Just speak to them, with the correct indicant codes



that can dislocate the Englishmen, and the attack naturally commences. May be not physically, but in the powerful virtual code arena.

Yet, on the whole the British folk in India, especially during the Crown rule would have been a bit cautious and insecure about the higher middle class '*Indians*'. For, they were like the animal that has been let loose, and one really doesn't know what all things it would do.

I do not want to speak more about these possibilities. I hope the reader would get some idea about the problem. If not, what can be done?

There was this man who, when I motioned on Twitter that the auto-rickshaw driver to whom I talked to Cochin, did not know that there was a language in which he could extract equal dignity from the police, send a messaging that he was FALLING FROM HIS CHAIR LAUGHING OUT LOUD! The spirit of conceited arrogance was quite perturbing.



CHAPTER SIXTY FOUR

Reflections of a personal kind

The physical being in which this writer's mind is installed

I am a human being with all human cravings. All human limitations of the flesh are there in me. Moreover I am not of a saintly disposition. Moral turpitudes are there in me. Sexual cravings have been there in me. So, there is no way that I can aim to be great. My lifestyle is something that cannot be recommended as exemplary.

I have trained many persons to speak good English. Many persons simply became good in English by just living with me for some time. At times, I may not speak in English to them, but would make them understand the great difference that English can bring in them.

Some of them have gained a lot of information on English classics, English fairy tales, English children's books (mainly Enid Blyton), English nursery rhymes etc. Many of them have learnt to sing modern American songs through the endeavours of Varuna and Ashwina. I am not good in them, and I must admit that many of those songs, I was not able to understand the words initially. However, during the training programme, the words would be transcribed and the trainees taught to sing them. I



also get to understand them. Thus now, I can understand a lot of them.

I do not claim to be able to speak in British or American accent. However, I do not think that it is a great failing in me. For, I have seen many persons who know no English, speaking in that accent after a very brief exposure to English ambience. However, they do not know the real depth of English, and their speech is devoid of grammatical correctness.

Now, when training others in English systems, I have to refrain from promoting myself as a *guru*. For, there is nothing of the *guru* in me. For me to don the robe of a saint would be the heights of rascality. I train the trainees to address me with my name with a Mr. prefixed. I insist on the Mr. For, the social climate is Malayalam all round. If my students go around mentioning my mere name, the natural tendency among others would be to use the lower indicant words.

Actually I have had the experience of persons standing near me and speaking loudly “*Ona ethu?*” ‘Is this him?’ (Lowest indicant for Him). They want me to hear it. For, it is known that the negative effect multiplies if it can be made to be heard.

If I do not insist on my students to address me by name and Mr. prefixed, quite fast I would become a *Saar* or a *Mash*, both suffixed on to my name.



However, that would create a social climate not much different from the *Malayalam-English version* already available here. I have a deep infatuation with pristine English. It is possible that my affection for English systems is way beyond an average Englishman's love for English and England. For, I stand on another shore and have seen the tremendous difference English has, and makes. This information is not there in an average Englishman.

If I am a *Saar* or a *Mash*, it can lend me powerful 'respect' among the local individuals. This is a great thing in Indian social system. And it is the powerful ingredient of a great man's individuality in India. Even Gandhi without his *Ji* or his *Mahatma* prefix can look quite weak. Actually persons who had dared to mention the term Mr. Gandhi have had the experience of being the target of physical attacks, by his followers. (Some of these attacks have taken place in the very presence of Gandhi). For they clearly perceive the denuding of the greatness of their leader by this simple sly strategy.

Now there is something that I do promote. I simply tell my wards to learn from, or to imitate the, British (English systems). I tell them that such an endeavour will improve them and their society, tremendously. May be there are other languages and connected systems that can do the same. However, I do not know about them.



So this book is about improving a person, a social system, a nation and many other nations by the simple method of imitating English systems in their most unadulterated form. Yet, though seemingly a very easy to do suggestion, it remains as one of the most difficult to achieve objectives. In the whole of India, I have not found one person who has the mental capacity or dedication to do it. For, every one of them is daunted by the fact that such an aim shall end up in denuding themselves of social ‘*respect*’. For, the route to this accomplishment is through the removal of ‘*respect*’ and ‘*pejoratives*’ from the communication code. If this has to be done effectively, it should commence with themselves moving out of the sphere of ‘*respect*’ and ‘*respectability*’. A very, very dangerous proposition! For, without ‘*respect*’ in feudal languages, one is literally *abominable dirt*.

Even in areas where such pristine form of English is performed or acted out perfunctorily, the lower staff like the security men, the cleaners etc. have to be necessarily kept apart. For, to allow them to arrive at this level of equality that is there in England can really make a senior man stink.

Even the colonial English could not dare to do it, in its fullness. For, even though they stood removed from the claws of feudal language comprehension,



they could feel its negative aspects. They could try it out only to a limited extent.

However, an 'Indian' cannot have that attribute. He or she will stand deeply affected by each and every indicant word change that is said, mentioned or alluded to, by others. When inflicted by a negative indicant code, their features would dry up, their facial demeanour would wrinkle and all their rights to dignity would simply stand stamped out. Only a mad 'Indian' would try to improve an 'Indian'.

Yet, from somewhere beyond the realm of the beginning of my life, some spurring had been encoded in me to endure the various facets of this diabolical language codes, to outlive it and to dare to stifle it, if possible. For, the moment I was born, I had a very terrific feeling that there was something quite wrong in Indian language communication codes.

My mental observations were guided by a series of contradictions. I can't mention everything in detail here, but almost everything in my life stood at extreme opposites. Each and everything could be defined in antonyms. With regard to the same feature, one could say extremely positive things as well as extremely negative things. Good, bad; beautiful, ugly; right, wrong; left, right; tall, short; learned, unlearned; well-read, not well-read; bookish, adventurous; strong, weak; composed,



quarrelsome; extremely communicative, very secretive; outgoing, sleepy; high energy, low energy; able, incompetent; bright, dull; good family background, low quality family background; good quality relatives, low quality relatives; ethical uprightness, moral ineptitude. Well, it may seem that I am just enumerating what many other persons can also claim about themselves. However my claims may go way beyond. I can't explain more here, for explaining them here may take me to the core sensitive areas of my life. Which I can't!

To simply give a sample, I can give just one or two examples: There was a time in my life when one side of my face was quite soft and good looking, and the other side quite ugly. I could see the different manner in which persons who viewed me from either side of my face evaluated me and my words in totally different ways.

When I spoke to others with my softer facial side in their view, they took me as gullible. When it was my rougher side that was presented, they took me as tough, and possibly a ruffian.

My face had a strange propensity to become quite fair and then switch to quite dark. I am not sure what triggered this machinery. The way the colour difference affected my looks was quite apparent in the way others evaluated me and reacted to me.



I have observed that when my mind is on fire with deep animosities, the face turned dark or black. At times, the presence of certain persons did make my facial complexion go black.

As to looks, I could switch from extreme good looks to extreme ugliness. Involuntarily.

I cannot give more inputs of this kind. Even though there are others. May be there are many others who have similar physical features or ambivalences.

Another life experience was the viewing of my parents' life. Even though this did give me a lot of inputs, I can't go into that here. However, the fact that my father was extremely intelligent, but a person who opted out of government service, and that my mother was a person who rose to be the head of government department with a very strange official name of Inspector General, but much below in official status to a police Inspector General was to give me a lot of contradictory experiences for observation.

Beyond that due to this unique background, I was to be quite aware about the fact that Malabar had been a part of the Madras Presidency (one of the three presidencies of British-India). This was to give me more ideas about the way the British-created-



bureaucracy was different from the bureaucracies the later to replaced it.

I used to speak about the diabolic nature of Indian languages from a very early age in my life. However, it took me a long time to arrange my thoughts coherently. When I spoke about this at a young age, it had the effect of a caged bird speaking on the theme of freedom. It only provoked a feeling that it was due to some personal weakness that I was talking thus.

However, wherever I lived I used to strive to spread the idea that English could change the nation and its citizens. Yet, at the earlier years, there was a general impression that my ideas were more or less a frank expression for my infatuation with the British. It was very much identified as an apologetic stance to the White skin. I had not much information on the theme to express my stand that Britain cannot be identified with White skin. For White skin is a huge domain consisting of the whole of Europe and many others in the American continent. English is only a minor percentage of this huge domain. Majority of white folks do not know English.

I should not go into more details here. For, I am digressing heavily from my route.

I remember I used to come to our house in a Malabar village, where I have rarely lived, during



some holiday seasons. I was young, yet quite well-read in English. However, when the working class persons were inside the compound I used to climb up some tree and look down upon them. At that time, I really couldn't understand what spurred me to climb trees and not to come down. Many years later I did read about some man who climbed up a tree and refused to come down. I think he was reported as having some mental problem for seeming to avoid social contact.

Now, that statement makes me look backwards. Was I trying to avoid social contact at that time? Well, the answer is that at that time I did not purposefully avoid social contact. Yet, there was something that made me desire to be above the social links of the working class people who were in the compound. The underlying reasons came clear to me only when I had worked on my book: CODES of REALITY! WHAT is LANGUAGE?

The workers were linked to the higher sections of the society by indicant word links which were directed upwards. And the upper sections of the society were linked to them by indicant word links which were directed downwards. The workers on their part formed a web of persons who were all placed in a lower plane. Now, they themselves were linked to each other with a variety of links, some of which pointed upwards and some downwards. This



direction component depended on such things as age, gender, physical prowess etc. If I were to mingle with them without maintaining some aura of superiority, I would also be placed amongst these links. This would more or less make me placed in a lower plane in the social section. Some of my family members used to work with seeming vengeance to remove any prop of social elevation I could be assigned in the presence of these workers. For, there was something of a false superiority complex that they sensed in me that needed crushing.

Now, to any other youngster of my age in that vicinity these things would not matter much. For, he or she would be used to these things. And there would be wormholes through which a lower placed person could place himself at a higher plane at any appropriate time. This was by alluding to some superior attributes in terms of social contacts and such things.

However, my issue was that I was not used to these placing done by the Malabar language codes, wherein pejorative placing of youngsters was quite common. Somewhere inside my brain software a spontaneous code for escape from this placing was getting triggered. I simply couldn't get myself placed thus. For, I saw myself as quite well-informed and quite different in mental calibre from the common



worker class of an interior village in Malabar in the year 1978.

I do not know why I wrote the last paragraph here. Maybe it would serve some purpose. I am desperately trying to route my writings towards what I want to say. The issue at hand is that the writing is increasingly going to a section that could be too personal, pertaining to personal experiences.

I remember one young boy (I will refer to him as CD) who used to visit me at around that time and also some five years before that year, when I used to visit this remote village. First I met him when he could have been in his high school classes. I used to suggest to him about the greatness of English and the great personal liberation that would dawn upon him if he were to improve his English skills. At that time, English was literally a foreign language in those areas. So remote was the place.

Later when I had come back for a brief visit after a few years after my graduation, he met me and told me that he was studying in a college in Calicut. There was an essay competition in the college and the subject was Terrorism or something near to that. He wanted me to write an essay and help him out. I wrote one and gave it to him. I had stressed on the ambivalent stance of this phenomenon. In that, it can be seen as a fight against suppressive regiments, and also as a terror



attack on a peaceful social system. It was the perspective that defined the word. He later told me that he had used the points and statements from the article in his essay. He got the first prize in the college. A boy from a remote, no-English village.

I met this man much later when he had completed his PG in English and had joined as a lecturer in the same college (I think). I was quite distressed to see that even though he was a PG holder, his information on English Classics were quite a minimal. He seemed to stress that those things were no longer important.

Later he went to a North Indian university and received his doctorate in English. I was perturbed by the fact that a person whose knowledge in English classics was minimal could get a doctorate in English. Later I was to understand that getting a doctorate in India was as perfunctory as getting a college degree. A person joins the programme and more or less comes out with a doctorate, as assuredly as any other degree.

One day he told a relative of mine that I had not reached anywhere in life. I should say that I took it as an unnecessary negative comment, in that I had no intention of becoming a college lecturer and I had no competition with any college lecturers.



Later he was got a job in a UAE University. I met him at his university premises for I wanted to show the earlier draft of my book, March of the Evil Empires; English versus the feudal languages (at that time only around 32000 words) to some lecturers in his college who were British nationals. It was then that he mentioned his evaluation of the British crowd as having an innate inferiority complex. I have mentioned this earlier.

He was cordial to me, and he quite frankly told me that he had come out of his earlier level of not knowing English. As of now, English was nothing of a great thing for him. English was just an ordinary, sultry knowledge, with no specific grandeur to him.

I gave him the draft which I told him I wanted to give it to some British national lecturer or professor in the college. He assimilated the idea in his head and told me that he first wanted to evaluate the writing before doing that. I gave it to him. For a few days, I went on calling him to know what his evaluation was. For, I was living in UAE and my visa permit would get over fast. He went on telling me that he was reading it. I could sense a distress or irritation in his tone.

One day I called a particular college teacher who was a white US native. He allowed me to meet him. When I reached the college, I was



directed to go to another part of the university, which was quite far to walk in the sun. I called the other man (from my native land). He arranged a university car to reach the other place. I gave the writing to the US citizen professor. However, within days that man left the college. So that reached nowhere. I remember his name as Ross.

One day I called CD. He simply seemed to go mad. He literally shouted at me, with these words, ‘What you have written is not *Anglophilia*, but *Anglomania*!’ I kept my cool and asked him about his promise to introduce me to one of his native-English colleagues. It was then that he made a very revealing remark: ‘Who do you think you are?’ I do not know which indicant word he really meant for You. The higher one or the lower one. The tone suggested a lower indicant pejorative one. However, the statement was in English.

I more or less left it at that. Around one year later, when I was in my home village (where neither my parents nor I do have much family traditional links), CD visited my house. He was very friendly. I showed him the redrafting that I was working on the book. It was then that he made another remark that was quite significant. He said, ‘These things about feudalism in Indian languages are something about which I am aware of. In fact, I



have written about these things last year in our university English academic magazine’.

Plagiarism is something that I have had to deal with many times with regard to my ideas and writings. There was this man who I met in a very remote village, more remote than the one mentioned above. He was also an MA in English with bare information about English classics. I have mentioned him earlier.

Generally I do try to promote everyone by always pointing to their positive qualities and contributions. I refrain from saying, ‘You look weak’. I try to find out where a person has improved or has positive attributes. When I mention that I understand that that person mentally feels a positive input. It can improve his personality. However, when this is done to a person who has a competitive mood, he would use his improvement to torment me or others.

This second man who I should refer to as CF did a help to me. It was a help no doubt, and I mentioned it powerfully as a great help. However in terms of what I had been doing all my life, as a business man in many places, it was actually a miniscule help. Even though at that particular moment in life, I was in a tied up condition.



This CF had a particular propensity which I have seen in many persons with whom I do speak on intellectual terms. Whatever original ideas that I tell him on any particular day, he would come back to me on another day, and repeat the same to me as of his own discovery.

As was my general pose to allow anyone who knows any little bit of English, to speak in English, I spoke to him in English. It was obvious that his English knowledge was of the lower quality kind, with bare vocabulary content.

I gave this man a copy of my draft writings on feudal languages. He was very enthusiastic about the ideas. One day he came and told me that he had been to the English department in Calicut University. He said that he had mentioned the whole idea to a particular doctorate holding personnel there. That man had told him that this was the most original idea that he had ever heard. He told him to do research on this theme. CF looked quite happy about the incident. I then casually asked how he had mentioned about me. He simply told me with no qualms, 'I did not mention about you. There was no need to mention you. I simply mentioned the idea!'

Propensity for taking others ideas and using it as one's own is not confined to India. I have felt it being done on my ideas on Codes of Reality in some



other websites. However, there is no way that everything that I have contended can be plagiarised. For, my ideas on Codes of Reality are embedded in the language codes. That might make it unique.

A master plagiariser

However, a very famous national leader of India can be described a master plagiariser. For, he literally made it an art and got away with it. I mean none other than Nehru. He sat in a prison in India, where the British kept him, and wrote a lot of contents which later came out in the name of Glimpses of the World History. This book was a very great favourite of mine during my high school days. It literally gave me a very broad idea about world history. [I am not discussing the fantastic ambience of a British-run prison wherein the prisoners can sit



The 'Maadam' in this video is also part of the looting bureaucracy of India. The mere *persons of straw* who have taken over from English administrators. They do some cosmetic level of changes and claim to have changed the nation for the better, when actually their very words of addressing o a common man, makes him a piece of dirt

and read and write. In India, it would not be termed a prison. Instead it would be called a fabulous holiday resort.]

However, it has to be admitted that it was



H G Wells

plagiarism made into an art. What had been copied was the idea and much contents of HG Wells' The Outline of History. This book is a much grand book. However, any content developer can make a better work of any book. I have seen it done when I

was in Delhi, and came across the industry of content development. Nehru made use of many other books also, including Gibbon's The History of the Decline and Fall of the Roman Empire.

Any book or group of books can be rewritten in a much better manner. But that is only plagiarism done with refinement. The question of why the publishers of HG Wells' book did not go after Nehru for plagiarism can be explained as a repulsion to be seen taunting a 'great' leader of a 'great' people. For someone would definitely come up with the Racism Card.

In this incident, there is another noteworthy illustration embedded inside. It is with regard to the fact that a person undergoing the 'terrible' imprisonment in a British prison in India having the time and freedom to spend time in a fantastic library. And the liberty to write such a huge book. Well, one can only say that getting imprisoned in a



British-run jail is far better than being free on the Indian roads.

There is a man by name Madani undergoing imprisonment in Indian jails for more than eleven years now. He is a political prisoner and none of the charges against him has been proved in court. Even though his crime is ostensibly terrorism, the actual crime he did could be that he addressed Malayalee Police officers without a *Saar*. It is definitely a much more terrible crime and usually anyone who does it to even a low level Sub Inspector, would get a very defining punishment within seconds.

I speak thus because I have had my own experience with addressing Kerala bureaucrats with a *Ningal* and not *Saar*. They try to make one's life a hell.

Back to CF

Once when speaking about career possibilities, he mentioned that his wife was a general nurse working in the Middle East. He wanted to send his wife to the US and thus immigrate to the US using her citizenship there. However, there was a problem. He said, 'She does not like the free sex prevalent in the USA. So she is not willing to go.'

Later, one day he came and told me that now, 'I have discussed the issues. Now she has no problem



with that. She is ready to go to the US'. This last part I added not out any spite, but to focus on the kind of people who now populate the United States of America, which was a nation founded by great thinkers of English nativity.

Another man, another experience

There was another man, a white man of US nationality, but of East European nativity. Name was Scott, I remember. He was an English lecturer in another UAE University. I met in him Abu Dubai very coincidentally. I gave him the draft papers of my book. He was quite friendly. However, when I phoned him later after a few days from a very distant location, he seemed quite unfriendly. His first question was: What was an Indian doing such writings about English?

Well, here again there was this issue. When I delivered the draft in his home, I did see some Indian servants there, who moved around in a pose of great subservience. Naturally when they come back to India, they are rich. However, I who did not work in any such levels of subservience was naturally getting money in Indian currency back home. I was then in literal terms poorer than them. However, the East European descended man was frankly distressed by his identification of me with his servants. I cared not to speak to him again. However, my draft writings were with him, with

which he was frankly impressed. The year was 1999. I remember him making one very revealing kind of statement. He who must have just arrived in the US a few years back, stated thus: ‘We booted the British!’

Well, these are the kind of people who possibly commented against my writings in the HuffingtonPost.



CHAPTER SIXTY FIVE

Observations on the blossoming effect of gold versus the contorting effect of pounding dirt

Indian looks, demeanour and physical postures

I think I have spoken about the Indian looks. At every level in the social system, there is a splitting of persons into dirt and gold. However, the dirt part need not be pure dirt, but can also be dignified dirt. It depends on whom the lower indicant words are heaped upon. The effect of these words is to bring in changes in looks, features, agility, articulation and many more things. However, simply because a person is placed in the lower indicant level needn't cripple him personality-wise or socially. It depends on many other factors, including how many persons he can dominate upon.

There is another factor also, which may seem a bit contradictory. Persons get born with an innate mental level of dirt or gold. Persons who have features of innate refinement are persons who can be defined as those in the gold layer. The others can be in various strata of dirt. Now, when a person whose innate disposition is of a particular layer of dirt is placed in an indicant level of dirt, he doesn't get extraordinarily affected this.

However if a person of an innate disposition of gold gets placed in a strata of dirt, he will react with



extreme mental provocation. And he can feel mentally dwarfed and physically stifled. This is an area where one has to clearly understand the issues involved. I can perhaps explain with an example.

A soft looking female of very elegant mental and physical features become an IAS officer. She is seen an embodiment of refinement, calibre and power. Everyone treats her with quiet deference. Higher indicant words are directed towards her and she is referred to in the same level of indicant words.

However, if the same female had been posted as a constable in the Indian Police, there is a total change of scenario in terms of what the indicant words can place her in. She is referred to and addressed with lower indicant words by the senior officers. Other police constables also would do the same. If she is of quite refinement, and other calibres, they all shall be negative attributes in her. For all of them will gather only lower indicants on her. However, if she were to be rough and uncouth, these dispositions will aid her in accumulating stature and allow her to break out of many levels of '*dirtification*'.

This is one way to see things. There is another way to examine this issue. I have seen peons in Kerala government-aided schools converting themselves into teachers after buying the teacher



posts by paying huge money to the school management. The teachers are seen as government-employed.

Now imagine a peon in a government office being promoted as a clerk. He will start feeling a great unfettering and unshackling happening on him. He can act as more intelligent, more smart and also more socially mobile. Indicant words connected to him shall all elevate.

Now at the same time, a person who was an IAS officer suddenly gets demoted as a clerk. {Such a thing is not possible to happen. But then let us suppose that it happens. For, in social living, similar things can happen}. The previously-IAS man's indicant words go down, terribly. He feels fetters falling on him. He feels officially and socially shackled.

However, both of them are now in the same position. Yet, the former man will feel liberated, while the second man would feel imprisoned.

I just used these illustrations to define the issue of mental dwarfing. Persons in the same social position can feel differently affected. It is essentially connected to the fact that every individual in his virtual code arena has a route code embedded in him. I cannot deal with those issues here. I hope the



reader remembers about the direction component that I had written earlier.

I have seen children of higher castes going wry and uninspired as they found themselves forced to go to the lower levels with the statutory imposition of reservation in all government posts and education. At the same time, the children of the lower caste are not experiencing any similar extra kind of mental or physical contortion, even though they were in the same level.

It is here that I would like to add a particular information that I had gathered. Kerala Muslims do have a particular group of persons known as *Thangals*. They are believed to be the direct descendants of Prophet Muhammad. So they are not to be addressed with a *Nee* (lowest *You*) or referred to with an *avan* (lowest *He*). Even their children cannot be thus addressed or thus referred to. It goes without saying that in modern forced education wherein all children are huddled into classrooms, to be dirtied by mediocre teachers, these children also get thus addressed.

The issue is kind of complicated. In that, these children stand apart from the common children and when they grow up, they bear a superior physical and mental attributes. The suffix *Thangal* lends them social dignity at least among the orthodox Muslims. However the so-called modern



or liberated form of Muslims who are called *Mujahideens* do not accept this superiority of the Thangals. So that amongst them, *Thangal* children do not get any respect. It is not a major problem, even though the children may have to bear an ambivalent mental ambience at times.

However, I have found a similar issue among the Hindus.

The Hindu priests are the Brahmins. However, in the current day social environment among the Hindus of decrying caste system, these Brahmins have been left without social protection.

The Christian priests are addressed as Father (prefixed to their name) or *Achhan* (suffixed to their name) by the local Christians and not by their mere name. They are referred to and addressed with higher indicant words.

However in the case of the Brahmin priests, the local people do not currently give such respect. I have heard from young Brahmin adolescent boys that when they go to do the religious duties in temples managed by various committees, they are invariably addressed in the lower indicant words, especially by lower caste persons. It has a terrible personality traumatising effect on them. The effect can be understood if one can visualise a young IPS officer being addressed and referred to



in the lower indicant words by older-in-age, constables and police inspectors. [One Brahmin boy simply told that he intends to get some government job and make money from bribes to escape this trauma].

Actually in fact, I have heard about young IPS officers who have arrived in Kerala from North Indian states being referred to as *Avan* or *Oan* by Police Sub Inspectors in the private conversations with their friends and companions. I heard an advocate quoting his Sub Inspector friend's comment about the new ASP (Assistant Superintendent of Police): *Onenthariyaam?* {What does he (lower most *He*) know?}

Now, looking beyond this scene, I have seen younger kids and young men from the higher castes literally looking like nitwits on being addressed and referred to in the lower indicant words by lower caste persons. Mind would go off-track and physical postures and facial expressions would go haywire on being confronted by lower indicant words. These words are quite powerful and do bring in a very powerful twisting or crushing down force on the persons who innately have rights to higher indicant words. It can disfigure human personality as well as mental acumen.

Native-English persons who live in England do not understand all these things. I remember meeting



one Malayalam man who had lived in the Tamilnadu district of Madurai with his wife. He said speaking Tamil without knowing the various inner codes is very dangerous. He mentioned that there had been occasions when he and his wife were on the verge of being beaten up. The issue was the presence of ‘respect’ and pejorative codes even in verbs. When addressing or referring to persons who are seen as social seniors, they inadvertently missed some ‘respect’ code in verbs. For example, when saying ‘Please, sit here’, the word ‘sit’ can have different forms depending on whom it is aimed at. A minor sound of ‘*respect*’, if missed can be like shaking the huge social structure. For that endeavour the other side could very well shake up a person’s skeletal structure. The essential factor here was that this couple were identified as lower stature persons. A lower stature person using lower indicant words about higher class persons can summon violence.

The terror of the lower man

Speaking about India, the true fact is that everyone is in terror of a lower man improving. People snub every person, right from childhood, who they perceive to be from the lower class. The word ‘snubbing’ is not the correct word to use. For, it is not snubbing that is done, but the use of very powerful negative value indicant words. It affects the looks and facial expressions. However, within



each layer, there are mutual suppressions. So much so that even among the lower sections, one can find persons existing in the layer of gold within that layer. It is a very complicated scenario. I do not want to go into the inner codes and links here, for I fear that my writings would get elongated much. I do want to finish this book. I started with the idea to finish the theme with five thousand words. As of now, word count is touching 222,000 words. I need to use brevity. For, conciseness, I have been advised, is the soul of braininess.

I think that I have dealt with the theme of Indian looks. The persons on the golden layers of the indicant word codes look like gold, and those on the lower edge of the indicant codes look like dirt. However, there is much to be mentioned about the effect of these on the virtual codes. I have written about them and their effects on looks in my book: CODES of REALITY! WHAT is LANGUAGE?

Earth-quaking postures

It was my long enduring endeavour to disseminate English in its most pristine form, wherever I lived. Now, that only means that I did try to spread English without the feudal codes of the Indian vernaculars afflicting English. In my younger days, this used to create a lot of rancour towards me. Many persons took exception to the fact that I used to refer to others with a Mr. or Mrs. or Miss



prefixed to their names, when they are seen as social or positional seniors. I do not remember any such person becoming distressed with my stance. However, the others who were using powerful suffixes of 'respect' when mentioning these persons, would get visibly annoyed. Their thoughts would be that I was acting out a superiority which was not condonable. It is true that they were all basically some level of employees to someone and that limited their freedom of articulation. However, since I was rarely an employee to anyone, I did not think that my verbal usages were truculent in any way.

I have done an immensity of experiments and made observations on the effects and actions of word codes. They are not done a very pre-planned manner. Many of them are done on the spur of the moment. There would be no clear-cut idea as to how I would use the observations. In many cases, the observations that I make are more or less predictable beforehand.

Once I was with some of my workers. All of them of age around 20 or less. They had their innate lower-indicant-word facial expressions and ways and manners. We were standing in front of a business owner. I wanted him to do something and get me the information. He would be my age of that time. Around 30. I told him that he could give the information to 'this man' (one of the



young workers): The word I used was *evar* (higher He, Him). The terrible look of deep consternation that the other businessman gave me was quite remarkable. I had just used the word *Evar*, instead of the statutory *Avan* which is the lower indicant word meant for a lower-aged servant. It was as if the whole communication structure would collapse. The other possibility was also there, there I had gone stark mad. The worker boys also looked at me in sharp surprise.

There was another time when I was living a life of terrible social insecurity. I used to visit a bachelors' house, where some persons known to me were living. I must be aged around 27. The deep insecurity of my physical living standards was affecting my physical looks negatively. The servant woman's son of around 18 would visit that place. All my associates (of age around 25+) would address him as *Nee*, and refer to him as *Avan*. He was thus powerfully placed in a lower indicant layer. However, from my profound stance of pro-English, I couldn't come to address him as *Nee* and to refer to him as *Avan*. I used the word *Ningal* for *You* and *Ayaal* for *He* and *Him* (medium level indicant). The location was Malabar. If it had been in Travancore, my gesture would have possibly gone unnoticed. I could very easily see this young man becoming elevated in my presence and depreciated in the presence of others.



He would be quite respectful to them and quite stubborn in the task of showing ‘*respect*’ to me. The effect on him totally was that he was not seeing me as a senior individual. His pose suggested slowly that he was seeing me as a lowly person. Well, this is also one effect of improving others in Malayalam. The guy literally climbs *on one’s head*. This effect was also aided by the sinister tone of talk about me by the others who naturally were unnerved by my solitary stance. It was as if one person was standing quite out of step. If I had been in sync with the others, the social layer would have given me the necessary security.

A tormenting training

There was a time around seven years back when two young boys came to me for studying English. Basically what prompts them for studying English is to get a better job in the Middle East. The larger ambition of bringing in social refinement is not there. One was an auto-rickshaw driver and the other was a taxi jeep driver’s son, who was also occasionally doing the same work. From the standard Indian contexts both were low-class jobs. However, it is just a matter of perspective. When one lives among people who desperately want to become a driver, they are the leader class.

The issue that I faced was that I could not change my stance of training English as an egalitarian



language. They were told to address me with my name with a Mr. prefixed. It was basically an action of placing *pearls before a swine*. They could understand this gesture as an input that I was dirt cheap. One of these trainees was a quite a bit of tough thing for me to handle at first. For, I was powerfully tormented from my family side also at that time. Close persons inside my family were taking sides that were quite inimical to me. It was in the midst of all this issue that I was training these youngsters. I was physically weak. My body would go cold and I would become breathless at times. It should be borne in mind that I had been a person who used to drive a four-wheeler and a ride a two-wheeler all around the local state (totally around 1600 kms up and down, and crossways) continuously without any health problems.

When coming down through the narrow stairways of our training area, if that youngster was coming up, he wouldn't move out. He would come up expecting me to stand aside for him. Even though he would prefix Mr. to my name in my presence when speaking to other trainees, in my absence he would simply mention my name. In Malayalam, a mere name is used for an equal or for a subordinate. I was at least 20 years + his senior in age, even though physically at that time he was quite big, I was in a very much depreciated looks. One of the issues that



I had to face was that when these youngsters are with their own family members and associates, I would be mentioned without any suffixes of respect or with the standard 'Mr.' prefixed. In those areas, I could be very fast pulled down to a lower guy by a mere change of indicant word for *He* and *Him*. Thinking of these things, I really wonder what all pangs the Englishmen of the colonial times would have had to bear as they went around improving the nation, writing fantastic statutory Acts and rules and administrative systems and educating the ungrateful populations. {Even in my mother's joint family household (lower caste), I have not heard one word of gratitude for the English education or the social elevation that the British rule provided for them. They speak only words of hate, parroting what is written in their textbooks, even though there is no personal issue of any Englishman having hurt them}.

This auto-rickshaw driver later became quite good in English. In fact, no one would be able to connect him to the guy who came to me. His vocabulary became vast, his pronunciations correct and his accent also quite good. He knew to play a number of indoor games including Monopoly, all in good English. He learnt computer tying and could soon become quite adept in using the Internet. However, even though he spent quite a lot of months in my training programme, he paid his fees only in the



initial two or three months. The rest at first became promises. Much later, when I insisted on his fees, he simply sent an SMS: *I come only to play. Why should I pay?*

Speaking of the second person, there is this quite remarkable incident. He also became quite good in English and could speak without any tension. Yet, just before he wanted to go to the gulf for seeking a job, he came to me and told that he wanted to get some more exposure to English. He had not being coming to me for some months. I told him that I was going for a family trip to the next state in our car. He can drive the car part of the way. So he would be right in the midst of an English-speaking environment.

There was a slight altercation on the way between another family member and me. At that time, I made a statement that this young man was coming as my trainee and not as a driver. Later his man looked quite distanced from me. On my query he said that I had insulted his father.

‘My father is a driver. When you spoke those words, it is equivalent to insulting my father’. The actual fact is that his father was an independent driver and not coming as a driver to a household. Apart from this, I need to mention that when taking up any training, I have this problem. When training workers, it is ideal that managerial class persons are



not present. When training managers, worker class persons should not be there. I have faced this problem. For, when one speaks to one group, it is focused on their social status relative to their social juniors or seniors.

Once I did a training for a rich household. {They were into many kinds of real-estate crimes, such as manipulating government records to make forest lands into private holding. Then the huge number of ancient trees would be felled. All involved government officials would be paid heavily}. Their driver also was in the training programme. Naturally he was also getting a lot of money from the thieving business. He was seemingly a member of the household. However, he was still their driver and between them all indicant words were arranged in a hierarchy. My system of training which focused on removing these indicant word codes wouldn't suit such situations.

Actually the British rule in this geographical area did this very thing. Introduction of English was erasing the indicant code based social links. Thus redefining social relationships. Naturally the upper classes need not condone it.

Now my trying to improve the grade of the young man (then around 24) was taken by him as insulting his own father. Well, I can trace this issue to the



British education in 'India'. When they tried to improve the lower classes, it essentially involved the negation of centuries- old 'Indian' social systems. It is quite easy to ignite shallow patriotism by spreading the word that they are out to denigrate 'our' traditions! '*Our*' traditions which made dirt of a majority section of the people and disallowed their womenfolk to even to cover their nudity fully!!

QUOTE FROM ETHNOGRAPHIC NOTES IN SOUTHERN INDIA BY EDGAR THURSTON, Superintendent, Madras Government Museum, published in 1906:

"In the first quarter of the nineteenth century," Mr. G. T. Mackenzie writes,* "the female converts to Christianity, in the extreme south, ventured, contrary to the old rules for the lower castes, to clothe themselves above the waist. This innovation was made the occasion for threats, violence, and a series of disturbances. Similar disturbances arose from the same cause nearly thirty years later, and, in 1859, Sir Charles Trevelyan, Governor of Madras, interfered, and granted permission to the women of the lower castes to wear a cloth over the breasts and shoulders." END OF DIGRESSION

I had given one caution to this young man. When we reach our destination, he was not to mingle with the other family there. For, there were on a path of



competition with me, even though I avoided them. They were gulf-based moderately well-to-do, with one daughter in the US (possibly in dire conditions, since the commencement of BPO and consequent recession). We would be staying in a hotel. Only my mother would stay in their house. However, when we reached there, he had to take my mother to the other household. There the lady who was good in English spoke to him and invited him inside. However, as he had to obey my words, he did not accept the invitation and came back. For this also, he bore a grudge against me. He later told ‘—anti’ (—aunty) was nice to me. But because of you I couldn’t go into her house’.

There is a great illustration in this incident. What this man said and did was a great thing. For, it brings to focus a particular streak of behaviour that has been shown by almost all non-English persons who were given the chance to learn English. This young man was a jeep driver in that particular setting. There are social cordons in this job. It is not that they would not be invited to a home or anything like that. For, it would be an invitation in ‘Indian’ vernacular. Moreover, in that household also, there were many people interacting with them as the servant class. They would be kept severely in their subordinate position.



To understand what is the difference in an invitation in vernacular and that in English I need to narrate this.

There was this trainee of mine. My first acquaintance with him was when he used to come to our house to deliver milk from his house. He was a Muslim. Among the Muslims, especially those of the same *mahal*, there is not much of a social hierarchy issue, even though when speaking in Malayalam it cannot be fully avoided. This boy was invited for a Christmas feasting in one of our tenants' house. They were Christians. This boy later told me, 'Even though they were quite nice and welcoming, I could still feel the fact that there was some demeaning patronising in their attitude. This is something that I wouldn't feel among our own community'.

Now this statement has this issue. Inside the local Muslim community, it is like an extended joint family setting. A small village, in which everyone in that community get connected to each other in the Mosque. Actually the mosque does act as a filler to the great social communication gap that feudal languages create in the social setup. However, it has a great negative stance also. In that, all this brotherhood is limited to the members of their community. Others remain as outsiders.

CHAPTER SIXTY SIX

Facets of the training: Seeing magnanimity as gullibility

The concept of Brotherhood

Now that I have mentioned the word ‘*brotherhood*’, I think I should insert this information here: I have seen this word used in English to define and to understand many non-English social communities of closely connected individuals. I think it would be prudent to state that when this word is mentioned in English, a great and profound understanding of the concept is missed. All ‘brotherhoods’ in feudal language social systems are powerful bonds created by a particular 3-dimensional pattern of indicant word codes.

For example, in Malayalam the individuals are arranged in a particular web-like 3-dimensional pattern in which individuals are interlinked by a respect-docility code connection. The usual words that are used in this include such higher indicant words as *Chettan* (elder brother), *Cechhi* (elder sister), *Ammavan* (uncle), *Ammavi* (aunt), *Achhan* (father), *Amma* (mother), *Saar* (higher You, He, She, Him, Her etc.), *Maadam* (higher You, She, Her, Hers etc.), *Adheham* (higher He, Him), *Avar* (higher He, Him, She, Her), *Thangal* (higher You), *Ningal* (higher You) etc.



And lower indicant words such as *Aniyan* (younger brother) , *Aniyathi* (younger sister), *Magan* (son), *Magal* (daughter), *Mon* (son, child), *Mol* (daughter, child), *Chekkan* (lower word for Him, fellow), *Cherukkan* (lower word for Him, fellow), *Pennu* (lower word for girl, female, woman), *Pullikkaran* (medium level word for He, Him), *Pullikkari* (medium level word for She, Her), *Avan* (lower word for He, Him), *Aval* (lower word for She, her), *Thaan* (lower than medium You), *Eyaal* (lower than medium You), *Nee* (lowest You) etc.

The exact shape of the pattern is decided by the presence or absence of statutory or socially accepted power centres and their location. For example, a group of *Ezhavas* or *Pulayas*, with no statutory leadership form a social brotherhood pattern that is quite different from the Christian social system created by the same group of *Ezhava* or *Pulaya* converts to Christianity. For, they would have priests among them positioned at various locations in the social leadership. The power component of pull and push and that of respect and depreciation that is exerted by these leaders ultimately give the exact design of the brotherhood. For the centres of leadership stands some sort of focal point from where the exact social relationship is redesigned and radiated.



I am leaving this idea here, for if I touch it, it may simply lead to an excess of words here.

Back to my trainee

Now let us come back to my trainee who insisted that it was just because of my cantankerous stand that he couldn't accept the welcome of '— — —anti'. The fact is that when the words are in English a lot of difference comes into the welcome. For, there is no distress that the other human being has to be treated differently with each word in the communication to be selected with meticulous care.

However, what the trainee missed at that time was the fact it was my training that gave him the social standard to rise up to that level. It is true that among his own community members (for he was a Muslim), he wouldn't feel the same level of social distance that is felt among Hindu persons. Beyond that, the exact scene is that a person's vocation is a very defining thing in Malayalam words. He may rich or poor, but if he is a peon or a subordinate, then there are specific words and corresponding containments. When the conversation is in English, all these containments connected to Malayalam indicant words simply vanish. The very fact that he was speaking in English made a tremendous difference.



This incident may be directly extrapolated to what happens to many persons who have swarmed into English nations. They improve beyond anything that their native social systems can input in them. However, in their new social set up, they feel the tremendous issue of not being fully accepted by the native English society. They are full of complaints which many would fully trace to racism. Well, it can be defined as racism or anything else they want. However, they have to respect the fact that the English society has improved them, and that it definitely has rights to define its own boundaries beyond which it doesn't want outsiders to barge in. If the outsiders cannot bear that, then they shouldn't stay there. Simply come back.

What is required is an understanding of the other side's apprehensions. I have had experiences which I can very well define as Englishman's or White man's racist attitudes. I can also define those experiences as what I would face from people of my own nation in similar situations. Well, the actual fact, in my own native land, a similar situation would have literally made me dirt. And I wouldn't want to complain. For, it would be quite preposterous to complain. Like an Indian maid servant complaining that she was allowed to sit and eat at the dining table along



with the others. Her natural position is to sit on the floor on a mat and eat in the kitchen.

However, when she is in an English household, she can complain and she would. That is where the racism starts.

Coming back to my own trainee, I took him at my own expense to give him an exposure to good quality English communication. [And paid him for the work, including stay and food]. In fact, it was an entry to him which is not allowed to others. He improved. His English also improved. Yet, at the end of the scene he had only complaints.

Later he went to Middle East and got a job under a Malayalee man. He came back with horror stories of the other man using such words as *Nee*, *Eda* etc. Bosses can be good and bad in both English as well as in feudal languages. However, the English boss has only limited arsenal in his vocabulary to inflict a wound without seeming to be truculent. Both can beat with a stick. However, in the latter case, the stick would have sharp spikes which are not tangible, but feel-able. That makes the bleeding difference. Between English and feudal languages!

He came back and then went back again. I think he was very choosy in choosing his boss this time.



Facets of the training

Our training programme was not the usual Spoken English teaching, but involved a lot of activities by which the trainees were converted into an English mental ambience. Much importance was placed on postures, and cessation of involuntary actions such as *shaking of legs* etc. Moreover there was no need to get up when the trainers arrived. Only a statutory Good Morning or Good Evening etc. A number of indoor board games such as Monopoly, Checkers, Chess, Dominos, Caroms, Scotland Yard, Cleudo, Scrabble and such were played. Both Varuna as well as Ashwina used to take part in these games and interaction programmes. Even though they both improved their mental stamina by being the trainers, there was another side to this activity which was painful. It was that they endeavoured hard to improve the total quality of the trainees. However since most of them were coming from the cruder sides of feudal Malayalam, with most of them having their father working in low level jobs in the Middle East and basically coming from lowly educated families, their initial response to Varuna and Ashwina would be to taunt them.

I remember one day when Ashwina came inside the class room with a new bag which she showed to the trainees, one of the young men there simply made a very derogatory comment about the bag.



Actually these types of verbal reactions are not there in Standard English unless one has spite towards the other person. Here it was not spite that worked, but rather the standard behaviour to youngsters or a weak junior, that the feudal Malayalam insists upon. Ashwina would have been only around five or six years old then.

There was another time when after a board game one young man taunted Ashwina with the words, 'You lost! You lost!' in a terribly disturbing expression. Ashwina simply told him that it is a training programme to improve his communication skills. That more or less placed the context powerfully. He did not know how to react next. So he got up and lifted Ashwina up in the air, so as to show that she was not a trainer, but just a little girl. He was immediately asked to vacate the place. However, he just lingered on, with excuses.

This person did not pay his fee which was actually a minor amount. I was told that his father did send the fees, but that when his Gulf Visa came, he spent it on a festivity to mark the event. He simply told me that his father would be giving the amount within days, and vanished from the training two days before he departed to the Gulf.

The fee was at first Rs. 1300/month. But soon it was reduced to 750 and then to 500/month. Even this small fee, many students wouldn't pay. It was



not that they did not have the money. For, they were all cash rich, with a parent in the Middle East. There was a concerted move to see that I stayed short of cash, among a section of the local rich people who naturally felt a competition with me and my moves. I do remember one young man coming and detailing the number of days he had not come for the class, and leaving without giving the due Rs. 500/-. However he paid a few hundred thousand for an engineering seat in Karnataka state.

There was this tenant of ours. He came from a very backward area. However, when he was among us, his English improved and this was very much visible in his demeanour and his social mobility. Once this was established, then another enlightenment came upon him. His wife and he took up the issue of comparing their capacities with that of ours. It easily dawned on him that when the total value of land that he has in his home village is compared with our land ownership, he could be a more financially sound person. He would go on dropping names and other connections to show off his great social connectivity. As for me, I had the habit refraining from dropping names, unless I am in an ambience where I feel threatened. Well, the only way to make him come back to realities would be to send him back to his village. For, then the platform that he had in an English ambience would be



missing. Then if he goes on evaluating this financial acumen, it has no meaning. For he stands in a deep pit, and the view to the pit is quite abominable. In spite of all his financial capacities.

This piece of information I have added to make the great number of immigrant populations in English nations come back to realities. All their claims of super intelligence and other capacities go back to nil or negative, the moment they are forced back to their native lands. Their supernatural capacities are all there on the secure platform of an English nation's magnanimity and also gullibility.

There was this experience of mine. I was at that time running a manufacturing unit. A local man appeared in the scene as a handyman. He was around 15 years elder to me. He would come and go. He used to go and sit in the nearby houses and spent his time in local issue discussions with persons of his age. He used to address me as *Saar* (for You, He, Him etc. highest level). This was actually a very powerful positioning of me when he sat among the others in the neighbouring houses. As a researcher in language codes and also because I hated the word *Saar* as a superimposition done to deal with the other incongruities of the local language, I categorically told him that he can use the common word for polite interaction *Ningal* to me. It was a



means to promote his stature *vis-a-vis* me. Yet, the moment this was announced, his side went up. For he and his fellow persons were elder to me. So naturally, when speaking about me, he would not use the word *Saar* as the word for He and Him. Others in his companionship would immediately sense that for some reason, his evaluation of me has come down.

I did not see the real effect of this code change for quite some time. However, one day, the woman of the neighbouring house came to our premises, when other workers were also there. She used the word '*Mone*' to me. This word would mean *Son, Child* etc. At that time I must be around 35 years old and running a manufacturing unit. In all means, it was a degrading word, that though said in the guise of affection was only an insult.

When speaking about this form of insult and snubbing, I have seen it done by low grade government officials to young men. When young men come for demanding any service, they snub them in a pose of affection by addressing them with a *Mone* (son/child) or *Mole* (daughter/child). There can be no effective complaint against this. For, it can be designated as an affectionate stance. However, the trap is in the extension. For, immediately the other indicant words crash down. *He* and *Him* would

go down to *Avan* and *Aval [FEMALE]*. And addressing would be *Nee*.

Coming back to my predicament with the woman who came to the manufacturing unit, I have to put it in words that it is quite dangerous to act magnanimously to others, especially with low-placed persons in a feudal language social system. Magnanimity is okay, provided adequate layers of safeguards and security persons are there in position.



CHAPTER SIXTY SEVEN

Secure refinement versus insecure odium

A wonderful security that the Englishmen had

There was this incident in my life. One man from the remote village got me a loan. He was much younger than me in age. In business experience and worldly knowledge he would be a novice. However, in the small village, he could function much better than me. For, I was trying to build up a pose of being a reclusive. This was a time when a lot of other family and business issues hampered me. The bank gave only half the promised amount. Everything went bad. Now, it is here that I would like to bring out a very fantastic security that the Englishmen possessed. When they went for so many enterprises all around the world, there would be times when they would have to face reverses. However, even when failure was an all round event, their leadership wouldn't face the prospect of '*respect*' in indicant word codes vanishing. For, there is no such thing in English.

When I defaulted on my bank loan payment, it was a time when my capabilities needed to be shored up. For, I needed social stature to rebuild my crumbling financial situation. However, the exact reverse was what this man did. He would stop me on roadsides and address me in the lower indicant



word. And mention these words to others also. What he was doing was in many ways destroying my social capabilities in the area.

I brought up this theme since it came into my mind now. The tremendous amount of mental composure that the Englishmen received from their continuous loyalty to English and by not learning any feudal language has to be understood. Englishmen went all around the world winning every engagement, every one of which initially showed prospects of looming disaster.

I must mention my deep apprehensions and terror as I learn that Australia is bringing in the teaching of Asian feudal languages to the primary classes. Such terrible languages as Hindi, that degrade the lower positioned man, and disintegrates the social system into varying array of individuals, is being given the pathway to enter the hallowed interiors of English social systems. It is a daring that no sane man would have.

An affectionate means of degrading

There was this incident in another local bank. There was one clerk, obvious of the very low caste. I noticed that he had the habit of addressing young females of age up to around 25 with the lower indicant words. He would use *Nee* for You, when actually it should be a forbidden word. For, he was



despoiling the stature of a customer. He might have used the same words towards young males also. However, I never got to notice it. The females who were thus despoiled would simply show a tremor in their personality. They wouldn't react or protest. That is the wonderful power of lower indicant words. The affected persons feels terribly low grade. And loses the power to force a retraction. [The exact opposite is the experience of black slaves in the US, who learned English]

One day, some years back, Varuna accompanied me to the bank. She must have been around 12 or 13. However she was known as an English trainer. It was also known that she did not know the local vernacular. I had some work with a senior official. He shook hands with her and gave her a chair to seat. There was easy cordiality and the conversation was in English. It was decided to open an account in her name. It was with this procedure that she had to approach the other clerk. I knew that he would use the lower indicant words. However it was known that Varuna did not know Malayalam. Still, he asked her *Inhi edaya padikkunnathu?* In English, it just means: *Where are you studying?* However, with the use of the lower indicant words, he was literally bringing her stature down. However, she couldn't understand the query. I interceded to mention that



she did not know Malayalam. The look of deep frustration was clear on the clerk's face.

The issue here is that these types of Indian government officials are despoiling the citizens of this geographical area. They stand on the pedestal of a government job, and snub the local population. I should say that without understanding these evil features of an Indian rule, it is not wise to make judgements about the British rule of this geographical area. Also to give a lower caste man a job quite unfit for his mental disposition is also a crime. He should first be given the exquisite English training that the British rulers imparted to the lower castes before they were inducted into Public Service.

An issue of low grade mental celebration

One of my graduation classmates became a bank clerk even before he could complete his graduation. Once, many years ago, when he was quite young he told me of a particular mood that the bank clerks felt and enjoyed.

They being bank clerks, could address, call out and refer to any customer by his or her name without the need to use a suffix of 'respect'. It was a very powerful and quite diabolic mental power and stature that this action gave them. Many of them simply practised this in their initial years to get a feel of the power. However he said that some senior-in-



age or financially sound persons may look quite disconcerted by the spectacle of mere youngsters dabbling with their name without any hint of ‘*respect*’ in it. This facial expression would also cajole them to inflict the hurt more brutally by using the stratagem again.

When I first pondered on this issue, I did not at first notice a grave misdemeanour in this action. This was more so, when I moved to the remote village in Malabar from Trivandrum city and opened an account in a bank there. The people, who claimed all sorts of equality, certainly stood in a deep mental pit in front of all government personnel. When I went to the bank, many of the staff members were from Travancore, who addressed everyone with *Ningal* (polite level You). However, they seemed to take exception to anyone addressing them back as *Ningal*. They wanted the *Saar* to replace *Ningal*, when the customers addressed them back. Even the lowly clerks wanted this. Most of the clerks were not fully, but *quite near* zero in English. This happened due to the new recruitment policy that excluded good proficiency in English as a minimum qualification.

When I pondered over these issues, some two decades back, I found that there was a deep discrepancy in the whole issue. Persons with low quality mental calibre had taken charge of the



management in these banks. They know their job, but they were the people who should have been menial class. However, they are now the policymakers. The issue here is that a bank clerk can address, call and refer to a customer by his name in English. However, if English be the language of communication, then the standard prefixes of Mr., Mrs., and Miss. should be there. Any deficiency in this can be treated as a delinquency.

However, if the language of communication is Malayalam, the codes change. Then the customer has to be addressed with *Saar, Chettan, Checchi* etc. as suffixes. Each language has different codes. The bank staff cannot forego of all these things just because they sit behind a counter and can deliberately delay things. In the ultimately analysis, the bank staff are public servants and the customers are the public.

However, these things cannot be ingrained into the popular mind by just giving perfunctory training to the bank staff and a letter to the customers. These are things that have to be ingrained into the people's mind by the public education system. However, the public education system trains just the opposite. The children are the *Nee (inhi, Thu), Avan and Aval, Avattakal, eda* and *edi*. All totally degrading words. And the teachers are the slave master class. There is no



need for this type of education. And to pass a Right to Compulsory Education in this satanic system is a grave crime. The persons who drafted this evil document should be tied to a post and thrashed till they promise to clean public toilets till the end of their life.

Just see the sly words: Right and Compulsory! How can the word *Right* be used in connection with *Compulsion*? Antonym used as synonym! Some super nuts have taken over education also!! It is like informing a person that it is his right to compulsorily do that job! I am not sure what can be the name of the mental disease that has inflicted the persons who drafted the Act. As to the persons who passed it in the legislature, well, they can be excused. For, it is quite possible that most of them wouldn't be able to read the text of the Act in English. It is not they who should be thrashed, but the British idiot Clement Atlee who handed over the *jewel in the crown* to such persons.

Working under feudal language speakers

As I have mentioned earlier, I had a very great repulsion for working under other 'Indians'. First of all there is the issue of why 'Indian's want to be entrepreneurs. What spurs this spirit is not a



genuine inner volition for entrepreneurship. Instead, what goads one to become a business owner are two different emotions. One is the terribleness of working under Indians. In fact, it is not connected to 'Indian' bosses, but to all bosses who speak in feudal languages. The subordinate is made to bear a huge burden of pejorative word codes. It is a very diabolic effect. Working for an Indian who speaks in the 'Indian' vernaculars is literally mental and physical slavery. Here work is not salvation, but denigration. However, it depends on a particular person's native situation. If he or she is bored and alone in the household, then just to move out can give a feel of liberation. However, for a person of higher social value, it can simply be a shift from the boiling kettle right into the fire.

The second emotion that spurs one to become a business owner is the keen interest in dominating over others. In feudal languages, dominating others come with the satanic powers of using the pejoratives on them without any qualms.

Working under a feudal language speaking individual is slavery with non-tangible iron shackles. Being a slave under a native-English speaker is mental and physical elevation for a person who has lived in a feudal language social system. But it is not equal to being the native-English slave owner.



There are a lot of frill elements connected to working under 'feudal language speakers'. I remember the story by Somerset Maugham: The Pool: See this quote:

He had the peculiarity that as he grew drunk he grew quarrelsome and once he had a violent dispute with Bain, his employer. Bain dismissed him, and he had to look out for another job. He was idle for two or three weeks and during these, sooner than sit in the bungalow, he lounged about in the hotel or at the English Club, and drank. It was more out of pity than anything else that Miller, the German-American, took him into his office; but he was a business man, and though Lawson's financial skill made him valuable, the circumstances were such that he could hardly refuse a smaller salary than he had had before, and Miller did not hesitate to offer it to him. Ethel and Brevald blamed him for taking it, since Pedersen, the half-caste, offered him more. But he resented bitterly the thought of being under the orders of a half-caste. When Ethel nagged him, he burst out furiously:

'I'll see myself dead before I work for a nigger'.

'You may have to', she said.

And in six months, he found himself forced to this final humiliation. The passion for liquor had



been gaining on him, he was often heavy with drink, and he did his work badly. Miller warned him once or twice and Lawson was not the man to accept remonstrance easily. One day in the midst of an altercation, he put on his hat and walked out. But by now his reputation was well-known and he could find no one to engage him. For a while, he idled, and then he had an attack of delirium tremens. When he recovered, shameful and weak, he could no longer resist the constant pressure and he went to Pedersen and asked him for a job. Pedersen was glad to have a white man in his store and Lawson's skill at figures made him useful.

From that time, his degeneration was rapid. The white people gave him the cold shoulder. They were only prevented from cutting him completely by disdainful pity and by a certain dread of his angry violence when he was drunk. He became extremely susceptible and was always on the lookout for affront.

He lived entirely among the natives and half-castes, but he had no longer the prestige of the white man. They felt his loathing for them and they resented his attitude of superiority. He was one of themselves now and they did not see why he should put on airs.



MY COMMENT: This story has a lot of deep insights in it that connects to the social layers of a feudal language society. However, when the story is read, it simply seems to be a problem of White Englishmen showing disdain for the Asian/South Pacific people. That is not the exact truth. For, there are other truths of satanic proportions, hidden deep within the shrouded interiors of feudal languages.

A remarkable social experiment

I did suffer this issue when I moved in close proximity with the lower classes of any particular social setting. It is not connected to class *per se*, but to a particular social scenery. I remember once being forced to live many years ago with the workers of a business unit owned by my own family, in a distant town. I was keeping away from my own family and house. In that particular setting the youthful workers were just the workers and I was a family member of the owner household.

Yet, my current residential companions were the workers, quite un-educated and totally un-informed from an English perspective. My own companions from a distant city once came to see me in that setting, in which I was quite on easy terms with the workers. The workers addressed me with the statutory 'respect' of '*Chettan*' prefixed to my name. However my innate native position of trying to



disseminate an English egalitarianism played spoilsport. For, I had no qualms of asking them to erase all poses of 'respectful' actions towards me. When some of them tried to hide their cigarettes in my presence, I insisted that they can sit in front of me and smoke with perfect composure. Actually all these things were like social experiments. The error that I was making was that what I was proposing was English postures in a social environment in which there was no English. None of them had even seen an English movie or read even an English newspaper. Naturally the way they understood my stances can be in terms quite distant from my own intellectual stances.

There was one time when one senior-in-age person came to see me. I was sitting near the phone table. He sat near me. We were talking. Suddenly one of the young workers came inside, sat down and started phoning. He was smoking a cigarette. The issue here was this worker was coming and sitting in front of a senior person, both in age as well as position, and smoking. All this would perfectly go against the feudal language word codes. The visitor looked perfectly shaken. He asked with quaint surprise, 'What is this?' I couldn't understand the problem. For, none of the social issue really penetrated into my head.



‘Who is this boy? Isn’t he a worker here?’ the other man asked.

I replied in the affirmative. ‘What is he doing?’ the other man insisted.

I must have looked quite perplexed, for he went forward to say it in words. ‘He is a worker and you are from the owner’s side. How can he sit and smoke in front of you?’ My egalitarianism was frankly unnerving him. For, he was quite distressed to be in close proximity with a worker, wherein social distance (not physical distance) codes were not functional.

Even with this admonishment, the utter rascality of the scene did not touch me. I simply replied, ‘It doesn’t matter’. However, other man looked quite distressed. Maybe I was too preoccupied with the frill elements of the business talk I was having with him. For, I was living on my own, and I had no time to shift my mental focus on themes that wouldn’t have any bearing on my immediate earnings.

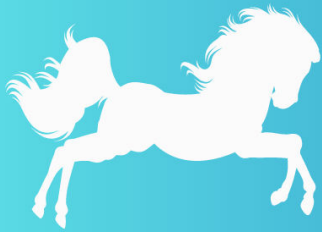
However looking back, these minor things do have huge input on a person’s earning capacity in society. People from the higher social status simply keep away from such persons, who do move too close with the lower classes to the level of allowing



them social equality. It is powerfully required as per the feudal indicant word codes.

When my old companions from a far-off city came to visit me, they immediately understood the social codes in play there. They said that they wanted to buy some liquor and that they would come after two hours. Yet, they never came. They simply moved off to another location some three kilometres away. These old companions were connected to my college education. However none of them were good in English, but were all powerfully connected to government official households. Some of them were really deeply indebted to me for their various career successes. Yet, they could smell the stink of being with the lower crowd of 'India'. They couldn't bear it. Well, these are the real truths about a feudal language nation. There is no contention that they were bad and that the workers with me were better. In fact, both of them were of the same kind, when the codes of the language work in them. Everyman speaks in stinking terms of persons he or she perceives to be from the lower class, in indicant word code which cannot be imagined by a native-English speaker even in his wildest dream or vilest nightmare.

As I struggle to earn a livelihood through private businesses, away from the cosy security of my own



household, the workers who stayed in the same premises would have their own evaluation about me. Even though I promoted an egalitarian social code, this very code made me different from almost everyone around. This in a way was to robe me in a superiority aura, which could easily be defined as false, pseudo and quite weak, due to the total social insecurity of my living standards. The question that would slowly brood in the minds of the workers could very easily come near to the words in the quoted text above: *‘They felt his loathing for them and they resented his attitude of superiority. He was one of themselves now and they did not see why he should put on airs.’*



CHAPTER SIXTY EIGHT

Clowning around with precious antiquity

When negative social attachments stick to Britain

From this area, I need to submit my memory of another incident. There was a time in my life when I worked as a Real Estate Agent in a small town in India, for around one year. Even though in cities like Bombay, this profession has no social negativity, in other small towns, it is a job the higher classes Hindus connect to lower class people. The experiences I received and the observations about the underbelly of Indian society, that I could make during this brief period was quite astronomical. There was a marked character of cheating a lower guy in many people's attitude. Even though I was trying to set up an elegant level professionalism into the business, there was all-round back stabbing, mainly from my own side of people. I was trying to introduce an English ambience in a rude feudal language speaking area. I was quite far from my home base.

I had a business discussion with a retired college professor. I met him and we discussed the issues in English. This language of communication more or less set me on a particular platform. There was another meeting and visit to a location planned on



for another day. On that day, I took one of the workers who were now my mates in my residential area, with me. Due to my totally egalitarian attitude, there was not much of a pose of servitude in the person who came with me. In way, that is an innate training of mine. However, when I raise such a person to my level, the wider society simply views it as my going down to the lower level. That the lower man has risen cannot be conceived by them. For, in actuality they do not have any quality elevation other than the power to pull down or push down another person. The stature increase is only what I tell them. In all dispositions, intelligence, level of information and also mental stature, they remain the same.

When I reached the Professor's house, his driver was there. He very powerfully understood my companion's social standard. Since I was in a very close level with him, I was quite easily bracketed to his levels. Now, came the next issue. When I started conversing with the professor, I was quite aware of a strain in the air. He seemed quite tense. And in the midst of a very innocent word, he seems to lose his cool and straight away went into Malayalam and addressed me in anger with a very definite lower indicant word.

Now, this was really an insult, and it was quite clearly understood as such by my companion who



was a worker in my family's business unit. [The insult was in the change of indicant word You to a lower level. It is an insult which the blacks and Asians who have risen up in the US will not know of. They only know of an insult if they are addressed as a Nigger. A Nigger word is nothing compared to an indicant word lowering. But how to inform them that? Their forefathers practised all such things in their native lands, spoiling their native social system. Yet, the complete complaint they have is on the English society!]

Later I understood from his words, that the worker had taken this incident as a measure of my social capacity. I myself couldn't at first understand why a very nice English relationship had turned so sour with no tangible reason.

However, later, much later, as I went through life with many more social experiences, I understood that when I was positioned at the level of the worker, my free conversation in English was creating an rankle in the Professor, for he was also in attendance of his own servants. As to my case, I had no one specifically to introduce me, in a route that would have included some powerful social entities. The only companion that I had, who should have stood in an obsequious stance and introduced me in very respectful word and pose had been totally compromised. For, I had given him over time, the



idea that no one is higher or lower. This idea he could connect only to me. And not to anyone of his own native superiors.

Looking back at this far-off in time, incident, I can connect the understanding to what is currently happening to England. It is like this. When I search for England or British native citizens on any social website, many times I come across persons who cannot be defined as English or British from my innate understanding of these words. Many times, I come across Asians, including Indians and Pakistanis, African and even Continental Europeans under the definition of British. Even though England may say that all its citizens are same and equal, the others know that they are not equal. These outsiders, when they are evaluated from their own native ancestry, they are seen in a very wide array of levels.

Now, what is the extension of this issue? There is a natural disaster. A lot of British doctors arrive. However, these are Hindi or some other feudal language speaking persons. The females among them wear sari and other Asian dresses. Well, what is the message that Britain is giving? The people in the disaster zone are expecting British or English doctors, and not persons who masquerade as them. In the long-term, the impression of the word Great Britain and England would get erased. These visual and mental impressions are quite powerful. England



James Brooke, Rajah of Sarawak

should not *play the fool* with national heritages of priceless value.

There is need to define non-native British citizens differently. For, there is a huge world outside Britain that looks up to England and English traditions. They should not be fooled. A native-British citizen is not a Hindi or Malayalam knowing person. His or her family links are not entwined powerfully with feudal language social systems.

Here one comes upon the issue of some British citizens marrying non-British persons. Well, how does one define them? Well, there is a powerful method to evaluate and define them. In which system are their children brought up? If they are fully in English and other British language system, they are British. If they are brought up in a feudal language system, they are definitely not British. If they are brought up in a mix of two, they are '*multicultured*'. In which case also, they have a definite amount of negativity. They are not British. For an anti-English stance is quite evident.

Propping up one's indicant codes



Now coming back to the issue of working under an Indian and about what spurs entrepreneurship. In feudal language social systems, the ultimate aim of any social enterprise is to bring out an immediate social pattern of oneself being the head of group of people in the immediate surroundings. It is that specific scene that gets conveyed through the social system. When a person comes to see me, and I am seen with a lot of persons in attendance, then my indicant word codes go up. If on the other hand, they come and see me alone, it can send a negative indicant word signal through the social system. If this is the scene that has appeared when outsiders come to see me, then I have to mend it by some technique to redraft this idea. One thing would be to phone someone of social prominence with who I am in intimate contact with and talk to him in indicant word codes of intimacy. This can serve as a prop to my diminished indicant word codes, in the mind of the outsider.

In current-day India, everyman would mentally strive to seek an opening in which he can break out as an independent employer, away from his slavish stance of employee. It is not the work that repulses him, but the positioning in the indicant word codes. In each and every one of these words, the others are informed of his slavery to another person. Everyman evaluates another person on the basis of: who is he



a slave to and at what level. The higher the level, lesser is his indicant word code depreciation. For then it is understood that he has his own slaves under him.

The spirit of entrepreneurship in English is different in that it is not connected to the desperate need to escape from lower indicant word codes. It so happens that in India, loyalty is deep till a very plausible prospect appears, for the employee to break out, on the horizon. If and when this appears, every one of his relatives including his wife and children would prompt him to throw off his cloak of commitment to his boss, and go on his own. For, once he does this, their all indicant words would rise. His wife can transform from *Oal (Aval)* to *Oar (Avar)*. In a way, every loyal Indian does carry these codes of treachery in his heart. It is not that he is dishonest or bad, but that in his innermost section of his soul, he doesn't like to be in an atrophied form. For his soul yearns for a noble bearing. He has to break out of the social ambience, in which he is dirt, even though he is honest, courageous, committed and loyal.

Yet, the prompt for betrayal comes not necessarily from within, but from close persons who also want to elevate themselves to a better position, by being associated to a higher personage.



It may be noted that every time the Englishmen won a campaign, business, warfare or otherwise, they went back to their base. That of England and links to England. They had no hesitation to hand over their powerful successes into the hands of their king. Would any Indian do such a thing? They wouldn't dare to do it. For, the moment they give it up, they are nothing in the new scheme of things. Even in communicating with the new bosses, they would have to be very choosy in their words. In fact, words change from their earlier position of owners to their later position of being without possessions. James Brooke, Rajah of Sarawak can be mentioned in this regard. However, the whole history of British colonialism is that of a people who made grand successes abroad, but never gave up their British nationality and loyalty to their nation [with the possible exception of the men of mediocrity in the US]. However current day, England might be quite different, with many persons from other nationalities fixed up in the various routes of communication.

In the case of Indians, they enjoy a terrible fraud called Dual Nationality or Double Citizenship. That is, they can become citizens in some other nation like the US and still remain as Indian citizens. They can come back to India to use the money power that comes through another fraud



called currency exchange rate difference, to enslave the local population. The power they gather from here, they can use to prop themselves up back in the other nation.

The real truth behind free trade and experiences in gullibility

It is here that I would like to insert my ideas on trade and economic prosperity. In my youthful I day, I was a vociferous advocate of free trade and opening up of all economies. However, after having lived through several business and commercial environments for at least brief periods and moments, I feel that it is an untruth that trade does bring in comprehensive social prosperity. Actually trade is only a means to make money, sell one's goods and produces and services, a means to spend time in adventurous enterprises, a motive to travel, a means to have a lot of persons to dominate, to keep oneself busy, to improve one's knowledge and experience and possibly to conquer other persons or nations' intimate resources and possessions. In itself, it does not bring in prosperity to the majority population. However, it can bring in value to things which are locally seen as of miniscule value. For example, pepper that was there in south India received value when tradesmen came from afar to buy and sell it in European markets.



Now, what has to be understood is that when a businessman goes to an area with money, he can literally buy not only goods, but also dominate the people there.

For example, there was a time when I used to go to a far-off place, quite near to forests, for buying certain agricultural produces. I found that the rich merchants from afar are on terms of equality with the local rich farmers and traders there. However the vast majority of ordinary individuals literally get despoiled as these rich tradesmen from afar enter inside their geographical areas and address and refer to them in low indicant words.

It is not only domination that was happening, but real *stinking-dirtification* of the people. Now, this is something that has to be discussed. For, when Englishmen come as traders, this sort of *stinking-dirtification* of local people does not take place. Rather the local ordinary individuals feel a personality elevation. This creates havoc in the social system, in that the local social leaders and rich persons get the creeps. For their servant classes are seen as improving. I have already discussed this item elsewhere in this book.

Now, this is something that England or rather Great Britain has to take cognizance of. The English academicians, the professors in Economics do not



know much about feudal languages. They have led the nation into deep perils. For the last so many years, they made their national policymakers swear by free trade policies. I could see the potential pitfall in this stance. If this policy is enforced between nations in the Anglosphere and with some selected European nations which have planar languages like English, it is not a problem.

However, advocating this policy on a basis of reciprocity with feudal language nations is stupidity. It is similar to saying that the mouse can



Calcutta: Direct Action Day!

pat the snake's tail, and the snake can pat the mouse's tail. Allowing the mouse to pat the snake's tail is of no consequence to either of them.

However to allow the snake to pat the mouse tail is totally dangerous to the mouse. The snake would pat the tail and then gobble up the mouse. If the Economics professors have not been able to see this much, I would say that it might be a good time to retire this whole subject from academic studies.



Beyond that when giving value to international trade treaties, English nations should give them only as much value one would give to a rule prohibiting shooting and killing of tigers in India. For when a tiger attacks and there is a possibility of being maimed and killed by the tiger, there is no need to think of the rule. What then is imperative is to take the gun and shoot the tiger, to kill.

Re-examining a seeming victory

Fat good these professors have done to the English nations. I could very well foresee the grand dangers of all recent activities of utter folly done by the English nations. Y2K was not really the beginning of this folly. Actually it really started with the so-called winning of the World War 2. I have never been able to see WW 2 as a winning. If it was a winning, it was a winning that really made Britain lose much of its possessions and standards.

The whole of British colonial empire was dismantled. How can such a thing be done, without the acquiescence on record, of the people who were all part of the grand British Empire? When the British Empire was dismantled how many millions died immediately and how many millions died in later years? In India, immediately there were the mass massacres of people in both Pakistan and India, literally in millions. Did these affected people agree to the withdrawal of British administration in

their areas? **[Riots, Direction, Rape]** Can people be simply given to a new set of leaders? Can administrative systems and other things like army, navy, air force, railways and much else be handed over to a new set of leaders? All of the world, including Africa and Asia, many persons, families, forests, national resources and social systems were ravished by the absolute shaking of the roots of political administration.

In Sri Lanka, it led to decades of war between the Tamils who claimed their rights to be independent on the basis of right to self-determinism. However, the huge military setup was with the Sinhala leadership. For, democracy gave them the leadership to take it over. Did the British administration get the okay from the Tamil populations when they were summarily handed over to another group to rule, by the right of numerical might?

United Nations Organisation was setup by the English nations. This was then handed over to be run on democratic basis. Can anything of quality be



Old Sikh man carrying his wife during the flight



Killing fields of Sri Lanka

created or maintained by democracy, in nations where there is only feudal languages? For example, there are so many government-run-schools with bare quality. This is the creation of democracy. Yet, a fantastic quality English school can be created only by persons of quality and not by persons selected by democracy.

Low-quality persons from low-quality nations are made the Secretary Generals. These persons get salaries which when converted to their native-nation currency expand to astronomical amounts. They become international giants. What is the use of English nations creating fantastic international organisations and then handing it over to base persons? Do they have the mental calibre or refinement to rise up to the need of the moment? When the Tamil population desperately begged of the UN officials not to move away when the Sri Lankan army had surrounded them, the UN observers were very forcefully ordered to move out and leave the people for the invading thugs to molest and murder. Who took this decision? Did the Secretary General take money from the Sri Lankan invaders, for this heinous act? These things are not



beyond possibilities. {Actually I remember the scene in The Godfather in which Michael finds his father's security guards removed on the orders of the police chief, who had taken payment from the other Mafia group)

It was rumoured that LTTE leaders including Mr. Prabakaran had been duped by giving them a message that an international team was there to arrange for their surrender and safe passage. Did any senior officials in the UN collaborate with the Sri Lankan authorities to hoodwink the LTTE leadership? It was reported that Mr. Prabakaran was made to surrender and tortured to death. Well, what about his daughter and wife? Where are they? Were they sexually molested and killed? Or were they sexually molested and kept alive?

When the Secretary General came visiting the refugee camps of the Tamils, he looked quite unconcerned with their plight. From my own experience about the goings-on between Asian officials, it would be quite interesting to know what the transaction that took place between the Sri Lankan authorities and the UN officials was. Cash, war booty in wine, women (in plenty) and song, and ripped out jewellery?

Well, looking back, one can find blood on the hands of Clement Atlee and his gang of super nuts who handed over huge geographical areas to rank



misfits. I can only quote the words of Sir Winston Churchill when he spoke in the debate on the Independence of India Bill in the British parliament:

Power will go into the hands of rascals, rogues and freebooters. Not a bottle of water will escape taxation. Only the air will be free, and the blood of these hungry millions will be on the head of Mr. Atlee. These are men of straw of whom no trace will be found after a few years. They will fight among themselves and India will be lost in political squabbles.

My note: Not just India, the whole of the erstwhile geographical areas of the British Empire has been lost to treacherous leaderships, everywhere.

Now going back to World War 2, it more or less made the Russians the masters of half of Europe. Nothing could be done by the English sides as the Russian killed a huge section of populations in such nations as Poland and Hungary. Even half of Germany was in Russian hands.

SEE this quote from a comment that was attacking my comment on HuffingtonPost:

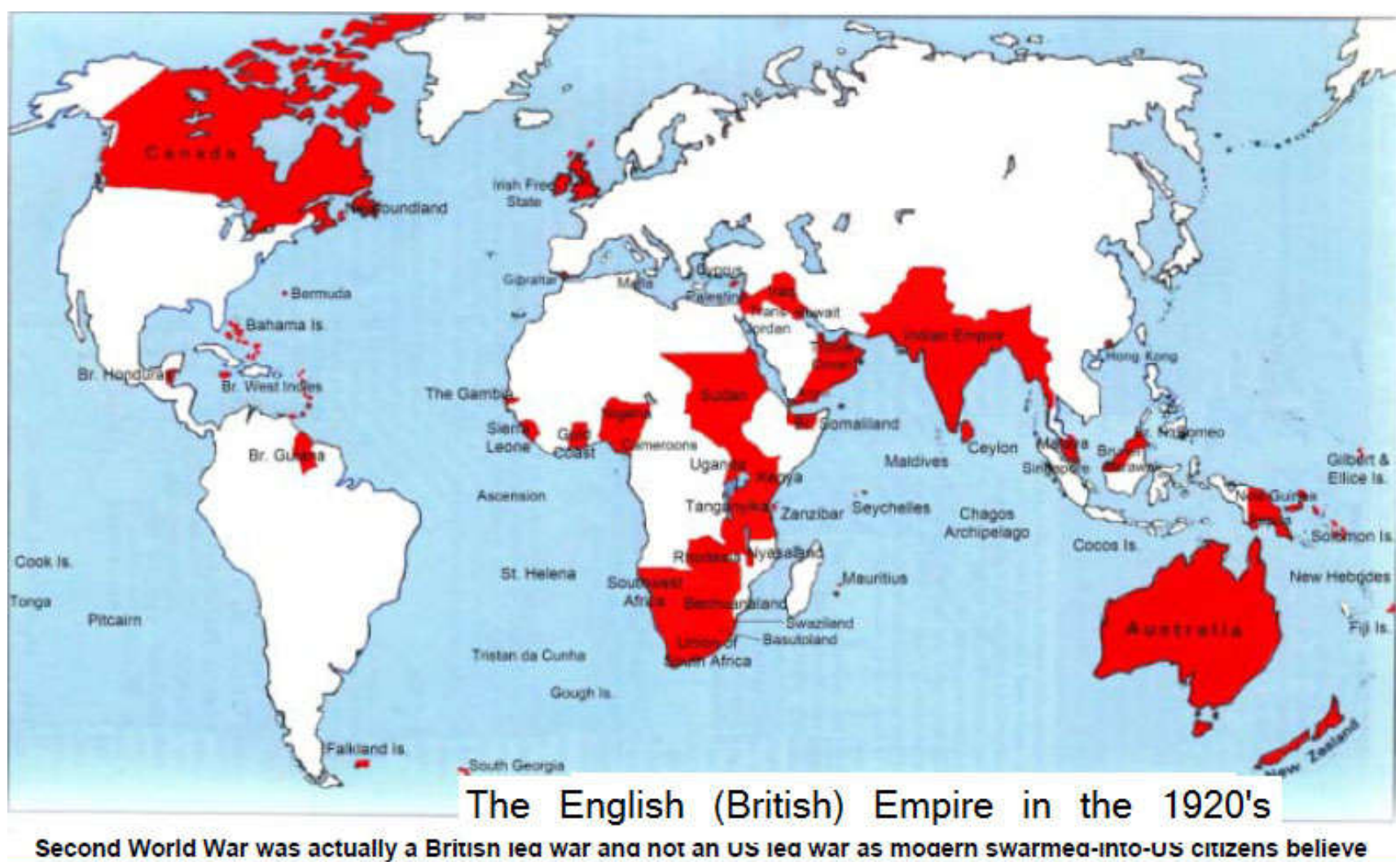


A leader of a nation and his family!

honeybear July 14, 2012 at 5:08pm

One last word about Americans making English the language of business. If we had not saved your bacon...German would have been the language of business and English would have been an “also ran.””

MY COMMENT: If one were to read the history of World War 2 on Wikipedia, the impression that one would get is that of a US led war with a small Britain helping it. The fact was that it was a war between Britain and the German side. The US only came to aid it, for it was a time when the people of US had a lot of commitment and affection for England. And not like now, when persons like the above one have multiplied over there.



It is a false belief that Great Britain was the smaller item on the English side. Actually Britain was then the British Empire. And the US was only



a nation. The British side actually was a huge side with battle fronts in many places, including India. British command extended through far distant areas like Mesopotamia, Alexandria, Colombo, Singapore, Hong Kong, Bombay, Karachi, Malaya and Newfoundland. And also in the



nations of Australia, Canada, New Zealand, South Africa and India. Well, only Irish Free State stood truant, typically. As in the First World War, the Ghurkha Brigade was massively expanded during World War II. Over 250,000 Ghurkhas served in all theatres of war, most memorably in Burma, North Africa, the Middle East and Italy. When writing history, modern history content-writers should not leave out this fact from their imagination.

The problem that Britain immediately faced was that the enemy was powerfully stacked just within a distance of 22 kilometres across the English Channel. It is like the typical situation seen in Chess. One side is quite powerful. But its King has no protection and can be cornered. In a similar manner, Britain had power all over the world. Yet, the enemy can simply walk into England and seek the surrender of Britain. When thinking like that, I should wonder why Hitler did not simply focus



upon the capture of Britain and only Britain, not of its colonial possessions. It was a strategy that Robert Clive did in Arcot. When the British fort was under siege by the French forces with support of the local king, he simply wandered with a small group of committed men into the unprotected French fort some 20 kilometres away.

Africa, the Dark Continent was literally handed over to the thieving master classes of individual nations. They made mincemeat of all animals and trees in their possession. At the end of all this thieving, they would still have the composure to teach in their history books about the British 'looting' of their nation. To understand the real magnanimity of British colonialism, one has to just see through the colonial actions of Continental European nations such as Belgium, and of what the Indians have done to the tribal populations of the geographical areas occupied by India.



CHAPTER SIXTY NINE

Handing over helpless entities to vicious crooks

See this video to see a tribal scene in Andaman and Nicobar.



Huge populations handed over to outsiders!

Here I must go back to Kerala. I have mentioned about the migration of a huge population of newly converted to Christianity into the Malabar forest areas, from the erstwhile independent kingdom of Travancore, immediately in the aftermath of the cessation of the British rule. The British administered forest department literally went lame when India was formed. These settler populations cut an immensity of trees and also burnt up huge areas. In fact, each family went to the extent of burning up 10 to 20 acres of pristine forest land. I remember in my childhood, one person coming and mentioning that in his childhood, he was witness to his own father burning huge number of trees. He said, 'Many



were Rosewood and such expensive trees. If I had one such now in my possession, I could have made 100s of thousands of rupees’.

Now, this is the fact of what happened to Indian forests, after the departure of the British. However if one were to go in for a formal study about this, one would be heaped with such writings that the British looted the forests for their war efforts. There are no qualms in mentioning lies. Actually, it was the British collector Henry Connolly, who made the famous Teak Plantation in Nilambur in Malappuram district in Kerala.

Since I have mentioned this looting of forest wealth after the departure of British, I should mention one incident. I have mentioned a hint of this elsewhere.

I was living on my own, after a bitter family issue, in which my daughter was admitted into a village English school without my knowledge or acquiescence. A police DySp (Deputy Superintendent of Police) was also brought into the picture, possibly to act as a mental pressure on me. I did not meet him.

I was called to teach English to a family of rich business owners. I used to go there in the night hours. It was a very cosy atmosphere there and quite friendly.



One night, they all seemed quite preoccupied with some extremely fabulous business opportunity. They were seen making a series of phone calls to various people in the Middle East, who were their acquaintances. It was seen that they had come across around 230 acres of pristine forest area in Wynad district, just next to Calicut district. By some official record manipulation, some official records had been manipulated to show that this forest land was of private ownership in someone's hand. That man was to transfer this land into this group's hands. Now, what was required was a lot of money. To pay that person, and then to pay the huge number of officials who would have to connive. This group was busy arranging a cartel of people to put in the money. The people involved were all powerfully connected to local politicians. So, money would get shared to many layers of the Indian political apparatus.

Everyone was in a mood celebration. One of them told me in a mood of ecstasy, 'I tried to put up hands around the trunk of one tree. At least three people are required to do this. So big is it!' Trees of age going back to a thousand years have fallen into the hands of such people, when the accursed idiot Atlee went berserk.



Within a few months' time, everything was done perfectly. I could see many trucks coming down the mountain road everyday carrying huge trees. The sight was quite painful. Later I heard that the group had started resorts in Wynad. In the



Henry Sleeman

forest area, there was an old British bungalow. I can imagine the British family taking care of pristine natural resources, only to have them squandered by rank scoundrels. I was told that one of the new owners did make this remark, it seems: 'When we came here, there was only a dark forest and a lot of useless tribal folk here. Now look at the place. It is clean. And we have driven out the *tribals*' [*avattakale*].

OFFICIAL CRIME IN INDIA

In India, official crime is a very deep-rooted thing that is connected to so many people. It is quite difficult to remove it. However, there was another time in history in the geographical areas of current-day north India. The terror of the *Thuggees*, who killed immense trades on the long trade routes. It was **Henry Sleeman**, the British

official who could crush this menace: See what Mark Twain has written about this achievement:

In 1830 the English found this cancerous organization embedded in the vitals of the empire, doing its devastating work in secrecy, and assisted, protected, sheltered, and hidden by innumerable confederates —big and little native chiefs, customs officers, village officials, and native police, all ready to lie for it, and the mass of the people, through fear, persistently pretending to know nothing about its doings; and this condition of things had existed for generations, and was formidable with the sanctions of age and old custom. If ever there was an unpromising task, if ever there was a hopeless task in the world, surely it was offered here—the task of conquering *Thuggee*. But that little handful of English officials in India set their sturdy and confident grip upon it, and ripped it out, root and branch! How modest do Captain Vallancey’s words sound now, when we read them again, knowing what we know:



QUOTE: “The day that sees this far-spread evil completely eradicated from India, and known only in name, will greatly tend to immortalize British



rule in the East.” END OF QUOTE

If this be the truth, see this. When the tribals tried to take possession of their forest lands, they were beaten up and their female leader taken into custody and slapped within the hearing distance of feeble Indian media men. These individuals who lived a free life in the forests were despoiled further by the use of powerful lower indicant words like *Nee (inhi)*, *Edi*, *Eda*, *Avan (Oan)*, *Aval (Oal)*, *Avattakal (Aiyitingal)* etc. by the Indian officialdom. Anyone would get despoiled. Even a British man or woman, if he or she could be addressed thus, and made to understand the meaning would go into stink level. That is the power in feudal languages, especially when they are used by low quality persons.

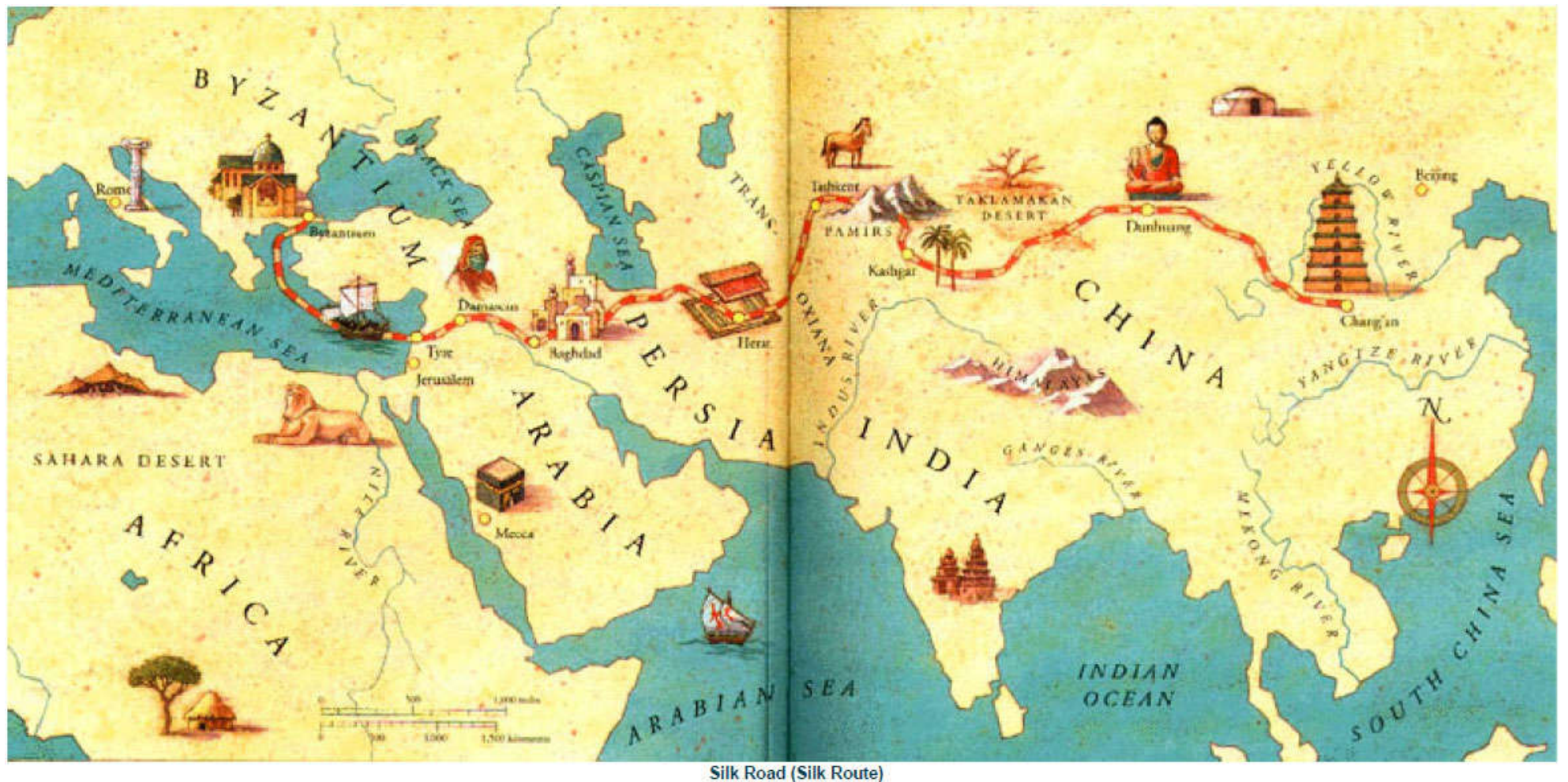
Speaking about the persons who did the daylight robbery of forest land, they do not look like villains. They are extremely affable people, and quite courteous.



CHAPTER SEVENTY

Trade, fair and foul

Back to free trade



Silk Road (Silk Route)

Now coming back to Free Trade, well let us first see the scope of trade itself. Once there was the Silk Road that extended from China. What did China do about its Silk trade? The production secrets were national secrets. However, look at England. All knowledge it had in everything was shared all around the world, in the name of spreading education and for cultural advancement. Yet, only ingratitude was what was reaped.

SEE this quote from a comment attacking me on SCIENTIFIC AMERICAN's Ramanujam page

Neeraj in reply to VED from VICTORIA INSTITUTIONS 03:14 PM 12/22/12

Since you're dealing with hypothetical situations, what is to say that if the Brits weren't around that,



under the patronage of Indian Kings etc, he may have gone on to achieve even more ? What is to say that India would not have recognized this mans genius ? India has produced brilliant scientists, astronomers and mathematicians from time immemorial, none of them needed the help of a *tiny* island to get their voice out into the world. Indian books and scientific studies travelled wide and far, especially in the middle east, and on their own capabilities.

MY COMMENT: The geographical area currently known as India is a place where knowledge was forbidden to the lower classes. For instance, even to listen, let alone read the Vedas was a crime to even a slightly lower level caste. If this be the reality, what 'brilliant scientists, astronomers and mathematicians' should this place boast of? The fact is that most of such brilliant persons wouldn't be allowed to sit on a chair let alone, do a research.

Apart from that, Britain is great not due to its 'great' scientists and mathematicians, but due to its great common man. In fact, the British Empire was created and maintained by the common man of Britain, in collaboration with its nobility.

SEE this comment of mine on
<http://india.blogs.nytimes.com>



I write from India. In India, housemaids have to sleep on the floor. They have separate toilets, which are 'Indian' and not the western. They can't sit on a dining table to eat. They have to eat on the floor. They have to enter the house through the kitchen door. They have to dress shabbily to exhibit the difference between themselves and their master class.

Beyond all this, they are addressed with the pejorative part of the Indian feudal languages, while they have to consistently speak with the respectful part of the word codes about their master class.

The only housemaids who improved in India are those who were housemaids of the colonial folks in British-India before 1947. They learnt English and escaped the social suppression. Moreover in such household, even though they were treated as different, they could sit on chairs and eat from tables. Moreover, English has no feudal pejorative versus respect codes. So their personality also improved.

If a similar case has been filed in an Indian court, it would have been thrown out with everyone in the court, including the lawyers laughing their guts out. **END OF COMMENT**



Trade is war. Economic might is another form of military might. No administrative apparatus including that of judiciary should work to give the advantage to the enemy. For, each of these administrative structures is for conserving national strength and not for dissipating it. Any judicial act, decision, ruling and verdict that stand against the national interests are to be naturally null and void. When dealing with feudal language nations, the English nations should have had this much sense. For, in feudal language nations, a majority of the population are in a state of mental and physical slavery. All advantage that comes across to the nation is cornered by the master class which stands on the pinnacle of the indicant word codes.

No trade that can dissipate national economic strength, make inroads into the interiors of the nation, can in the future overtake national industries and can buy up national resources, should be allowed to function inside the nation. Trade is war, bear in mind. To understand that trade is war, one has to understand that in feudal languages, economic success is connected to physical and mental domination through indicant word codes. If English policymakers cannot understand this much, then it is real tragedy. I can only say that I do deeply understand the sad plight of Robert Clive as he tried to explain 'India' to the people of England. They



couldn't think of a social communication system which was totally the opposite of English!

Maintaining English greatness

England is great because of its people quality. That all the individuals have individuality and dignity, is something that cannot be replicated in any feudal language nation. If trade is giving access to persons from feudal language nations to make strides inside the nation, then that trade should be negated, abolished and repudiated. It should be thrown into the sea.

Remember, some frivolous nuts in America had the daring to throw tea out into the sea, in a demonstration of repudiating British control over their rascality {Boston Tea Party}. That was a rank idiotic daring. Does anyone in the present day US have any daring to throw out the business bosses who have arrived from feudal nations into the sea? That would be real daring. For, these bosses have dirtied their own fellow countrymen by using low indicant words to them. Now, they have arrived to despoil an English nation. However, it is doubtful if any US citizen has any such daring. All such daring has vanished in the off shoring boom. Moreover to show such rascality to Britain is not a great daring. It is a small-time daring when done to Britain. However to do the same thing to an Indian police or army outpost would really require



much daring. They would be butchered alive; with no recourse to judicial review!

The very presence of such feudal-language-speaking economic leaders, who have arrived in England, can spoil the individuality of the lower financial class English citizen. This cannot be allowed if *England as a concept* has to survive. And England has to survive. For, it is a place on earth that does hold a very sacred communication code.

Just imagine that Britain is the only nation on this earth. Would it not retain its greatness? It would. For the language is English. This is the basic understanding that should be borne in mind by the policymakers in England. Any trade or trader that depreciates the intrinsic value of a native-British citizen should not be allowed to sprout or grow inside England. Well, wouldn't it make England isolated? What would come out is not an isolated England, but a real powerful England that can decide things on its own. Not an England that is led and decided upon by persons from varied nations all across the globe. Moreover, it can pull out of all nonsensical warfare and battles in various locations all around the world. It can stand out to promote a pro-English population all around the world. And be the direct focus of their emotional appeal. All that England needs is a better understanding of what England is and what it stood for, over the centuries.

Declare the superiority of English and similar language communication standards. Let there be no stance for compromises.

Continuing on the trade route

Trade is a form of war. It has to be contained and controlled, with powerful planning. No munitions, base, apparatus, technical skills or chance for creating a beachhead should be provided to the swarming invaders.

Now, when speaking about the Silk Route, there is something that does pop into my mind. It is about the cities of the Golden Triangle: Jaisalmer, Bikaner and Jaipur in Rajasthan in ‘India’. Cities that sprouted in the dry deserts. What made them rich? Well, they fed on the tax collected from the silk traders who frequented these cities with their caravans drawn by camels. However, these cities did provide various amenities to the traders. However, compare them with the sales tax officials of India. I have had the personal experience of them stopping commercial vehicles





to check for tax evasion and to garner booty. The tax thus collected is for feeding the huge army of state government officials. Just like in the pre-British times. The officials have power to take anything from the common folk. Many people do not know it, and off course the learned academicians have not read this in their insipid history textbooks, but the fact is that during the British rule time, there was no Sales Tax. Meaning the traders, small and big had nothing to fear from this group of low class, stinking gangsters. Well, the new nation of India has imposed such looters back on the people, to feed its officialdom. And armed them with powerful laws and rules, and penal powers. I can only curse Clement Atlee and his **coterie** of mental midgets.

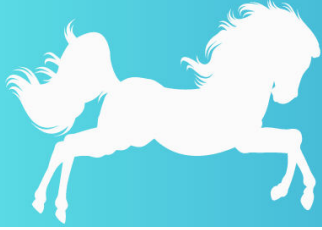
Coming back to entrepreneurship, what is being insisted upon is that this word has a different meaning and sense in feudal languages from what it means in English. It is not really in the word meaning, but in the direction codes inside it and in the prompts. In feudal languages, the end aim is not the enjoyment of enterprise, but that of using all means, fair and foul to accomplish the deed of domination that will be reflected in the indicant word codes. In English, the enjoyment is in the act of accomplishing economic deed using the rules of fair-play and moving according to conventions. However,



Tantia Tope after his capture in 1859.

when English enterprising actions come into frontal contact with feudal language systems and persons, it may not be possible to stand by English stances. For, the other side has no qualms about using sham techniques.

This is the reason why Robert Clive stood accused of using a very sly strategy when he found himself in a very tight corner right when a very decisive battle was in the offing. He was blackmailed. That his carefully worked-out battle strategy would be leaked out. He reciprocated in the same manner. However, way back in England, where they felt that the wars and battles that he fought were being played as one would play chess, they condemned him. They had no idea that in a feudal language social system, losing a war would mean literally the dismemberment of all limbs and bones, even if terms of surrender and defeat is signed and accepted by the winning side. There is no such thing as being taken to a court or appeal to the judiciary. See this photo of Tantia Topi appearing before a judge. Would one find any English man caught by the Mogul side allowed to plead his case in a court?



The main accusation was that Robert Clive had lied. That by acting thus, he can compromise English reputation for fair-play and honesty.



CHAPTER SEVENTY ONE

The complexities in the virtual codes

The ethical parameters of honesty and its complexities

This reaches us to the ethical or moral issue of telling the truth and of lies. Being dishonest is acting immorally. Well, is that the truth? No, it is not the truth. Truth is a link that gives power to relationships. When a wife tells a lie to her husband, or vice versa, there is a negative code in their relationship. It can bring in disasters, if magnified.

But then, the codes of Yes and No, and giving the right answer and giving the wrong answer are all powerful codes of security. If a Yes can open a door, this code should be given only to a person who has the right to enter. It should not be given to a person who is an enemy.

When the enemy ask the location of the Machine gun, tell him an untruth. For, that will lead to victory. If the truth is told to him, it will lead to disaster.

However, when dealing with feudal language systems, the whole meaning of this idea enters into a very complex arena. For, all human relationships, decorum, social requirements and everything else get cross connected to an immensity of links and lines. Each of the singular link and line in an English

relationship will not only multiply, but also get connected to each other from each of the newly created lines.

For instance, A is connected to B.

Now, when the persons are mentioned in a feudal language, both of them can become persons of differing indicant code value. So A can be A1, A2 and A3. Similarly B will become B1, B2 and B3. Now look at this series of possible relationships. A1 to B1, A1 to B2, A1 to B3, A2 to B1, A2 to B2, A3 to B3, A3 to B1, A3 to B2 and A3 to B3. The same persons with different relative indicant values.

Each of these value positions creates differing emotions, perspectives, mental standards, direction of honesty and dishonesty, direction of commitment and treachery etc.

[The basic idea is connected to this: A man who is defined as Avan by a lowly person, is different from the same person defined as Ayaal by the same lowly person. Both these entities are different from the same man who has been defined as an Avar or Adheham or Saar by the lowly person]

Converting this idea can be simply this:

Avan to Avan [A1 TO B1]

Avan to Ayaal [A1 TO B2]



Avan to Adheham [A1 TO B3]

Ayaal to Avan [A2 TO B1]

Ayaal to Ayaal [A2 TO B2]

Ayaal to Adheham [A2 TO B3]

Adheham to Avan [A3 TO B1]

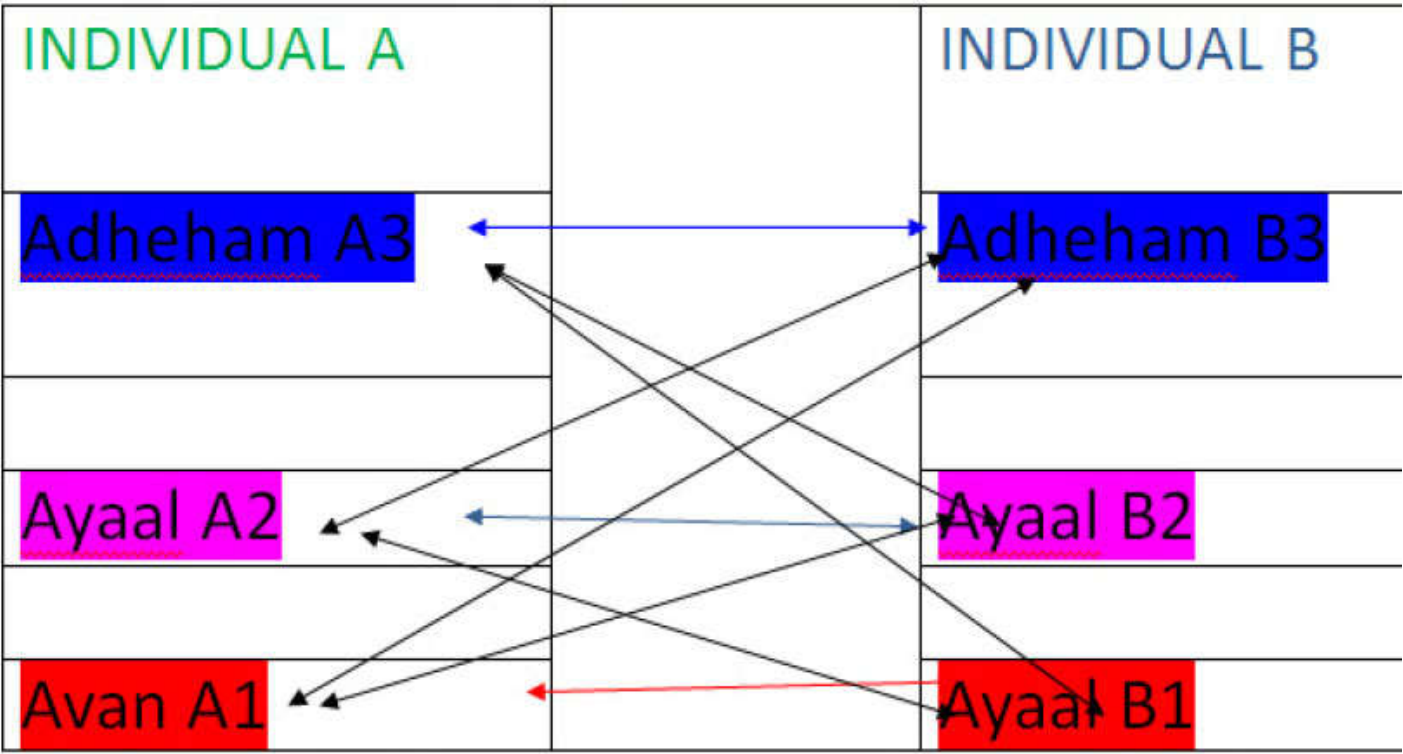
Adheham to Ayaal [A3 TO B2]

Adheham to Adheham [A3 TO B3]

Each person can have different level in the indicant codes, and as per this, each one of them changes into a particular individual or being. Total virtual code value of each person is relative to with the value level of the other person.

There is a complexity in this. For this complete scene is from a particular level of perspective. That of a lowly man defining both persons. However, the defining man can also change. This would add more complexity to the links. Then comes the next level of complexity, wherein the immensity of other people in the social system also enters into the scene.

A complexity that can enter into the basic connections is that an Avan to Avan relationship between two senior IAS officers is different from an Avan to Avan relationship between two persons of lowly social positions. In that they exist in different potential levels in the virtual arena.



This is a representation of the at least three levels of social relationship possible between two individuals in a feudal language society. It may be noted that in an English social system, there is only one level of link: that of You – You: He – He: Him – Him: She – She: Her - Her

In the feudal language social system, the Red positioned persons are Nee (Thu). The Violet positions are Ningal. And the Blue positioned one are Thangal (Aap)

So a Red to Blue relationship would be : Nee (Thu) – Thangal (Aap)

This representation is of only between two persons. When the number of persons increase, the complexity increases exponentially, and leads to various mental claims and provocations, in which negative and positive information play a great part in assigning the various positions. It is a very dangerous social system, wherein peace can be maintained only by the presence of a very draconian policing force.

I think I have slightly dealt with this in my book: CODES of REALITY! WHAT is LANGUAGE?

Now imagine a lot of people thus being

converted from English to a feudal language social system. Everything changes. The old English claim which was used in England to disparage Robert Clive’s claim that ‘India’ was infinitely different from England, that *if God’s truth prevails in England, it does prevail all over the world*, has no meaning.

It may be mentioned in passing that only in languages like English do an individual exist as a fixed entity. In feudal languages, each person changes as per the indicant code link changes. From up, he is one type. From a lower position, he is another. From an equal level, he is still another. By simply changing the assigned indicant code of a person, a placid person can be made into a Dracula. For example, if a police officer who is generally addressed as a *Saar* or *Ningal* by the subordinate



folk, is suddenly addressed in an affable manner as *Nee* by the same group, converts into another person! In so many mental and physical aspects.

That is A is different from A1, A2 and A3. Each one of them is different from each other. Even though they are all basically the same individual.

A support through the virtual codes

I remember a time when along with my wife and first daughter, we were living in a far-off city. I had stubbornly moved my family to this location due to the severe familial interference in my internal family policies by members on both sides, mine as well as my wife's. Looking back the focus point from which all this emanated could be traced to one single person, on my side of the family. However that is not the issue here.

It was quite difficult to get my wife to stand by me, for she was indoctrinated in the theme of being married to a family and not to an individual as such. For, the codes of matriarchal joint-family system were deeply encoded in everyone on her side.

In the new place also familial troubles persisted through remote control through the phone. It was to lead to terrible financial debacles, which in turn led to physical looks depreciation in me. It was at this time a particular female came into our life. She took an admiration for me, for my talents in English



writings and also the total difference in social attitudes that I seemed to extrude. However, here itself it must be admitted that this seeming difference is not something innate in me, but what I sort of adopt. If I refuse to adopt these attitudes, I am just another person like others.

This female who was close to my wife also, was the only person in my life who I have seen elevate my indicant codes when others, especially the lower menial class tried to depreciate it. It may be mentioned here that I always had not much of a problem, even in when I was financially very weak to deal with dignity with the upper classes. However, the lower menial class couldn't generally understand how I could claim to a higher indicant word code, when I looked quite poor. For them, every evaluation is based on very tangible items like expensive dress, affluent looks, possession of car, good house and such things. Anyone who can't measure up to this evaluation standards, they would pull to their levels. It is an equality that is repulsive, one which doesn't want. For, it is an equality established through lower indicant word codes. [Like the equality that the blacks of South Africa would willingly and possibly forcibly give the white folks there]

Now coming back to the lady, she would immediately use the words *Saab*, *UNN* etc. about



me to them quite forcefully. I must admit that it really requires a lot of mental stamina to promote and introduce a person thus to the lower menial class, when the person himself looks quite unfit for that level, in terms of finance, dress and appearance.

I do remember another instance in the same city. I was at that time living near to a *not-in-service* IAS officer's house. I was on quite friendly terms with him and used to discuss an immensity of subjects. For, he was an uncommonly well-read person. Now, the problem was the he had a few persons around him to attend to his odd jobs. They couldn't understand how I could be quite friendly with the IAS officer, and did also address him with his name with a Mr. prefixed. It must have appeared that I was acting quite absurdly and being absolutely impertinent, with no concern for social propriety. Actually this problem has haunted me even when I lived in quite rich conditions also. Most of my thought processes, reading subjects and even discussion topics would be quite removed from that of the local people in the immediate vicinity. Moreover, I usually had a wider canvas of perspective, compared to the local logic of most others.

The lower intellectual class of persons do not usually have much to compare and evaluate another

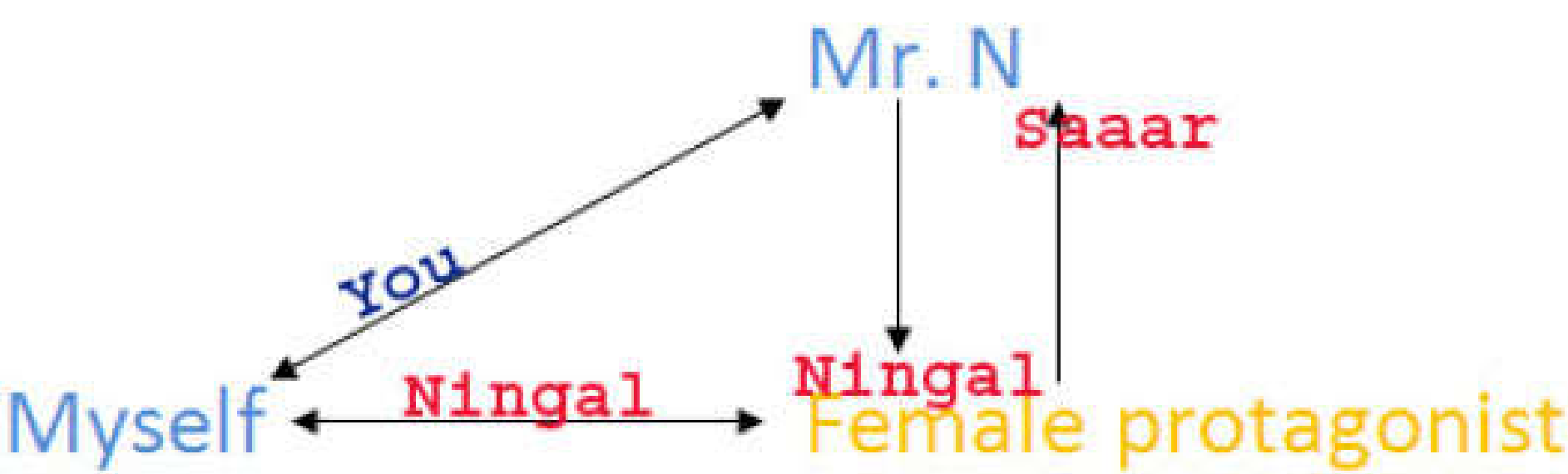


person from an intellectual point of view. For example, the variety of subjects and themes that I had discussed with the IAS officer are almost all of them, quite beyond the purview of his serving class of persons. In fact, most of the themes were quite removed from anything that they would have even thought about.

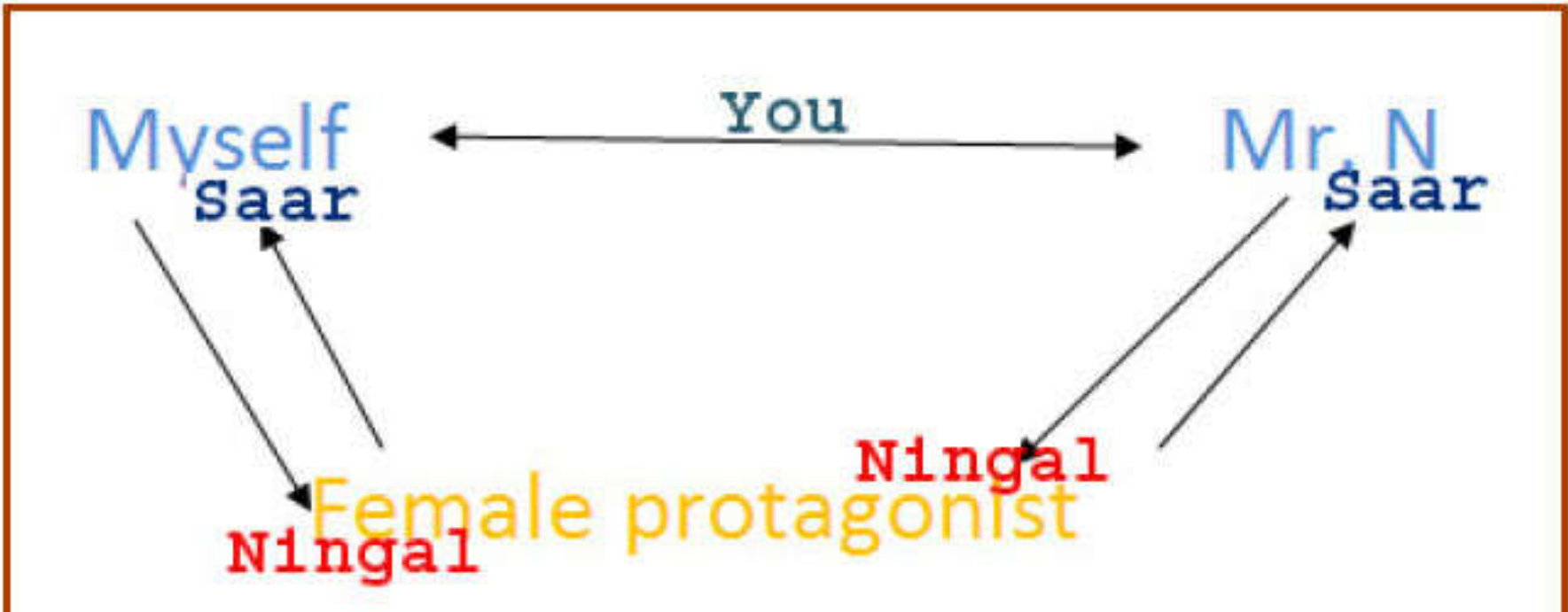
I do remember in a novel by a famous Malayalam novel, the lower castes females mentioning about the farting. In that, they fart. So does the queen. At that level, they can find an equalisation. And at that level they can find some common theme to discuss and evaluate and even make snide remarks about the queen. However, above that level of equalisation, the queen is nowhere near their right or intellectual standard of evaluation.

That is the way the lower-intellectual-stature persons try to twine another person with whom there is no other way of finding equality. By finding some level at which point the other man has a foot in the dirt.

Now coming back to the lady. She was a native-Malayalam speaker. To a lot of Malayalee officials, her standard communication code was the usage of



Saar. I couldn't bring myself to do this with equanimity. In fact, the only time that I did use this under duress was when I was doing a manufacturing business. This was because for the first time in my life, I was under the constant control of low-class officialdom. They could create much havoc on business by denying official papers and making me run in circles to get a thing which should have been given to me on a very first round interaction. To extract the *Saar* and other connected servitude from me, they all had statutory books of rules, by which they could punish me heavily for seeming transgressions.

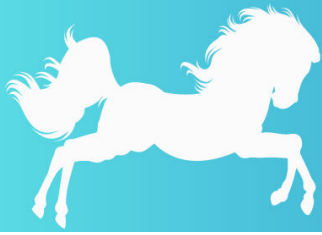




She used to address me as *Saar* also. Now, the situation was that there was a government ‘officer’ also in this communication network. (Let me call him Mr. N) Mr. N was a *Saar* to her. She was a *Ningal* to him. I was a *Saar* to her. She was a *Ningal* to me. However since I maintained my communication with Mr. N in English, there was no hierarchy issue between us.

However, I was quite distressed to be a *Saar* to the lady. So I insisted that she should address me as *Ningal*. So that between us the common word for You was *Ningal*. Now, when this happened, there comes a very powerful destabilisation of the three-cornered link. Mr. N remained a *Saar* to her, while I was brought down to *Ningal*. I went down. Along with this coming down, there was the incessant issue of me being pulled down by my wife’s family members. My wife stood by them, in the name of loyalty to various connected family members.

Once, destabilising effect came upon on the three-cornered link, everything started going haywire. Mr. N’s stature *vis-a-vis* mine went up. I went down. This issue became more complicated as other persons also appeared in the scene. Actually Mr. N was not a bad person. However, when persons change location in the indicant word codes, there shall be powerful dislocation of direction component of communication.



I should admit that I had to react to communication tones that had the power to derail personal links in an inimical manner. So, the total outcome of trying to change a communication code was to change the whole personal relation setup. I do feel bad about the outcome. Wherein a person who did show exemplary support couldn't be repaid in a similar manner. With gratitude.

For, one of the greatest supports any person can lend another person in a feudal language social ambience is to hold up the indicant word codes, when it is being flayed upon.

CHAPTER SEVENTY TWO

Mania in the codes

When negative virtual codes can let loose violent provocations

There was this incident. It was connected to the fact that for a long-time, I had stopped addressing anyone with a lower indicant You and referring to anyone with a lower indicant He, Him, His, She and Her/s. Though this attitude sprung up from my own inner intellectual visualisations of the negativity in these codes, it was seen socially as a weakness in me. A weakling, softie and effeminate in stances! Well, that was not actually the issue. The real fact, as I experienced it, was that it really required a lot of mental stamina to hold on to this stance. For, many times I was severely provoked to go on the offensive. However, in a calm mood, I would withstand these urges. Yet, at times when the provocation becomes too much, I go in for the offensive which would then feel as if it is from quite a different personality. For, only in real violent



Ashwina with Rikki



outburst would I do such a thing. After that, I would regret that my resolve has been breached by nonentities.

Now the incident. Ashwina and I were taking my mother's small dog (Rikki) for a walk. If I don't do it, it remains in the house for days. Which is a very miserable experience. So, I do it frequently. On this particular occasion, as we came out two small boys of age around 10 were coming towards our direction through the foot path. Usually, in such cases, we move out. The place has a lot of Muslim population. (Some of them are my students). There is off course the issue of language also. In Malayalam, if I address the local kids with a *Nee*, it would give me a power and leadership over them. However, it was a known thing that I wouldn't do it. So, there were many youngsters of age up to 25 who used to taunt me with catcalls, and even snigger English greetings, like Good Morning etc from the sideways, in the earlier days. I had to take it in the stride. For, to react to them would force me to use powerful Malayalam words in a soft manner. When using such powerful Malayalam words as *Nee*, *Mone* (son) etc. one need not raise one's voice. A soft dialogue would put the youngster in his position of subordination. However, I wouldn't do it. For, it would be a powerful shift from my position that I would not use pejoratives to subordinate sections if I can help it.



There were vehicles coming on the road, and the Rikki was not leashed. He was held on voice command. I couldn't ask the dog to move out of the footpath, because of the vehicles. For, I wouldn't be able to control it from getting on to the road. The boys were standing as if waiting for me to move away from the footpath, for it was the expected stance of mine. And in their own local understandings, I was a softie. On this occasion, I asked the boys in a very soft voice to move down from the footpath. Just a minor move of around 1 foot and cross us. The boys did that, with one boy acting a pose of surprise. They came near me, and one boy spoke to me. I thought they were asking something. The boy said, '*Ninte nayikku matrame pokandu?*' In English this dialogue would only mean, 'Only your dog can go?' However, in Malayalam, the words are equivalent to asking, 'Only you stink's dog can go?' For the word used for *You* by a very small boy to me was *Nee*. I must admit that I was very much provoked.

Any human being who understands Malayalam would react in my position. However such a thing would rarely happen. For the boys would be properly placed in Malayalam, by the senior persons by pejorative addressing of them. However, since I was averse to doing that, the communication code



had changed. They naturally positioned me as the subordinate.

The violence in my mood was evidently visible. For I, in a very measured tone, asked the boy, ‘*Mone, nee yentha paranjathu?*’ (Son, what did *you* say?). The menace in my tone was obvious and I had for the first time in the locality used the pejorative word *Nee* to a boy. The other boy simply held him and said, ‘Let us run!’

A very significant observation here was that Ashwina couldn’t understand why I was provoked. For, there was no rising of voice by the boys. However, she did ask me what the issue was and what was going on. This is the exact issue with the native-English speakers. They do not know that a very formidable change of codes has happened and that it has the capability to create violence. {There is thing to be mentioned. In current days, English nations do not understand what the real basis of social and civil unrest in many Asian and other feudal language nations is. Interfering without this understanding may sometimes place them on the wrong side. During British colonial days, at least the Englishmen in the colonies understood at least some of the provocative codes in the colonial areas. This much understanding was not there in the *stay-at-home* Britons in Britain}



I have many years ago written about an incident wherein a Chinese school janitor had attacked school children. The standard contention was that the janitor suffered from some demented mind. The real fact is that the disease would be in that particular Chinese dialect and improper positioning of persons. Many modern psychiatrists and psychologists who write volumes about mental trauma, mental violence, schizophrenia, paranoia and much else do know nothing about what I am alluding to.

CHECK

THIS:

<http://victoriavedpages.activeboard.com/t51921508/chinese-school-janitor-attacks-nursery-school-kids-in-china/>

DIGRESSION

The exact unintelligence of England and other English nations interfering in civil wars and other belligerent issues in feudal language nations has to be understood from this background. Even when they are there in the geographical area, they do not really get to understand the exact provocation that creates the belligerence. When they take sides, there is always the immense chance that they might side with the wrong side. For, the actual criminal provocation that was sown by the wrong side would never be understood by them.

Unless, it is properly explained in words similar to what has been given here.

Defining the dirt

Before moving ahead I need to bring some focus on the expression *You stink*. Actually, the Malayalam lower indicant word *Nee* (lowest You) does not mean *You stink*. The adjective of *stink* is associated with direction component in the virtual codes. When *Nee* is used towards a subordinate, it has this adjective of stink only in a limited number of cases. Thus, when used towards a loyal disciple, an affectionate subordinate, a loving son, a faithful wife and such persons, it is a word that is positive and stands as a powerful link to person who allows himself to be subordinated. However, if it is used to address a clearly disloyal disciple, a hated subordinate, a despised son or a known unfaithful wife, it does not stand as this positive link word. Then it is loaded with a negative energy. But then there may not be an issue of direction component change in all this.

However, if the word *Nee* (lowest You) is used to the senior person by the disciple, subordinate, son, wife etc. then there is a clear 1800 reversal of direction. The affect of this reversal can be easily understood by a powerful example:



The Indian police department is powerfully arranged by the feudal structuring of indicant words. See the arrangement from top to bottom: IPS (Indian Police Service): Director General of Police (DGP), Inspector General of Police, Deputy Inspector General of Police, Superintendant of Police

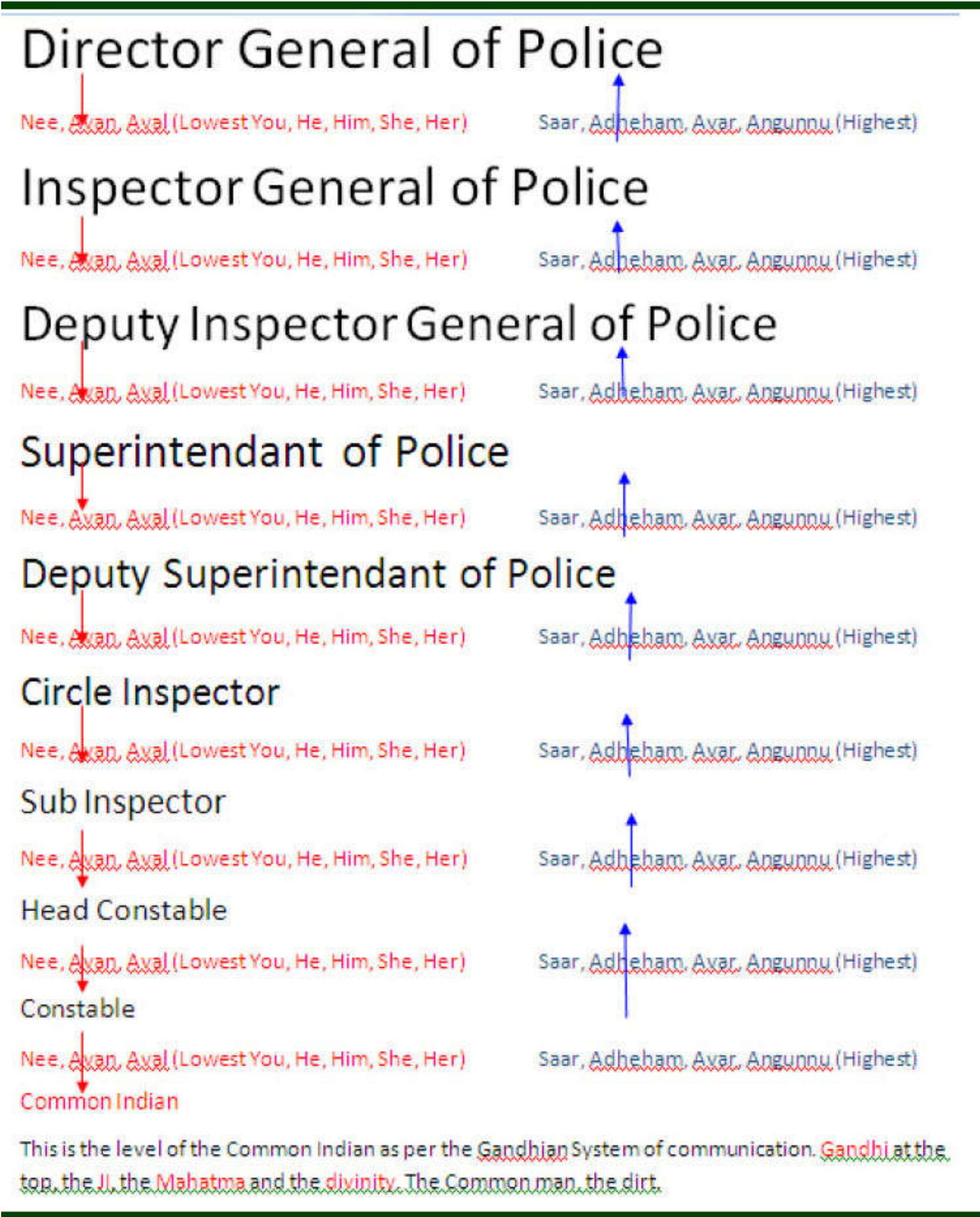
Then, the Non-IPS: lower grade 'officers': Deputy Superintendant of Police, Circle Inspector of Police, Sub Inspector of Police

Non-*'officer'* class: Assistant Sub Inspector, Head Constable, Constable.

I have missed out some frill designations. It may be mentioned in a general manner that arrangement of communication word for *You* towards the upper direction is *Saar*.

The arrangement of communication words for *You* towards the lower direction from the top to down is: *Nee*.

Actually, this not fully true. For, the factor of age and other elements also do come into play in actual life. There are other parallel communication words moving up and down which do not correspond to this route of command flow. This existence of other communication routes does play havoc on the total discipline in the department.



The problem here is that the common man is not actually in the *stinking-dirt* level position as per the Indian constitution. However, the common man himself is in a wide range of levels. The vertical distance that exists among the common people can be equated to the vertical distance between Mount Everest and the depth of Pacific Ocean. The provision of equal dignity for the Indian people in the Constitution remains like a joke in the evil codes of the ‘Indian’ feudal languages.

IF THERE IS NOTHING WRONG, DISCRIMINATION OR SUPPRESSIVE IN THIS TYPE OF COMMUNICATION, THEN IT SHOULD FIRST BE TRIED ON THE POLICE ‘OFFICERS’ THEMSELVES! If they cannot bear it, then to use it on the people is also a crime. However, the defect starts in the Indian schools, where the students are kept at the dirt level, compulsorily by statutory rules.



However in the Indian army, all other routes of command-flow has being erased by a very inhuman training programme that makes the upward and downward directions very, very clear to everyone.



Now coming back to the police, a Sub Inspector is addressed as *Saar* by the constable and the Sub Inspector addresses the constable with a *Knee*. {With the exceptions mentioned above}. This is the exact flow of command. There word *Nee* is having a positive connotation as far as that command route is concerned. Even though from an English perspective it is a rotten word.

Now suppose the constable dares to address the Sub Inspector with a *Knee*. What happens? The word is now encoded with the adjective of *stinking-dirt*. If the same route of communication goes upwards to the Director General of Police, with each lower layer addressing the higher layer with a *Knee*, then the whole communication structure is totally reversed. There is an adjective of *stinking-dirt* in every link between each official communication.

In this video (video is seen removed: http://www.youtube.com/watch?feature=player_embedded&v=Rjijd4Wwrho), the female is an IPS officer of resounding status. The other man is obvious someone lower to her in rank. Suppose, he were to address the IPS officer with *Nee* (lowest You) in a very polite tone, what would happen. Or if he were refer to her with a *Aval* (lowest She, Her), in a very affable tone, what would happen? Well, no man who doesn't understand Malayalam would



sense that a nuclear bomb has been detonated. The fact is that the reversal of words is a 1800 reversal of direction component with absolutely earth quaking proportions. This word is not allowed. The next question is that if this word is so ugly and repulsive, how come the Indian officials use it to the common man here?

Also is there any safeguards taken in English nations that such terrific negative codes are not used against the native citizens of that nation? Is the Queen, the Crown Prince and other members of the Royal family suitably protected from such evil negativity?

How to slyly atrophy with an affable demeanour

The young IAS lady 'officer' arrives at her office premises in the car. She is the District Collector. Her peon is a much senior-in-age person. He or she addresses the IAS office with an affectionate *Nee*. Well, what really happens to her is not an affect of affection in its purest form, but downright *stinking-dirtification*. These are things that can be understood only if one understands feudal languages in its full force.

For example, a young child of the British Royal family is in the hospital. The nurse who attends to her is from a feudal language nation. Well, even



though the nurse is quite affectionate to the child, in every word that the nurse mentions this royal person in her native language within her family circle, she would be *atrophying* him. I mentioned the Royal family because it is a family that is one top of the powerful machinery of British social, political, administrative and judicial conventions. Each word has power to empower or to cause destruction to this machinery.

Actually, this is a very powerful issue with regard to any British citizen who is attended to by a feudal language nurse. For native-English speaking children do not have the experience of being pulled into such depths of dirt, especially by outwardly affable looking persons.

Now, what has to be mentioned here is that in the case of the Indian IAS 'officer' such an atrophying would not be done. For, there is a very powerfully maintained decorum which the peon wouldn't dare to break. For, no one would like his impertinence. However, in the case of the British monarchy, there is no such protection. For, it is very clearly understood that the British monarchy has no means to understand this grand treachery.

Not even a 007 can detect it.

I gave a hint about this in this newspaper's website:



VED from VICTORIA IN

What has happened is sad. However, this incident has brought to light a frill issue with profound possibilities. It is that persons from feudal language nations are taking care of British Royalty. Can have severe negative issues in the long term.

The second clue was deleted by the newspaper. So, much for their commitment to protecting antique British interests.

An illustration

However, it is not an unknown thing to persons from feudal language nations. I remember the Indian (Hindi) manager in UAE of a particular international retail outlet chain, telling me quite frankly that it is the company policy that the staff inside the outlet should not speak in their native Indian languages. For, he said, thus, 'They can stand quite near to me and speak things which I cannot understand. They can speak anything about the management, without anyone understanding what it is they are alluding to'. The moment I heard this statement, I understood what exactly he was alluding to. It was not about the staff members (most of them *Malayalees*, some Philippines) speaking something bad and disreputable, but something more sinister.

I immediately asked him about the company owners. They were Indians settled in Britain. Well, that is it. Any feudal language person knows about this. However the best agent in Her Majesty's



Secret Service cannot enlighten the Queen of England about this dangerous creepiness that can exist right next to her and her other family folk, with a sweet demeanour of gracious affability.

Direction component in words and the disarraying of an English social system

Before continuing with topic, which has taken a very curious detour, I think I would focus once again on the issue of direction component in words. I have already spoken of the fact that physical entities do have a direction component in them that more or less can define them. Like in the case of the Half empty glass versus the Half full glass. **[Refer to Vol 1 of this book]**

In English, the words *You, He, She, His, Her, Hers, They, Them* and the various other words like *sit, stand, die* and much else, including such words as use of names, description of things like female anatomy etc. do not have direction components as powerfully as in the case of feudal languages. For,

whatever varying words are there, for each of them, at best they are synonyms. However, in the case of feudal languages, the varying words for *You*,



On Her Majesty's Secret Service



such as *Nee, Thaan, Eyaal, Ningal, Thangal, Saar* etc. are not synonyms even though they may seem to have the same meaning. Meaning, one cannot replace a *Thaangal* with a *Nee*, without creating severe communication problems, which may even provoke homicide. In which case, the native-English speaker may identify the provoked man as the criminal. However, a feudal language speaker might be able to identify the person who did the indicant word change as the real criminal.

In pre-British Indian sub continent as well as in British-India, the issue of abusive language was a very prominent one. The issue was that the direction component of the words should be maintained. The relatively lower caste person should use the higher indicant words about and to the higher caste person. The higher caste person had the privilege to use the abusive part of the words to the lower caste person. Traditionally, the village headman had the power to punish any lower caste person if he transgressed this obligation. When the British egalitarian laws of jurisprudence came into force in British-India, it had to deal with this issue. It is quite possible that the stay-at-home Britons in Great Britain did not understand the real context of this issue, which had to be dealt with by the colonial British officials. They couldn't totally ignore local social



emotions of layers of repulsion towards successive layers of lower castes. There is quote from ETHNOGRAPHIC NOTES in SOUTHERN INDIA by EDGAR THURSTON, which shows the actual power of indicant words and the permitted direction of usage:

In another case which was argued before the High Court of Madras, a Mala, who was a convert to Christianity, was sentenced to confinement in the stocks for using abusive language. The Judge, in summing up, stated that “the test seems to be not what is the offender’s creed, whether Muhammadan, Christian, or Hindu, but what is his caste. If he belongs to one of the lower castes, a change of creed would not, of itself, in my judgment, make any difference, provided he continues to belong to the caste. If he continues to accept the rules of the caste in social and moral matters, acknowledges the authority of the headmen, takes part in caste meetings and ceremonies, and, in fact, generally continues to belong to the caste, then, in my judgment, he would be within the purview of the regulation. If, on the other hand, he adopts the moral standards of Christianity instead of those in his caste, if he accepts the authority of his pastors and teachers in place of that of the headman of the caste, if he no longer takes part in the distinctive meetings



and ceremonies of the caste then he can no longer be said to belong to one of the lower castes of the people,' and his punishment by confinement in the stocks is no longer legal.'

Even the word 'died' has levels. In Malayalam, when a small socially-weak person dies, it would be mentioned in the private areas of the upper class as that 'He *Chatthu*'. At the same time, if a higher class person dies, it is seen as appropriate to use the word, 'He *Marichu*'. Both means, he died. I recently mentioned the words, 'It died', as 'It *Marichu*' when speaking about an animal that died. I was immediately corrected by another person, who said, I should use the term, 'It *Chatthu*'. Generally, I am mentally programmed to use the higher indicant word about everybody and everything.

Now look at this comment that came on thesun.co.uk:

barrys

QUOTE: Sorry but what did you expect it to travel on from the hold of a plane?

It's no different in the UK as human remains will be loaded onto a cargo flat bed truck or forklifted into a dolly to stay in a cargo warehouse until it clears customs and is picked up by a van. Don't try and make out that India is any more undignified with

bodies than the rest of the world as it's not.. END
OF QUOTE

MY COMMENT: It is quite apparent that modern Brits do not have the slightest hint of what 'India' is. Even when dead, indicant codes of respect versus pejoratives do have their say in feudal languages. However, actually what may feel demeaning is actually the quality of people who crowd round the cask. The powerful presence of feudal-indicant code-clawing looks is feel-able.



CHAPTER SEVENTY THREE

Satanic codes *on the loose*

Now, I need to extend this idea. Almost all words and speech done by feudal language speakers have direction component, in that they point towards locations of respect or that of denigration. It is not like people speaking in English. When people speak in pristine English, generally there is no definite direction component in solitary words and indifferent sentences. But the moment the same speech is done by feudal language speakers, there is a very definite pointing towards some location of respect that spontaneously comes into play. This may not be always very easy to understand or detect unless, one looks very deeply into the codes in the words through the virtual software. So that even when one person professes deep loyalty and commitment to one cause or person, the moment he speaks in his native feudal language, it can be full of loyalties, respect, allegiances and such things towards some other person, institutions or cultures. It can also display repugnance, distastes, hatred, repulsion and discrimination towards certain people or entities. There is actually no need for anyone to specifically mention anything bad or wrong to denote the latter. Nor is there any need to specifically say a good thing to denote a loyalty and adoration to anyone or any entity. Just a meek use



of the word *Avar* instead of *Avan* can denote adoration. A mere use of the word *Aval* instead of *Avar* can denote disloyalty and repugnance. Even if the person is the *next-in-line* to the throne, Princess of Wales.

Now, this exactly can be the danger of a lot of feudal language speaking people let loose in English nations. They stand as entities in the virtual code arena as codes that point into various directions. At the same time, the native-English speakers stand without any such codes. The feudal language speakers would bring in a state of social incoherence. Many refined featured native-English speakers would feel it, for they are the most easily hurt entities, by the lower indicant section of the feudal codes. At the same time, the persons who are on the top sides would not feel the problem at all. In fact, they would bask in the glorious higher indicant word adoration that they can feel in the communication codes of the feudal language speakers. Well, the nation is in great danger. For, the negatively affected persons will go into a mental mood resembling homicidal mania, as they fumble around to find out what is going wrong all around them. With no tangible evidences of anything evil in their proximity.



DEVERKOVIL Angadi: Now a State Highway moves through it

These are not easy things to explain. However, I would have to venture into that. It is all very painful, to work out an illustrative example.

In the local village that I currently live in, there is a small roadside commercial area. In the local language, these types of small commercial places with a lot of small shops lining the road is called an *angaadi*. Generally females from the higher level houses do not go around the shops to buy things. They send their servants. For, in all eventualities, there is the issue that they would be referred to as an ‘*Aval*’ instead of the respectful ‘*Avar*’ if they start going regularly to the shops. However, if they do have some very powerful suffixes like a *Teacher* or *Chechhi* to their names, they can go around and do



the shopping. I have seen females who do not go out to the shops, once they became a teacher, freely moving around the *angadi* buying things in a pose of great social accomplishment.

There is also the local doctor, who is not from the local area. His wife is from Karnataka state. She is good in English, and in her own native city, she would have no qualms about moving on her own in the township. However, here she does not venture out. It is sure that she is frightened of the '*Aval*' phenomenon. Now, it is not just the words that are unnerving. There is something more to it. Persons who are addressed as *Nee* or referred to as *Aval* are viewed with a menacing, preying manner by the other person/s. As a tiger would look at his prey. It is very mentally tormenting to feel this affect or to look back. Looking back on to the other man's face only gives a better access to the negative code into the affected person's mind.

When Varuna was small, I very powerfully told her not to look into certain shop keepers' eyes when we go to certain shops. The same caution, I gave with regard to many senior aged women also. For, they would immediately set about imposing the '*at the aval (oal)*' looks into her. It has a creepy affect and has a very powerful negative effect. However if the same person is using the '*at the avar*' looks, the creepiness



vanishes, and the looks become that of very positive inputs.

Actually, the shallow-brained, self-conceited, women's lib activists in India put the blame on the male folks for the reclusiveness of the majority females of India. The real culprit is the feudal language.

See this comment of mine on this Indian newspaper's page on a feminist's version:

<http://indianexpress.com/assembly-elections/news/girl-uninterrupted/999527/0>

(Page not found)

QUOTE: I was brought up in a family wherein the females were quite dominant. I have studied the issue of discrimination & found that it is not the males to blame. Anyone who is on top dominates, discriminates & suppresses those who are below. It's a very silly view that being a virgin is the negative attribute. At best, quite a mediocre view. The Malayalam feudal language words *Nee*, *Aval*, *Avan*, *eda*, *edi*, *avattakal*, *chekkan*, *pennu* & many more have a social meaning & power. All men & women who dominate use it. The persons on the other end get crushed. Ms. Joseph'd use it on her maid? It is not the males who shackle the females, but the language system. For example in the local



village, the doctor's wife, of very superior attributes does not go to the local angadi. Not because her husband has chained her. But as she said, if she moves around the angadi, the locals will define her as an Oal (aval) within a brief period of time. Beware of people who tell wives to rebel against their husbands, & follow them END OF QUOTE

In feudal language nations, the attitude is not to be appreciative, but to somehow find a path to denigrate and to dominate.

The local doctor's wife doesn't come out, not because her husband is enslaving her, but due to her own terror of the lower class under-sizing.

Now, the same issue can be in English nations also. In an area dominated by speakers of some feudal language, English youngsters, persons doing jobs that are seen as lower in feudal languages and such persons would feel a very creepy ambiance as they move around. The gravity of the creepiness depends on the language-code appraisal done by the feudal language speakers.

Explaining mass shootings that have taken place recently in the US

https://en.wikipedia.org/wiki/Wisconsin_Sikh_temple_shooting



In recent times, there has been many mass shooting incidences in the US. Including one in which a Sikh gurudwara was attacked. The way the idiotic psychologists are approaching the problem is that the person who did it was mentally sick. Well, that term '*mentally sick**' is their means of livelihood. That much has to be understood. Actually this is not the way to approach and study the issue. What has to be done is to take a non-prejudiced stance. The question that needs to be asked is, 'What is the exact provocation or series of provocations that triggered the violence in the shooter?'

[Mentally sick*: Check my book: Codes of reality; What is language? Chapter: Back to mental conditions]

The immediate answer to this question Gurudwara incident would be to seek if anyone had questioned the shooter before he started the rampage. For, almost all provocations connected to people who speak feudal languages can be traced to their words, or to put it more accurately 'indicant words'. I have visited some social or religious organisations of other groups in which I am not a member. Even though they are affable, there is an undercurrent of marked apartheid in them, that an outsider, though not banned inside, still feels a pushing out force. This is due to the



closed connection of human links inside that organisation, which is connected to each person having a very specific position in the communication. An outsider would find that he has no specific mutually acceptable location, unless he is invited inside cordially.

In fact, what native-English speakers of the English nations suffer from is a **statutory authority that protects them from bearing the brunt of lower indicant code abuse**. The ancient village of Indian sub-continent had this. For, the village headman was empowered to punish anyone who used a wrong direction component indicant word code. Even the British administration that later came into statutory powers had to acknowledge this. See this chapter 72 ending part for more.

In feudal languages, apartheid can be established by the language codes.

Actually, this provocation would not be a standalone one. For, it would be linked to so many other incendiary codes that are now getting activated in the US. To explain this, I need to take up the issue of me getting provoked by the two boys' words (Chapter 72). Their using the provocative lower indicant words and sneaky expressions would be connected to the way they are being behaved to by their own seniors and their teachers. They understand 'respect' to be



connected to power and beastly nature, and 'disrespect' to be connected to soft nature and polite behaviour. Moreover, the ways their teachers mention about me and Ashwina also would come into play to define the indicant word error.

All these last said things can be true in English also. However, in English indicant words do not change. Words remain immutable in their location. However it is not a matter of spoken English, but in what language one does think in, and also connected to what all languages one can think in, and how much of the drastic virtual location shift in an unknown language is felt by the provoked persons. Currently America does not have the mental acumen to think on these things. In fact, no English nation has it. It was lost the day the Altee, the idiot, dismantled the British Empire.

However, in my book: March of the Evil Empires; English versus the feudal languages, written many, many years ago, I had mentioned this much about what is going to happen in the US:

Yet the continuous and incessant bombardment of alien cultural ideology embedded in feudal languages, could create experiences, which are not *English* and will lead USA to social tensions. Though the extreme emotional disturbances, it causes would be understood as racial feelings, and colour



discrimination, the real reasons could be the strange, and disturbing social restructuring that is being forced on an easy going English society. Ordinary, peaceful persons would react violently to alien disturbing cultural signals, which are disturbing, and at the same time difficult to understand.

When speaking about a person's mind going berserk when cloistered in a feudal language ambience, I have long wondered how the Englishmen who first came to the geographical area currently known as Pakistan, India and Bangladesh fared in this regard. For, they wouldn't know how to defend themselves from the sharp pulling, pushing and stinking-dirtification effects of the local vernacular. I had mentioned this issue many years ago in my writings on Robert Clive. He tried to commit suicide twice at a very young. Both attempts failed. Then fate intervened and made him the leader of a military campaign, in which he literally had no option of a defeat. For not only physically, but also mentally he would be stinking-dirtified, if he failed. He came out victorious, at very young age to commence the triumphant campaign of the East India Company.

However, not everyone had this intervention by fate to save themselves from mental instability in a language atmosphere, in which a person can literally



swing and sway. If he is not trained to withstand its terrorising effects from childhood, he can literally go amok or berserk.

Now, what about the Euroasian? The offspring of Englishmen in native women. Well, my mind had pondered on this issue. For, they literally have to bear a powerfully swinging language code affect. In that, when they speak English, they are in a very fabulous social ambience. The moment they speak in their native tongue, unless they are in some superior position, they are in the *stinking-dirt*.

What would happen? It is quite curious that when I was going very cursorily for old time images of native in the momentous work by EDGAR THURSTON, CASTES AND TRIBES OF SOUTHERN INDIA Volume 2, I came across this bit of information that was quite fantastic in its accuracy:

Writing concerning the prevalence of insanity in different classes, the Census Commissioner, 1891, states that “it appears from the statistics that insanity is far more prevalent among the Eurasians than among any other class.....’.

The subject seems to be one worthy of further study by those competent to deal with it.

MY COMMENT: Interested readers may read one of my chapters in my book: CODES of REALITY! WHAT is LANGUAGE? : Back to mental conditions



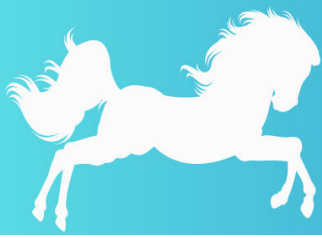
END NOTE: I should also mention this observation of mine with regard to N & S. When they are with Varuna and Ashwina, they are quite united and friendly to each other. However, the moment they reach home, their conversation shifts to Malayalam. Here, S goes down. And N goes up. S sulks and puts up a fight and they remain frequently in a mutual belligerent mood. [CHAPTER 12 of this book – VOL 1]

Now it is this same mood that gets identified as a mental problem, the senior persons. When they were shifting to another house from our tenancy, I called them both and very specifically explained the matter to both of them. That if S is spoken to in Malayalam, she would go down to the Nee, Aval, Pennu and Ale level. At the same time, N will rise up to the Chettan, Ningal etc. level with regard to S. However, when this scene is seen by an outsider, he or she would immediately use the scene to come into a location of domination by addressing both of them with a Nee, and referring to them with Aval/Aval, Chekkan/Pennu, Ale, Mone/Mole etc. So, it was the duty of N not to avoid Malayalam speech between them, especially when outsiders are in the proximity.

Now coming back to the Thiyyas with English blood in them, the issue was that they would be enjoying a fabulous level of dignity and mental elevation when they are with the English crowd.



However, the moment they move back to their Thiyya social locations, they are pulled brutally back to the lower indicant words. It would be a terrible dislocation from the heights. Many persons, especially those with no tangible evidences of social or positional heights would feel it terribly. They would react with vehemence. This reaction is easily interpreted as mental imbalance by their social or family seniors. With vengeance.



CHAPTER SEVENTY FOUR

Jallianwalabagh incident

The British officers also at times did go berserk when the hideous codes of 'Indian' feudal languages dawned on them. I can mention one such incident. The so-called *Jallianwalabagh* incident. It is an incident that is regularly taken up to show the brutality of the British race. The incident is off course, brutal. However, it is only one among hundreds of similar brutalities that has happened in the geographical area currently called Pakistan, India and Bangladesh. After the formation of India, millions have died in violence let loose by mob and Indian government.

DIGRESSION: GUJARAT COMMUNAL VIOLENCE:

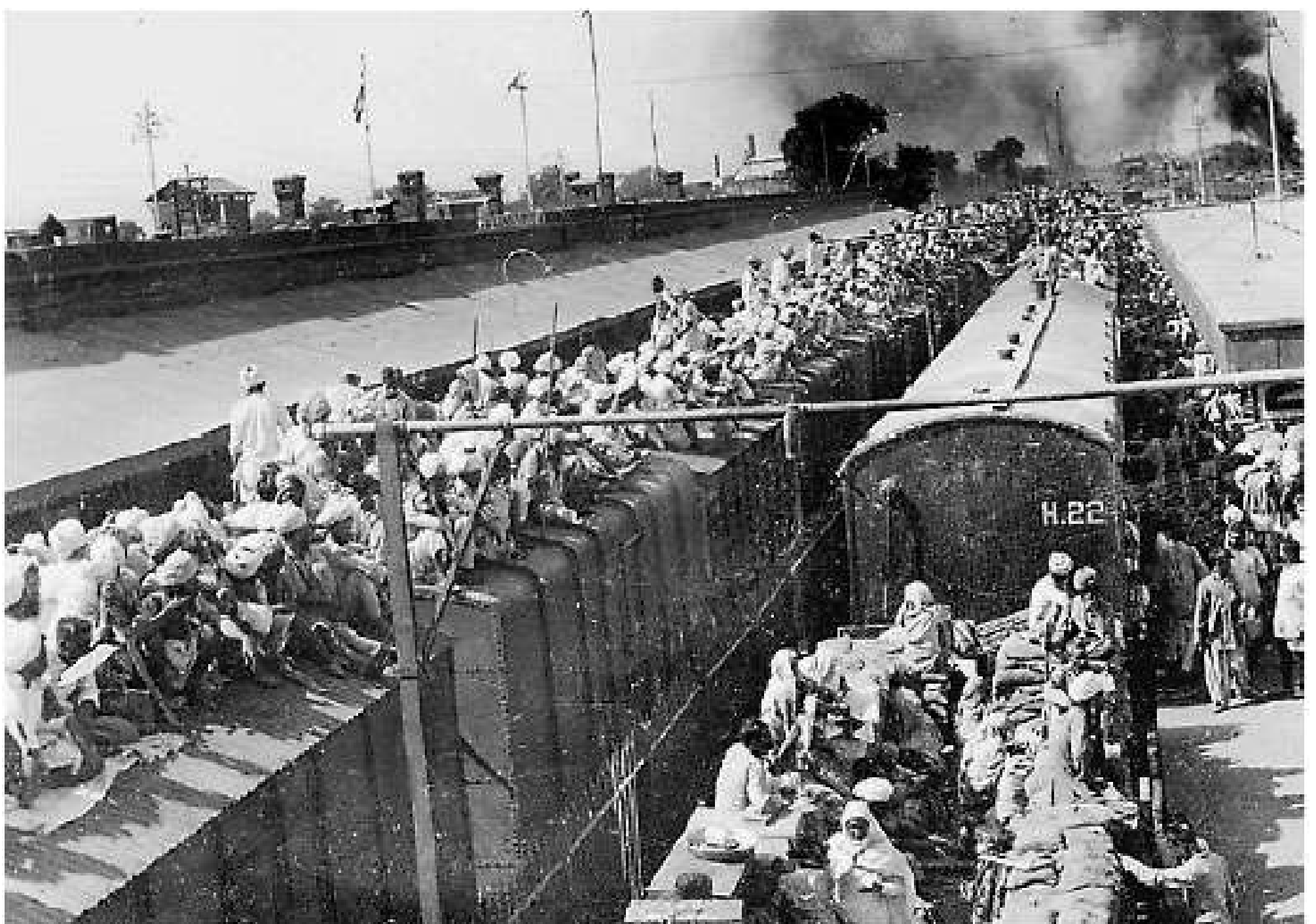
Wikipedia

The 2002 Gujarat violence was a series of incidents including the Godhra train burning and Naroda Patiya massacre and the subsequent communal violence between Hindus and Muslims in the Indian state of Gujarat. On 27 February 2002, the Sabarmati Express train was attacked at Godhra by a Muslim mob as per a pre-planned conspiracy. 58 Hindu pilgrims, including 25 women and 15 children, returning from Ayodhya, were killed in the attack. This in turn prompted retaliatory attacks against Muslims and general



communal riots on a large scale across the state, in which 790 Muslims and 254 Hindus were ultimately killed and 223 more people were reported missing.[1][5] 523 places of worship were damaged: 298 dargahs, 205 mosques, 17 temples, and 3 churches. Muslim-owned businesses suffered the bulk of the damage. 61,000 Muslims and 10,000 Hindus fled their homes. Preventive arrests of 17,947 Hindus and 3,616 Muslims were made. In total 27,901 Hindus and 7,651 Muslims were arrested.

The nature of these events remains politically controversial in India. Some commentators have characterised the deaths of Muslims as a genocide in which the state was complicit, while others have countered that the hundreds of Muslim and



Those who lost in the terrible 'freedom'!



Hindu dead were all victims of riots or “violent disturbances”.

MY COMMENT: Actually this geographical area known as British-India had a history of terrible communal violence and rioting right from historical times. A minor list of these violence can be seen on this Wikipedia page: http://en.wikipedia.org/wiki/Religious_violence_in_India

When the British handed over the rule to the local politicians, there was large scale violence that is mentioned in Wikipedia thus: *While the British authority was gone, the newly formed governments were completely unequipped to deal with migrations of such staggering magnitude, and massive violence and slaughter occurred on both sides of the border along communal lines. Estimates of the number of deaths range around roughly 500,000, with low estimates at 200,000 and high estimates at 1,000,000.*

See this photo of a Sikh man being attacked: http://en.wikipedia.org/wiki/File:Sikh_man_surrounded_1984_pogroms.jpg

If the violence in Amritsar had entered into a mass violence in which Hindus, Muslims and Sikhs pitched against each other, there is no doubt a few 100 hundred thousands would have died. See how



many did die in the Mappilla lahala (Mappila rioting) that took place in the Malabar district of Madras Presidency. See this one-sided version of event in the Wikipedia:

QUOTE: Moplah Rebellion was an Anti-Hindu rebellion conducted by the Muslim Mappila community (Moplah is a British spelling) of Kerala in 1921. Inspired by the Khilafat movement and the



Millions very uprooted from their native lands just because a super nut had become the PM of Great Britain!

Karachi resolution; Moplahs murdered, pillaged, and forcibly converted thousands of Hindus. 100,000 Hindus were driven away from their homes forcing to leave their property behind, which were later took (sic) over by Mappilas. This greatly changed the demographics of the area, being the major cause behind today's Malappuram district being a Muslim majority district in Kerala. END OF QUOTE



Can Atlee escape their curse?

On Direct Action Day, 16 August 1946, when the Indian politicians fervently worked to get British-India in their hands, how many died? See this quote from Wikipedia:

Against this backdrop, the protest triggered massive riots in Calcutta. In Calcutta, within 72 hours, more than 4,000 people lost their lives and 100,000 residents in the city of Calcutta were left homeless. Violence in Calcutta sparked off further religious riots in the surrounding regions of Noakhali, Bihar, United Province (modern Uttar Pradesh), Punjab, and the North Western Frontier Province. These events sowed the seeds for the eventual Partition of India.

SEE WHAT HAPPENED:

QUOTE FROM Wikipedia: Hindus and Sikhs were just as fierce as the Muslims in the beginning. Parties of one community would lie in wait, and as soon as they caught one of the other community, they would cut him to pieces. Hindus in Calcutta soon retaliated with attacks on Muslims, any Muslim found in House, road or shop or even Educational institution was pulled out by Hindu Mobs in Calcutta and were cut into pieces. The figures of Muslim casualties were heavier as Hindu retaliation took pace, Muslims started migrating towards East Bengal which was Muslim Majority and the stories of Muslim Massacre in West Bengal fuelled the later Anti-Hindu riots in East Bengal which was Muslim Majority.

Near military installations, static guards, forces specially trained to protect such installation, took over from police guards and a party of troops under Major Littleboy, the Assistant Provost-Marshal of Calcutta, did valuable work in the rescue operation for displaced and needy persons. Outside the military areas, the situation worsened hourly. Buses and taxis were charging about loaded with Sikhs and Hindus armed with swords, iron bars and firearms.

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The joker in the pack! Cashing in on the melee!!

Violence in Calcutta, between 1945 and 1946, passed by stages from Indian versus European to Hindu versus Muslim. Indian Christians and Europeans were generally free from molestation as the tempo of Hindu-Muslim violence quickened. The decline of anti-European feelings as communal Hindu-Muslim tensions increased during this period is evident from the casualty numbers. During the riots of November 1945, casualty of Europeans and Christians were 46; in the riots of the 10–14 February 1946, 35; from 15 February to the 15 August, only 3; during the Calcutta riots from 15 August 1946 to 17 September 1946, none.



After the riots were stopped in Noakhali, the Muslim League claimed that only 500 Hindus were killed in the mayhem, but the survivors opined that more than 50000 Hindus were killed. Some sources also made some extreme claim that the Hindu population in Noakhali was nearly annihilated.

Lord Wavell claimed during his meeting on 27 August 1946 that Gandhi had told him, "If India wants bloodbath she shall have it ... if a bloodbath was necessary, it would come about in spite of non-violence."

MY COMMENT: British officials were handicapped by their history of Jallianwalabagh. All that they should have done to save thousands would have been just a minor *Jallianwalabagh* on the rioters. There was another issue that needs to be mentioned. The Chief Minister of the State was a native Muslim. He had his own concerns, with regard to his loyal followers. If the British had disregarded him and taken unilateral action, then in later years that would have been the complaint. And also, it would have given fodder for decades to the modern Indian historians to say that the British were brutal rulers. Apart from all this, no one mentions that since 1919, the Indian



Presidencies were ruled by ministries formed by native political leaders. Including Congress.

As to Gandhi and others, they would be watching the scene with drooling mouths. For a huge nation with many infrastructures was coming into their hands. Just because a fool had become the Prime Minister in Britain.

Coming to the current-day nation of India, see this news that came recently: **TextImage on the right:**

However, in the case of the Jallianwalabagh incident, there is this that is not mentioned anywhere. The British officials were on top of several layers of 'Indian' officials who would view the ordinary Indians with unconcealed repulsion and distaste. Even though it is generally believed that the British officials took all decisions, they were actually newbie in 'India'. They had to generally get educated

Union Finance Minister P. Chidambaram on Wednesday stressed the need for making the controversial Armed Forces (Special Power) Act (AFSPA) a more "humanitarian" law, but said the Union government could not move forward as there was "no consensus" between it and the Army on the issue.

"The Army has taken a strong stand against any dilution of the AFSPA... We can't move forward because there is no consensus. The present and former Army Chiefs have taken a strong position that the Act should not be amended... They also do not want the government notification [of bringing areas under the AFSPA] to be taken back. How does the government move forward... to make the AFSPA a more humanitarian law?," he said, delivering the K. Subrahmanyam Memorial Lecture on 'India's National Security-Challenges and Priorities' at the Institute for Defence Studies and Analyses.

Notably, the Justice Verma Committee highlighted misuse of the AFSPA by Army personnel and recommended that "sexual violence against women by members of the armed forces or uniformed personnel be brought within the purview of the ordinary criminal law." But the Centre has not included this suggestion in its recent ordinance to strengthen laws to tackle sexual assaults.

Isn't there something wrong?



on 'Indian' issues from local 'Indian' officials.

It is quite possible that General Dyre was influenced by the ways and manners used historically in 'India' to control mob violence. Even though it is stated that the meeting was peaceful, there is the un-discussed issue that there had been uncontrollable mob violence in the city. It is mentioned that: QUOTE: Wikipedia: *'Five Englishmen had been murdered and an Englishwoman left for dead, and banks and public buildings had been looted and burnt'*. This is only the worst part of the rioting. The less terrible parts would still be horrible enough. For the banks and public building would be full of other residents of the place. They would have faced the brunt of the violent mood of a ruffian mob.

The civil government abdicated power and military rule was declared. Well, when military rule is declared, actually no one dares to come out in modern-day India. I have seen the eerie silence that can grip a city when the Indian army comes in. There is a sense that if anyone does some mischief he will be shot and no questions can be asked. The very fact that when a military rule was imposed, people took it as a huge joke is relevant for discussion. For it speaks miles about the popular feelings of a very soft governing force.



Rioting and Military Act in Trivandrum

There is this incident that I remember. The year was around 1981 or so. The police personnel in Trivandrum city went on an un-proclaimed strike. The previous year, during a Muslim festival day, there had been some confrontation between the police and some people in a procession. The police vehicle was burnt, and one of the policemen died. No action was taken on the guilty due to political pressure. That was the general talk.

The police strike took place on the anniversary of that day. I think it was on Prophet Muhammad's birthday. Looking back, I can understand that it was a planned stance. A particular section of the people came out rioting. Many shops, especially Muslim-owned were targeted in the initial stage. It is certain that the striking policemen were hand in glove with the looters, for they were the only people who had regular contact with such persons and could control them.

For, there was a specific group of rioters, who aimed specific targets. However, within hours, a lot more rioters entered into the field and targeted anything that had monetary value.

The rioters would come in group, shouting out obscenities, enter the shops, beat up everybody, and ransack the place. They would then loot and



scoot. I was witness to some of these attacks. I was witness to some of these actions.

The rioting continued for days. Rumours spread of Hindu houses being attacked, and of Muslims houses being raided. There were stories of one communal group packing sand into small bags, dipping it in petrol, lighting them, and throwing them into the poorer housing colonies of the other community. No one ventured out. Now, this incident could, in history be described as part of some great movement if need be. Yet the fact was that only a minor section of the people in the city actually took part in the rioting. The rest had nothing to do with it. I remember some of my collage mates living in the University Hostel, coming from the bus stand in the night time. There saw a father, mother and two adolescent female children walking from the bus stand. The time was around 9 in the night. They had just arrived in the city on the first day of the rioting. They moved in a terrified manner. They looked behind and saw the college students behind them, seemingly stalking them. They hurried in a more terrified manner. Street lights had all gone out. One of the college students, a youth with softer features ran in front of them and told them not to worry. And that they would accompany them to a safe area.

The police personnel continued with their strike. They thus managed to give the message that they



were indispensable for the life and security of the people of Trivandrum. On the third day, the radio proclaimed that Military Act had been declared. Immediately there was a hush in the city. The next day the military trucks did a flag march. No politician came out asking the people or the rioters to defy the military. For, the message was clear: the military wouldn't lathi charge, wouldn't arrest, wouldn't persuade. It would simply shoot at anyone who they suspect to be doing a mischief.

I really do wonder what the reputation of the British-Indian military at that time, was.

See this quote from Wikipedia on Jallianwalabagh incident: Revolt was in the air, many Army officers believed, and they prepared for the worst. In Amritsar, more than 15,000 people gathered at Jallianwalabagh. This situation deteriorated perceptibly during the next few days. Michael O'Dwyer is said to have believed that these were the early and ill-concealed signs of a conspiracy for a coordinated revolt around May, at a time when British troops would have withdrawn to the hills for the summer.

Is this the truth about British-India? Well, there were a few people who stood on top of the social systems and viewed the geographical area with drooling mouths. Like Nehru and Gandhi, they were persons who had strong foothold in English nations.



Standing in those nations, it is easy to visualise the English systems with quite disdain. For, they are able to address and view an Englishman as an equal. However, they forget that back in their native lands, the ordinary man is still unable to even speak to many social beings as an equal.

See a sample of these guys (quoted from Wikipedia):

1. Taraknath Das (or Tarak Nath Das) (15 June 1884 – 22 December 1958) was an anti-British Bengali Indian revolutionary and internationalist scholar. He was a pioneering immigrant in the west coast of North America and discussed his plans with Tolstoy, while organizing the Asian Indian immigrants in favor of the Indian freedom movement. He was a professor of political science at Columbia University and a visiting faculty in several other universities.

2. Lala Har Dayal (October 13, 1884, Delhi, India - March 4, 1939, Philadelphia, Pennsylvania) was an Indian nationalist revolutionary who founded the Ghadar Party in America

Well, these guys quietly migrated to English nations and wanted to come on top of the people in their native land. Actually if they really wanted to improve the natives of this land, all they had to do was to remove the use of pejoratives in their speech



towards the lower class individuals here. That they can't do. Instead, they want to take over the nation and be its President or Prime Minister or even King or Emperor!

The general propaganda is that the whole nation of British India is simmering in a rebellious mood. Yet, there is this quote from Wikipedia:

QUOTE: World War I began with an unprecedented outpouring of loyalty and goodwill towards the United Kingdom from within the mainstream political leadership, contrary to initial British fears of an Indian revolt. India contributed massively to the British war effort by providing men and resources. About 1.3 million Indian soldiers and labourers served in Europe, Africa, and the Middle East, while both the Indian government and the princes sent large supplies of food, money, and ammunition. END OF QUOTE

Well, if Taraknath Das, Lala Har Dayal, Gandhi and Nehru were patriots, then this immensity of soldiers, the ordinary folks of this geographical area, who never had the money to study or immigrate to Great Britain or the US, were stark anti-nationals. Well, that would quite be wishful thinking. A thinking process that might deserve divine retribution. For, it amounts to saying that cunning rich guys who can afford to go to England to study and enjoy life and look with domination over other natives here are



patriots. While the huge majority of people who stood with the British are anti-nationals! If one were to say that they were just doing that for money, well then, it is true of all armies and soldiers in the world. Yet, the historical fact is that the people of this geographical area who stood by the British army showed exemplary loyalty to them. Only a nut like Clement Atlee had couldn't see that. He had the nerve to hand all of them to a feudal language speaking group of sly crooks.

Once when I was staying a lodge in Trivandrum in the year around 1984, there was a menial worker there. He was quite old. When I spoke to him, he mentioned that he had been a soldier in the British-Indian army and had taken part in some battles. After the British left, he and persons like him were literally left to bear the brunt of a brutal fate, in which they had to serve feudal language speaking native masters. He was of very great opinion of the British. The fact is that most of the soldiery in the British-Indian army would be having a great affection for them. For, they did not face the terrible issue of feudal pejorative words in English. To call them all as anti-nationals, would be the heights of idiotism.

See the British officers of the Indian Army:
<http://www.king-emperor.com/officers-british.htm>
(Page seen removed)



See British-Indian soldiers here:

<http://goo.gl/jRXBc>

As to Jallianwalabagh, 15000 people gathered in Amritsar and there was rioting. Well, the military authorities were under pressure to enforce calm and peace. For, they had a duty to the silent mass of people whose life and property had to be protected. The very fact that when a Military Act is in force, people take it as a trifle is quite baffling. I have seen the deserted streets of Kerala villages, when even a small police force comes into the scene, to rough up people on the street.

A digression to a deeper arena

There are many things that have to be gravely understood about 'India'; that means current day Pakistan, India and Bangladesh. These are places where the indicant word codes have installed a different command route. Toughness is 'respected'. Politeness, courteous manners, honesty, chivalry etc. have no value in this code route. Modern Indian officials know this and use it.

There is this incident from my own family history. It happened in Tellicherry. In the year around 1969, very violent clashes took place between the Hindus and Muslims in this area. I can't say what the reason was. Again only a minor group of people would be involved in the initial



stages. If this is left uncontrolled, everyone would get affected and involved. Heads were cut on both sides with acute ferocity and frequency. The local police couldn't control the problem. For, they would be heavily divided by their own local commitments and loyalties. The national police, the CRPF was deployed.

My mother's brother was in his shop when the news came that a violent fight was taking place nearby. He immediately closed his shop and got on his cycle to move home. When he was quite near to his house, a CRPF truck came that way. He was the only person visible on the deserted streets. They got down with their huge batons and started beating him mercilessly. He fell down. He was severely beaten up everywhere, with least of concern. Then they leaped back into their truck. My mother's brother couldn't stand up. He was trembling all over. Many neighbours saw the beating from the safety of their own homes. But none dared to come and help him. For, they might also get the same treatment.

He stood up in a very bent pose and limped to his house. Soon his house was full of neighbours. The front courtyard was teeming with people, when another CRPF truck came that way. Seeing the crowd, they stopped and ran inside. Everyone ran helter-skelter. Only one man in the crowd ran



inside. He was a rough looking man. The CRPF men stood outside the house and demanded that he come out. He wouldn't budge. There were two Malayalam speaking men among the CRPF. They spoke in Malayalam and said that if that man did not come out, the CRPF men would enter the house. The issue as they mentioned very forcefully was that there were women folk inside the house. And if the CRPF men entered, they would be molested for sure. They promised that they wouldn't hurt the man if he comes out.

Everyone in the house begged the man to go out. Some females cried. They told him that he would not be harmed. They only wanted to ask him some questions.

He was now in a great pickle. He came out after getting an assurance from the two Malayalam speaking CRPF men. The moment he came out, the other CRPF men barged on him, beat him to a pulp, and then caught him by his hands and legs, dragged him and threw him straight inside the truck. Then they also jumped inside to continue the antics.

In the evening hours, the two Malayalam speaking CRPF men came for a social visit and possibly to get some information. When they were asked why the CRPF personnel were acting so brutally, they said that that was the order given to



them. To catch and beat up some people mercilessly in full view of the local population, in such a manner that everyone gets terrified. That was the only way to crush a riot and social disorder.

Not only administrators in the various '*Indian*' nations, but even the people understand that fear is the key to discipline. Politeness, courteous attitude, fair-play, honesty, honourable actions and such things have no value, in a feudal language system.

However, when discussing about the Jallianwalabagh incident, there are a few pertinent issues that stick out. One is this: **Quote from Wikipedia:**

Dyer was born in Murree, in the Punjab province of British India, which is now in Pakistan. He was the son of an Irish brewer who managed the famed Murree Brewery. He spent his childhood in Simla and received his early education at the Bishop Cotton School in Simla. He attended Midleton College, County Cork, Ireland between 1875 and 1881.

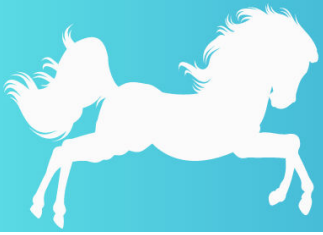
First point is that he was the son of Irish parents. It is my considered view that Irish language has feudal content. Second is that he was born in British-India. So, he could more or less sense the diabolical codes of ennobling versus *stinking-dirtification* in



‘Indian’ languages. It is a very dangerous combination. At one end, he comes from an ancestry that knows about human *stinking-dirtification*. Second, he sees, senses and feels its power, for he was brought up in India. His emotional reactions can be quite at variance from what a typical native-English speaker who had just arrived in ‘India’ would have. The latter would take quite some time to understand the real tantalising power of ‘Indian’ words. Other than that he seems to have quite softer looks. ‘Indian’ feudal language codes are quite ferociously indignant to persons of softer demeanour. Comparatively speaking rough, uncouth, ruffian type persons easily garner higher indicant words. In the absence of powerful props, the softer guys get demeaned. Or at least they are more easily affected by negative indicant codes.

Now the next pertinent point is that Sir Michael Francis O’Dwyer, the civil administrator who abdicated powers for the military to take over was also from Ireland. There is actually much to be understood from this common nativity.

Next point to note is this bit of information. I quote it from Wikipedia. I am not sure if it is historically correct fact, or just the wild imagination of ‘Indian’ historians and other thick-skulled academicians:



Brigadier Dyer designated the spot where Miss Marcella Sherwood was assaulted sacred and daytime pickets were placed at either end of the street. Anyone wishing to proceed in the street between 6am and 8pm was made to crawl the 200 yards (180 m) on all fours, lying flat on their bellies.

The issue with this action is that it is not an English attitude to make people bow, crawl etc. If it

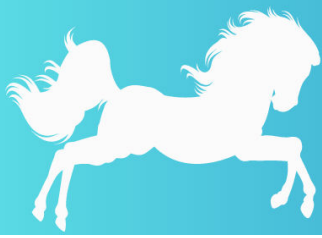


General Dyre

had happened, it certainly points to the fact that a great deal of administrative proclamations were done by the 'Indian' officials who worked immediately lower

to the English officials. This fact is more or less accentuated by this proclamation in Urdu that purportedly came in the name of Dyre:

“You people know well that I am a Sepoy and soldier. Do you want war or peace? If you wish for a war, the Government is prepared for it, and if you want peace, then obey my orders and open all your shops; else I will shoot. For me the battlefield of France or Amritsar is the same. I am a military



42nd Gurkha Light Infantry of the British Indian Army, c. 1890

man and I
will go
straight.

Neither shall
I move to
the right nor
to the left.

Speak up, if

you want war? In case there is to be peace, my order is to open all shops at once. You people talk against the Government and persons educated in Germany and Bengal talk sedition. I shall report all these. Obey my orders. I do not wish to have anything else. I have served in the military for over 30 years. I understand the Indian Sepoy and Sikh people very well. You will have to obey my orders and observe peace. Otherwise the shops will be opened by force and Rifles. You will have to report to me of the Badmash. I will shoot them. Obey my orders and open shops. Speak up if you want war? You have committed a bad act in killing the English. The revenge will be taken upon you and upon your children.”

The tone and the contents are not English, but pure ‘Indian’ feudal language official attitude shown by the ‘Indian’ officialdom for centuries on the lower class persons of this area. What was the indicant word level used for **You** has to be seen in the



original text. That would also give some insight into the attitude of the 'Indian' official class in this affair.

The next point that I noted was and severely under-mentioned by 'Indian' historians is the fact that the soldiers who did the actual shooting were not English, British or even Europeans. They were from the local areas of this geographical location. The soldiery consisted of a group of sixty-five Ghurkha and twenty-five Baluchi soldiers. What made them do this act? A command to shoot innocent people could have been obeyed with less ferocity. Why was there no such concern? Here again, I need to think of the rabid antipathy that exists between so many populations in 'India'.



Gurkhas in the British Army

ROYAL AIR FORCE FAIRFORD, England -- Two riflemen from the 3rd Regiment of Gurkha Rifles, an elite unit within the British Army, practice martial arts tactics here March 20.

The Ghurkha had and do have deep grudges on the people of south of their native land. Actually, it is a common emotion that runs in the blood of many people here. The north Indians speak with disdain about the South Indians. Many years ago, they used the term 'Madrasiwala' for South Indian. The Tamilians are identified as a rag-picking class by many other states. I have heard the term *Annachi*'

being used about Tamilian, to denote their identification with the menial class.

An illustration in Indian repulsiveness to other Indians

I remember one terrible incident also, which I must remember here. I was travelling by train in Kerala. There were few passengers in the compartment. At one end of the bogey, a family of Tamil-speaking wandering class (*annachis*) of people were there. The husband and wife were engaged in a verbal fight which was quite loud. However, there was no need to mind them. However, some of the state locals sitting in the compartment spoke in degrading terms (*avan, aval, avatattakal* etc.) about them. When the train stopped at one of the stations, one of them, who had the demeanour of a government official, got up and spoke them in very demeaning sharp words. These types of words are not there in English. What they replied back I am not sure. For, they were fully focused on their internal issues.

This man suddenly pushed the man and two of the small kids on to the station. Maybe he thought all of them would go down. However, the train moved, and the Tamil man caught the door and pulled inside one of the small kids. The other kid was struck on the platform.



For me it was a terrible scene. The mother was wailing out. The father stood in terror, not knowing what to do. However, the few passengers in the near seat who saw the whole scene were least bothered. There was no feeling that it was a human family that was being distressed. The mood was of some *stink* being removed from the train. At the next station the family got down. They must have gone back in any train that would have come in the opposite direction. Hopefully that train would stop in the other station. Hopefully that train would come fast, before the small child did something terrible. Hopefully!

Now, from an English citizen's point of view the parents can go to the Station Master and ask him to call the other railway station and get remedial action. Well, that is in England. In India, these people cannot do any such thing. For, to the government officials, they are just *stinking-dirt*. *Excrement*. Even to address a government employee, this man would have to use the golden part of the indicant words. The government employee would invariably use the *excrement* part of the indicant words to address him.

Now, why didn't I go to their aid? Well, that is the issue of feudal languages? I am in the same software code as everyone else in the scene. The Tamil family, the Malayalee people, the railway



authorities, as well as I are all connected to each other in the feudal language software. There is no need to say that one section is good or bad. Everyone behaves on the dictates and limitations imposed by the language codes.

This is the terrible geographical area that the English tried to improve.

Finding celebration in dirt

In between there is this term *Mallu*, also to be mentioned, which is just like the term *annachi* mentioned to denigrate the Tamilians. This word was used to describe a Kerala person (Malayalee) in a degrading sense by non-Keralite Indians, mainly in the Gulf areas. The earlier word was *Malabari*. However as non-Malabar, south Kerala Malayalees also joined the Gulf workers, this word was changed to *Mallu*. The exact meaning was similar to that of *Annachi*, rag picker level. When I visited the Middle East way back in 1999, some non-Keralite Indians did speak to me of *bloody Mallus*. This they did, in the understanding that since I struck to English communication, I was seen to stand apart from the *Mallus*. However, on the other hand there was this funny issue cropping up. Newer Malayalees arriving over to the Gulf areas were understanding the word *Mallu* as an Anglicanised form of *Malayalee*. Soon it was seen openly used by the Malayalees themselves as a



higher grade word. Within years it spread to the whole of Malayalee **Diaspora** all around the world.

However, since I get the sense of the *annachi* meaning encrypted in this word, I find it difficult to associate some names as Vayalar (a gem of a Malayalam poet), Devarajan (a fabulous musicians) etc. with the term *Mallu*. For example the definition of *Vayalar as a Mallu poet* could be the heights of rascality.

Actually this type of issues connected to the real sense of popularly used expressions has many times limited my using them. For example there is this word *Maadam/Medam* used in Malayalam and many other Indian vernaculars. It is understood as female form of *Saar*, and also as the English word *Madam*. However, in English the word *Madam* is not used as a suffix. For example, the expression *Sonia Madam* is not there in English. It is only used in the sense like ‘Madam, may I come in?’ The expression, ‘Is Madam inside is not Standard English’. It should be ‘Is Mrs. Sonia inside?’

Now, what does *Madam* as a suffix mean in English? Actually, there is no such expression in English. However, in English slang usage, it is used to in a very bad meaning. It means a female who is a brothel matron or someone connected to prostitution. Now, when I know this is the real



meaning that I am alluding to, how can I say, 'Is Rani *Madam* inside?'

Another grudge

Now coming back to the issue of rank discourtesy and repulsion for different peoples of India among themselves, there is the issue of the people of the North-Eastern parts of the nation carrying on a mental grudge against the rest of India. To a limited extent, it is connected to the forced incorporation of those areas into India, in the aftermath of the departure of the English. For, the British did not care to see if the people of those areas really liked to be part of a new India run by Hindi speaking, majority illiterate populations' leaders.

Once when I was in a north Indian city, one north-eastern state man told me that when he went to a government office there, the personnel treated him as if he was an outsider from some other Asian nation. Treatment was with discourtesy. He claimed that 'Indians' were treating them as some kind of lower class citizens.

I should say that his experience might be true, but his interpretation could be untrue. For, when I was in Delhi, I went to take a Bank account in a Public Sector Bank (SBI). I showed them the Kerala Ration Card as my identification. Naturally the Ration Card was in Malayalam. The Hindi man in the office



simply treated the Ration Card as some abominable substance. His attitude was that Kerala was some dirt. These things are slightly connected to fact that third rate menial class individuals, most of them fit to be only toilet cleaners are donning the positions of officials and 'officers' of the Indian government. I could have taken the experience as a North Indian man's repulsion for South Indians. However since I was used to standard government employee attitude to the layman, I did not think like that.

The fair complexioned *devas* (divinities) versus the dark complexioned *asuras* (demons)

However, there is this thing to be mentioned. I do not usually watch Indian TV channels. However, at times, I have seen some of them for brief periods. I noticed that in earlier times almost all TV programmes on Indian epics, legends and *purana* stories, the good and godly personages are of fair complexion. The evil, the bad, the *asura* characters are all dark and black in skin features. Well, what should one suppose about this? Some Nigger codes in India?

Since I have mentioned TV channels, I think I must mention this item also. Ashwina used to watch such English channels as Disney, Cartoon and such other children's channels when she was around less than four. However, right in the middle of the viewing, the channel would



switch into Hindi. There are many terrible things in this action. For one thing Hindi is a terrible feudal language, that *stinking-dirtifies* a majority section of the population. Second it is an imposition of a language of mainly illiterate people when India was formed, on the rest of the nation. Third, giving this prominence to one particular language lends a powerful opportunity to the economic players in that language to gain national leadership. For example, the nation spends a huge amount to teach everyone Hindi. This is supported by a huge lobby of Hindi film producers, who stand to gain from the very grand market for their films and TV serials. Well, I sense a great cheating in this affair. Beyond all this, why should international English TV Channels take up the cause of spreading Hindi as a part of their activities?

Continuing on the Jallianwalabagh route

I know that I have digressed a lot. Now coming back to the Jallianwalabagh incident:

There is this very great missing on the part of the 'Indian' historians. That there was a civil rioting in the city and many persons had been assaulted. Even though the some of the initial targets would have been the White races, in a matter of hours, every person in the city would be in danger. Civil



Unmanagable people and reckless police

administration failed, abdicated powers and the Military took over. What is that supposed to mean?

Well, the British led British-Indian army killed people who showed no concern for a Military Act that was proclaimed. Who could be held responsible? Well, the exact responsibility should be placed on the leadership who wanted martyrs. Well, getting martyrs garners political mileage. Everyone in India knows that, and every political party yearns for martyrs. Actually when such a thing happens, wherein the common folk are misled to their death to gain political mileage for political leaders, it is only correct that the political leaders should be hanged. That would put a leash on such ambitions of political leaders.



It is a political strategy in India. Get the people to assemble. Prearrange some elements to indulge in some violence. The police will have to react. Sometimes, there would even be certain policemen with loyalty towards to the other side specifically instructed to target certain specifically selected people for killing.

In this video (www.youtube.com/watch?feature=player_embedded&v=ZvHe8cmkPHk), the reader may also take note of the difference in the looks and demeanour of the common man from that of the senior police official. The actual reason for this difference is the different layer of indicant codes that both of them exist in.

However, if Jallianwalabagh has to be discussed, then another very vibrant historical issue also should be discussed. Clement Atlee simply handed over the whole of the geographical area of British India to rank cheap politicians here, and handed over all the fantastic administrative and statutory setups and organisations, for them to make a mess of.

However, there were so many nationalities here in 'India' which couldn't be simply joined together. Being under the British is one thing, but then being **cloistered** to other local 'Indian' entities would be totally another proposition. For, 'Indians' define each other in various indicant code levels with scant



concern for whether it is demeaning or ennobling of others.

A Punjabi ambition

There was a very vibrant group in Punjab which stood against the idea of integrating with India. I do not know much about its origin or its long term aims. However, during my schooldays, I used to regularly see news items mentioning that so many weapons were found here and there in connection to this group. Looking back, from a retrospective position, it is possible that some of these news items could have been planted by the Indian government. For this is how, they go in for the kill. First plant stories and then enter.

However, it is possible that they were intent on some kind of armed struggle to escape Indian occupation of Punjab, or at least that would be their perspective. For, it is sort of certain that they were armed.

[Well, it must be admitted that Sikhs carry a marital tradition. Arms are part of their social

By the Indian Arms Act of 1878, the Indians were prohibited to possess any arms without license. Possession of arms by any Indian without license was treated as criminal offence. But this law was not applicable to the British in India. [In every way, a very sensible Act. Even now in India, it is not easy for private individuals to possess Arms. If people are given this right, Indian population would have gone down exponentially]



consciousness. Moreover, one of the grave grievances of the Indian historians was that the British tried to remove arms from the natives here, by the **Arms Act**].

Their headquarters was said to be in the Golden Temple, at Amritsar. All journalists and all outsiders were removed from the particular district where the



The realities of India

Golden Temple was situated. {There is a striking similarity in the way the Sri Lankan forces killed the Tamil population}. When everyone was thus removed, the Indian Army surrounded the place and a siege and attack that went on for days took place. One army officer in his youthful days did inform some of my college mates that their leader and his



followers negotiated surrender and came out. They were all tied up and then bayoneted to death by Indian lower-ranked soldiers. Well, along with action, there is another more terrible thing. Their revered leader would be addressed by the lower indicant words of *Thoo* and such things, by the lower level Indian soldiers, who are just like Indian domestic servants to their officers. It was mentioned that the order came from the top, not to take anyone alive. For, Indian leaders know that if the leader is taken alive, he has the potential of becoming another *Gandhi*. His speeches, words and verses can become folklore and part of legends. Only the British colonial officials would do the mistake of taking him into custody and give him a trial. Then he would make one or two slogan like word, like, “*Freedom is my birthright*” and that would remain in the people’s mind and textbooks. However a bayoneting and secret burial of his body parts would erase that possibility.

Incidentally, ‘*Freedom is my birthright*’ is a slogan attributed to Balgangadhar Tilak. It is taught in Indian history that he was an extremist leader who advocated violence against the British rule. Actually, the fact is that in later years, he was a British supporter. These things cannot be mentioned. For it would go deeply against governmental indoctrination. See this minor hint



in the words in Wikipedia: [When World War I started in August, Tilak cabled the King-Emperor in Britain of his support and turned his oratory to find new recruits for war efforts. He welcomed The Indian Councils Act, popularly known as Minto-Morley Reforms, which had been passed by British Parliament in May 1909, terming it as “a marked increase of confidence between the Rulers and the Ruled”].

See the conflict in these dialogues: 1. While in the prison he wrote the most-famous Gita Rahasya. 2. Tilak had mellowed after his release in June 1914, more because of the diabetes and hardship in Mandalay prison. [MY COMMENT: What kind of a hardship is there in a prison where he could read and write books? I do not think any prisoner in India (not British-India) can do these things]

There is this statement in another website: QUOTE: By the time Tilak completed his six year prison term, he was the unquestioned leader of the Indians - the uncrowned king. He was known as the Tilak Maharaj. END OF QUOTE

MY COMMENT: These types of claims are simply baseless imaginations. He was definitely not an uncrowned king of British-India. At best, a small number of his political followers would feel like that. Moreover, Muslims would have reason to



view him with consternation. For, his act of reviving Ganesh Puja in Maharashtra is seen by some as having deep communal implications. If one were to go through his later life, it is possible that he would be seen to have developed admiration for British rule. But it is not possible to say anything like this, for the ferocity of antipathy that can rise up. These ideas go directly against the indoctrination given out through school and college textbooks. Beyond all this, it is quite doubtful if the majority population of other states like Madras, Bengal, Kashmir etc. were aware of him]

Incidentally, Tilak's most prominent political activity was to defeat British-Indian government's aim to increase the Age of Consent of females from ten years to twelve years. This was the main item that led him to direct confrontation with Gopal Krishna Gokale who even went to England to help various British-Indian legislations. Ultimately the British-Indian government could pass the Act to increase the age of consent in the Bombay Presidency assembly.

{Well, it is quite curious. English nations used to use the method of arresting, and then putting the person on a lengthy trial. However as the US slowly started shedding its English image with many outsiders getting into policymaking, I was sure that



this stance would change. When Bin Laden's place was attacked, he was killed and not taken into custody. It is a sure sign that English nations are reacting to Asian and African social codes, as they increasingly engage with them in various activities. Killing without a proper trial used to be anathema from English nations, once. In Asian nations, it is the standard norm}.

I have no connection with Sikh nationalism. And I feel that they are also just like other Indians, seeing other Indians as repulsive. It would be in their feudal language. However, if Jallianwalabagh has to be discussed, then this more terrible suppression should also be discussed.

Digression

During the British rule time also, there was this issue connected to different 'Indians'. When the Indian Civil Service was opened to the Indian, it slowly started being dominated by the English educated or England returned 'Indians'. Most of them were not from the people of Punjab and other north-western areas. When people from south and east India were given powerful administrative posts in the north-western areas, it was resented by the people there. They found it hard to be subservient to people who they regarded as inferior. And in Indian languages, communication is definitely graded and they are



compelled to show servitude to an 'Indian' official. The British government had been aware of this issue, and there were a talk of introducing a reservation for people from these areas into the Indian Civil Service. For, they considered themselves as martial races and were not willing to be under the other people who they considered as sissies. However, before more discussions in this regard could be done, the 2nd world war came. After that, labour party won in England, and colonial areas were given up.

A feeble English understanding of this phenomenon can be seen in the story by Rudyard Kipling: **The Head of the District** END OF DIGRESSION

The argument would be that the people who were shot in Jallianwalabagh were not indulging in any violence. Well, if that be the case, the people in Golden Temple, who were surrounded by the Indian army, were also not indulging in any violence at that time. Actually, the day of attack was the day of an annual celebration of the birthday of Guru Arjun Singh. The Sikh nationals were only keeping themselves entrenched in their base area. However, there was the possibility that they would soon go in for violence. Or at least that was the government of India version. As per Indian government account only a few people died. However, the people's



version is that hundreds died. Would I believe what the government officials in India say? I wouldn't. Indian officials will tell lies to the citizens who are theoretically their masters. However such a claim that the people are their masters would only provoke uncontrollable bouts of boisterous laughter from them.

Indira Gandhi gave the order for the attack. But then, so many others in the higher echelons of power would have advised her. For, she has to hold on to power. After all she was a mere person of 'straw'. All administrative infrastructures she was in command of, were the creation of the English colonial officials. She was merely to stand on top and use them. Yet, for just doing that her party men would define her as great.

Quote from Wikipedia: Indira Gandhi first asked Lt. Gen. S. K. Sinha, then Vice-Chief of Indian Army and who was to succeed as the Army chief, to prepare a position paper for assault on the Golden Temple. Lt. Gen. Sinha advised against any such move, given its sacrilegious nature according to Sikh tradition. He suggested the government adopt an alternative solution. A controversial decision was made to replace him with General Arun Shridhar Vaidya as the Chief of the Indian army. General Vaidya, assisted by Lt. Gen. K



Sundarji as Vice-Chief, planned and coordinated Operation Blue Star.

Quote from Wikipedia: On 3 June, a 36-hour curfew was imposed on the state of Punjab with all methods of communication and public travel suspended. Electricity supplies were also interrupted, creating a total blackout and cutting off the state from the rest of India and the world. Complete censorship was enforced on the news media.

The Indian Army stormed the Golden Temple on the night of 5 June under the command of Kuldeep Singh Brar. The forces had full control of the Golden Temple by the morning of 7 June

Quote from Wikipedia: Before the attack by army a media blackout was imposed in Punjab. The Times reporter Michael Hamlyn reported that journalists were picked up from their hotels at 5 am in a military bus, taken to the adjoining border of the state of Haryana and “were abandoned there”. The main towns in Punjab were put under curfew, transportation was banned, news blackout was imposed and Punjab was “cut off from the outside world”. A group of journalists who later tried to drive into Punjab were stopped at the road block at Punjab border and were threatened to be shot if they proceeded. The Indian nationals who worked with the foreign media were also banned. The press



criticized these actions by Government as an “obvious attempt to attack the temple without the eyes of foreign press on them.” Associated Press reporter Brahma Chellaney, who managed to report on the operation, later faced police intimidation.Mr. Chellaney reported that “several” suspected Sikh militants had been shot with their hands tied.

Back again to Jallianwalabagh

All these things go in the case of Jallianwalabagh also. But not the removal of media, and tying up and shooting. The people in Jallianwalabagh were not violent. However, there was rioting in the city, and hooligans could have a field day. There was the duty of the government to enforce law and order. A military rule was proclaimed. The leaders of the people gave them a feeling that a military rule by the British was nothing, a mere child’s play. That feeling was corrected by the Ghurkha and Baluchi soldiers. They shot with a vengeance, with all the repulsion and grudge they bore on the people who lived south of their own native areas. The British were just mere pawns in the game of antipathies that existed in this geographical area for a long time.

Now, here one comes upon the question of why General Dyre is seen taking up the full responsibility for what happened. It is one of the follies of the English race. Naturally being a British though not



English, he also would be deeply affected by English mental standards. There is honour in accepting responsibility for one's action. Well, that could be good and true in English systems. However, over here in feudal language systems, one naturally does go beyond one's brief. Even British colonial officials did go beyond their brief many times. The indicant word codes do urge one to step beyond. For, there is the tug of 'respect' versus pejorative issue in everything that one does.

However, in the case of the 'Indian' soldiers of those times, even though they seemingly are under British command, they are all fully connected to their own native language codes and routes of command. For them the people who they are facing with the gun would be '*avan*' and '*aval*'. That naturally removes any qualms for shooting and also spurs them to shoot as if they are killing a mean being.

Beyond all this, it is seen from retrospect that the Jallianwalabagh shooting was not directed against the exact perpetrators of violence in the city. It was not the persons who indulged in violence, rioting, murder and looting that really got shot. But more or less innocent persons who did not fully understand the exact meaning of what proclamation of a Military Act meant. There are a few things that can be discussed in this regard. As to why the people



took it as a very silly thing. Second, why the local leaders did not bother to inform them that it was against the law to assemble in large numbers when such an Act was in proclamation. Third, why the Military leadership was duped to act against a non-violent gathering of people. That is who in the various arrays of 'native' officials gave dangerous and criminally wrong information and advices to the Military to go in for the offensive. For, it is quite clear that the British officials had to depend on local officials for all information, advices, policymaking as well as execution. It would be very intelligent to understand that the mutual animosities of the local social and official leadership also could be the greatest guilty factor.



CHAPTER SEVENTY FIVE

A digression and a detour

Creating statutory precedence where there is none

Now when speaking about law and order, there is this issue of creating precedence in a nation, where there was only a history of royal barbarity enforced on the people. The people know about this and maintain law and order, as per the statutes of caste customs. Even though in the page connected to *Jallianwalabagh*, the term 'India' is used, it would have been more intelligent to have used a more colloquial term. For, there was no sense of there being an 'India' at that time. Mob reactions were not connected to patriotism, but rather directly connected to their own small-time leaders and leadership. Even to mention the two small time leaders whose arrest created the unrest in that town, as 'Indian' leaders as done in Wikipedia is more or less imposing unacknowledged persons of unknown personal dispositions on the huge population of this geographical area. One was a Muslim and the extent to which he would have been an 'Indian' or Pakistani are certainly debatable. Apart from the question of how he could have been a leader of a person then living in Tamilnadu, Kerala,



Bengal, Orissa, Nagaland, Kashmir, the independent kingdom of Travancore etc.

A rank nonsensical Wikipedia page on the Supreme Court of India

<https://en.wikipedia.org/w/index.php?title=Supreme Court of India&oldid=538224559>

Now, look at this page on the Supreme Court of India in Wikipedia. By reading this article written by someone with useless calibre, one would get the feeling that the Supreme Court of India just suddenly manifested itself in India. The fact is that is that it is just a natural development of the Supreme Court setup by the English East India Company at Calcutta in the year 1773. This very fact shows the commitment of the East India Company to bring in a code of rules and laws. Instead, it could have simply imposed arbitrary rule, as in the case of 'Indian' rulers, with personal whims and fancies, caste-based-conventions and social status influencing the imposition of justice. This court was to bring for the first time the understanding that everyone was equal before the law.

How many persons can imagine the significance of this institution? In a land, wherein a majority of persons are considered a mere *excrement* by the higher classes, for the first time, an Judicial institution is proclaiming that even the persons who



Sir Elijah Impey by Johann Zoffany

are *stink* to their own upper class have the right to equal justice.

However this Supreme Court had one problem. People were not impressed by its credentials. The very tangible impression was that the higher 'Indian'

feudal classes who moved with a lot of adjutants had more power and prestige. As to the Supreme Court, all they saw was mere talk, and no power.

Sir Elijah Impey was the first Chief Justice in this Supreme Court. As ill-luck would have it, he was destined to be the judicial officer in the case known as the Nandakumar trial. It was a case of cheating. As per the English laws, it was an offence punishable with hanging. Now, when the accused was found guilty, the sentence of hanging was given. The sentence was seen as quite laughable by the native ruling classes of that area. For, the Supreme Court did not seem to be a serious entity.

However, the papers moved as per procedures and he was hanged. Only then did the people understand that the Supreme Court was not just another facade that was there in plenty in this geographical area. The current day respect for the



judicial decrees that is there in the Indian people can be traced to this incident. However, patriotic 'Indian' historians would naturally feel terrified that a native feudal class man was hanged. If it was a poor man of this area, they would have cared two-pence.

Since I have mentioned about the existence of many institutions in this geographical area which are mere facades, I need to mention this incident. They exist to swindle the people into false beliefs and securities.

It may be mentioned in passing that back home, Impey was punished for his seeming *highhandedness*.

A farce as a department

Near to the remote village where I am currently staying, there was a man who was a clerk in the Vigilance Department. The Vigilance Department has the job of catching government officials who take bribes and indulge in corrupt activities.

At that time I was involved in a manufacturing business. Seeing official corruption was an everyday event for me then. So I asked this clerk as to what usually happens, when someone comes with a complaint to them. He simply said that in some case, 'We inform the official concerned that there is a complaint and that he has to mend his



ways. If he continues with his habit, then we take action against him’

I persisted with the enquiry. ‘When you are going to conduct a raid or sending the layman with pre-marked currency notes, what actually happens?’ He said, ‘It is a very painful thing for us. For, he is also a government employee like us. We don’t like to make him lose his job. Sometimes someone in our office does send him a hint that he is going to be tricked into displaying his crime’.

Now, this was a fantastic admission. For, in each state in India, there is an immensity of officials in the Vigilance Department. However, corruption is an on-going thing. That means, these fellows in the vigilance department are just at best scarecrows. Not more effective.

It later came about that I became acquainted with an ‘officer’ in the state secretariat who worked in the Vigilance Department. When I asked her very frankly as to whether there actually are any real convictions in official corruption cases, she said that in the initial stage there are some convictions. But then when the case goes into appeal into higher courts, the person more or less goes scot free. He then comes back with claims to full pay arrears.



Well, the Supreme Court of Calcutta was not like the Vigilance Department of Kerala, but really meant business. And it brought in the rule of law in this geographical area, which now comprises of Pakistan, India and Bangladesh.

Before moving away from the Supreme Court of India, I need to mention this item. Even though the British administrators brought in modern jurisprudence, Courts, appeals, and various other things for inserting the concept of equality here, the 'Indian' side of the picture actually used this only as an appendage to bring in more inequality.

In the small towns and village of this nation, I was slightly aware of the concept of the advocate-clerk being a powerful 'respected' personality to the lower class of people. In my childhood, I couldn't really understand how this could be.

Later when I grew up, I became quite aware of the terrible side of Indian advocates. They functioned absolutely in the feudal language side. The seniors placed their juniors not in an English communication position, but forcibly brought in the vernacular to place their juniors as *Nee* and *Avan*. This made the senior advocate a sort of '*Gandhi*'. The social structure would then resemble the one that must have existed in *Sabarmathi* ashram. Then *Aap – thoo* link or the *Saar – nee* link.



This was extended to the advocate-clerks also.

Now, to the vast majority of deemed lower social class people, the senior advocate, the junior advocate as well as their clerks used the same kind of suppressive usages. However the lower classes are used to it. They either do not feel any discomfort in it, or else they simply bear it. However, I understood the impact only once when I was in a very strange position in the year 1992 and experienced it. It is a very powerful impact. For, there is not much one can do about it. At that time, I was in a very terrible financial condition, with a lot of family members playing truant on both sides, both pro and anti. The funny thing was that the seeming supportive side also did not want to see me use my full intellectual acumen, which they felt would supersede them. They were quite careful in introducing me as a subordinate person. In many ways, these supporters also are one's own enemies.

Now, when the advocate's junior uses lower indicant words based on negative introduction, one can't react. For they hold the route to deriving judicial support. So, the judiciary in fact acts as an appendage for them to subordinate other ordinary people. For, without this appendage, I do not think that any person would condone another youngster addressing him or her with a lower indicant. So, in

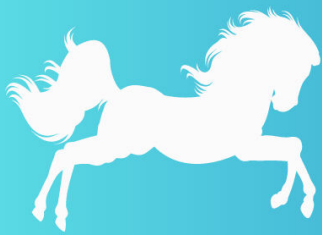


the ultimate count, the British-made Indian judiciary was like a garland in the monkey's hand, when it was run by 'Indians'.

As to my own experience at that time, it was a series of quite curious experiences, rich in the powerful inputs it gave me about the working of the Indian judiciary, and its charmless 'officers' (the advocates) of the Court. However, I can't go into those things here, for it may send the word count in this book spiralling high.

As to the incident in Jallianwalabagh, it brought in a feeling in the place that the British-Indian government meant business. No one could go for rioting and attacking people who were living peacefully in the town. The fact that it was innocent people who died has to be tied on the local native leadership, who more or less wanted martyrs for moving on the pathway of leadership.

When Indira Gandhi was killed by her Sikh bodyguards, there was rioting in Delhi against the Sikhs. Many Sikhs were killed, burnt alive, molested and raped. {Even a famous Hindi film star stood accused of urging the people to attack the Sikhs}. A part of the fury can be connected to an undercurrent of enmity and repulsion that the others have for Sikhs. This type of feelings are not visible outside, and cannot be seen through the skin



Sikh woman trying to save herself from Indian uniformed personnel

deep veneer of affability and ‘respect’ each group shows to the other in a perfunctory manner.

The Sikhs couldn’t believe that the Indian army and armed policemen were not using their weapons to protect them.

Well, the British officials were duty bound to protect the law and order of the city when rioting started way back in the 1919s. However, they had only the ‘Indian’ soldiers with them. Not the



Sikh man burnt alive



British army. If it was British soldiers that they had with them, they would have dealt with the issue at a different level. When one moves with people of dubious refinement, a part of the negativity diffuses into one.

*It must be mentioned here that even though the term '*Indian*' is used about the Ghurkha soldiers, they are not actually part of India. They belong by nativity to Nepal.

To satiate an itch

I remember an incident. My mother, after retirement, was approached by some young men to become the principal of a tutorial college in the village, which they had started. Later one of these young men joined the police as a constable. One day he came to our house after his training was over. When speaking of the various incidences in the training programme, he spoke of one urge. Everyone wanted to beat someone as part of the training. They said that their fingers were having a continuing itch for that, and it had to be satiated. They mentioned this to their trainer, a head constable. He told them to wait, as they couldn't catch any man they fancied, and bash him up.

During the election date, they were posted in an election booth in Cannanore district. During the election, one decrepit looking young man tried to



cast a fake vote and was caught. The head constable did a summery questioning of his credentials and antecedents, and assured himself that he could be beaten without anyone creating any issues. He was taken to their camp and then a few of the trainee constables were given the go to satiate their craving. They abused and beat him up soundly, amid his shocked remonstrance. The constable told us that it was a very thrilling incident, which gave them the full understanding of what they were capable of and could get away with.

When a seeming subordinate exhibit elevated qualities

Speaking about why Indira Gandhi suddenly went against the charismatic Sikh leader Binderenwala, there is this indicant code issue. That of a seeming subordinate seen rising up to a level of equality. This same thing had happened in the case of Prabhakaran, the LTTE leader, who was seen as a menial guy by Rajiv Gandhi. However when it transpired that Prabhakaran was a leader in his own right, in Indian languages, ego problems would arise. It is not something between Rajiv and Prabhakaran, but something between many other Indian senior officials and Prabharakan's stature. They see a seeming servant rising above them.



As to why the Sikhs wanted a separate nation, it is much connected to their own feeling of superiority over the rest of 'Indians' and possibly due to a

repulsion for being classified as 'Indians'. Even the British were aware of this feeling of superiority complex among the Sikhs. However, the same



superiority complex is there in all sections of the peoples of 'India'. And the same repulsion

for other 'Indians'.

What does the nutty leadership of the British Labour Party know about all these things?

Above video

https://www.youtube.com/watch?feature=player_embedded&v=Xj619XoWdM is found removed.

Giving value to dirt level education



Now let me move to where I commenced from. The small boy asking me: '*Ninte nayikku matrame pokandu?*'

There are powerful provocations in feudal language codes of which native English speakers do not know anything about. Their psychologists and psychiatrists have no information, due to a very arrogant stance that all information should come out through pathways inside their insipid textbooks. Modern academicians are leading English nations to the path of sure desolation and misery, and also ignominy.

It is true that the local children who spoke only Malayalam would feel the presence of English speaking children in the vicinity either as a factor of curiosity or an issue of irritation. The irritation springs from the fact that the English speaking children would be seen to be having some level of lesser fetters on them, in terms of communication among themselves and with others who speak to them in English. Looks also would be different.

Some elders or teachers might instigate them to speak ill of the English speaking children on our side. For example, when Ashwina and N & S were jogging in the nearby school compound, I did see some small children sitting on the neighbouring house compound wall. They would start making catcalls and jeering sounds at them. Their parents or some



other elders would also be there with them. They wouldn't try to stop the disturbance. However what they spoke Ashwina couldn't understand, and they could feel it. However, 'S' knew Malayalam and could be affected fast. But then she would choose to ignore the comments. Then they would call her '*Mole*' which literally means '*child*'. It can have a demeaning effect in the context. For small children are using that word to distress her.

It is here that the contents move to education and teachers. Most of the teachers, not all, in India are of abysmal quality from an English perspective. I cannot speak about education here, for I have already dealt with the theme in another book. The teacher class does not know English. And even if they do know English, they would not dispense with the diabolic rights and power that they can derive from addressing and referring to their students in the lower indicant words in Malayalam (or in any other 'Indian' language). By this system of communication, they create the same multiple personality individuality in their students. Even though the children learn arithmetic, physics, chemistry, biology and much else, they still remain the same persons with regard to social communication quality. They retain the traditional capacity to *stinking-dirtify* and to ennoble others by simply varying the indicant codes.



These students do have facial expression and social attitudes quite different from a student who is brought up in perfect English. However a definite change can be seen among them as they grow up in different social statures, different professional levels and financial acumen. However, the real refinement that an English education could give them is not there. Or at least it is limited to students who get good English education. Here again, I speak about the refinement and not job wise or financial success.

In spite of the low quality education rendered to the masses, the local politicians and bureaucrats do add value to this education by another sly method. First they have lowered the standards of the qualifying tests of a government official's job. English is not required. Mere ticking of one-word questions that do not in any way evaluate the superior mental calibre of a person is the qualifying tests.

Second they have made this education of up to 12 standard or equivalent as the minimum qualification for even a clerk's job. So that a small percentage of the lowly educated persons do get government jobs. Government jobs are like divine benedictions in India. Everything becomes like a king's living standard. Even the peon in the government office is treated like a king by the people at his level. For, so



much is the daily earning and social security attached to even a minor government job.

So people are forced to send their children to this low quality educational system. For that is the only way to get a government job. Yet, only a very miniscule percentage of the students get government jobs. Others simply see their 20 years of education as a wasted effort with no meaningful knowledge, skill or information in their heads. However, some of them do a three months computer course in C++ or something similar, and arrive in English nations as computer programmers. Wherein they initially seem to be lowly paid labourers over there, and fabulously rich individuals back home. Later they become CEOs of their own software companies with headquarters in the US.

The low quality of these so-employed government employees is connected to the fact that they are weak in English and do not function in an English ambience. They react to the layman exactly in the codes of 'Indian' feudal languages. The power to block, negate, refuse, deny and such things is a power that is seen as of higher indicant value. It is basically a person's negative mentality that gives power here. At the same time, if the person does everything fast, the event loses its value. People will not extend '*respect*' to the persons who are very amiable. However to the person who can block and



disturb them, they are very coy and ‘respectful’. This ‘respect’ has to be understood as higher indicant words of addressing and referring. The very act of sending a person back or refusing him some paper, gives a real thrill of power in feudal languages. It is mentionable. The power! A person who can do this is a higher individual. A person who does the work fast, is a lower individual.

The English-speaking officer class of bygone days

It is here that I would like to bring back my memories of the English-speaking officer-class that I had seen in my childhood days. They were a quality apart. They took pride in getting things done. To be unable to do a thing, to have to refuse a layman’s request, to have to send him back etc. were seen as inefficiency on their part. Moreover, since they could speak to their colleagues, superiors and subordinates in English, there was no block to communicating with them to get things done. This is essentially a very solid proof of what English can do positively. And what feudal languages can do negatively.

There is this issue with low quality persons arriving on jobs that require higher quality persons. Lower quality persons are feudal and use pejorative words to persons who they perceive as low class. Moreover, their very demeanour demands ‘respect’ at a higher level. They do not know English.



Different quality people, different quality effects

I remember this very illustrative incident. I was sitting inside a BPO Call Centre in MindSpace in Bombay. MindSpace is a fabulous place near Andheri in Bombay, where a lot of British and American based Call Centres are functioning. By infrastructural quality standards and personnel quality standards, many of the English Call Centres there can be said to be par excellence. Very good English communication standards are maintained.

When I was sitting there, a recruitment process was going on. Persons who were of excellent quality in spoken English were arriving. There was an elegant lady manning the reception counter. She addressed the arriving persons in a very friendly manner, and they also spoke back to her in the same vein. More or less in a very affable manner, totally devoid of any feudal '*respect*' words like *Maadam* etc.

Suddenly this lady in the counter went inside for some purpose. For some time, there was no one manning the counter. Seeing the persons waiting listlessly, a security female went behind the counter. Her very looks and facial demeanour was quite of the vernacular speaking type. She was not a bad person or anything like that. However, she had the typical vernacular speaking looks. Now the



whole ambience changed. Persons arriving at the counter were very clearly audible addressing her as *Maadam* in a most hushed and respectful manner. The earlier ambience of easy cordiality was lost, and a new mood had arrived in the counter area.

The catch in the situation

Now this is the same issue that has happened to the 'Indian' bureaucracy that the British had created in 'India'. They had created an officialdom that has to be manned by persons who are good in English. However, after the formation of India, this wonderful creation was handed over to the control and maintenance of persons who should have been nothing more than security staff and something similar. Every behaviour and attitude and personnel looks are of that standard now. Now, who suffers? Well, ultimately it is the people. However, they do not understand this. For, they are maintained at a low level by current day education. So, if recruitment standards go up, they will not be able to become a government employee. In the new ambience, wherein feudal language speakers man the offices, a government job is everything. Without a government job, people are just *excrement* in front of the government officials.

So it is a Catch 22 situation. Yet, the fact remains that only a very percentage of the population get



government jobs. The others silently suffer the terrible attitude of the government staff. However, there is this thing to be mentioned. With the computerisation of much government paperwork, the tedium of dealing with government officials has come down for the ordinary persons. Yet, the troubling possibilities are always there. For, the feeling that the public servant is a public master is what the government officials radiate.

The fact is like what happened in the MindSpace BPO centre. Even though the arriving persons are good in English refinement, do radiate that personality and can communicate with an easy affableness, the other side, the security staff donning the front office counter, is unable to react at that level. So, since she is in the dominant position, it is her standards that come into position. She sets the ambience and the work structure in the area.

The same way, in an Indian government office, even when people arrive with quaint refinement, the low-class official cannot react at that level. All he or she is bothered about is a mental competition. To see that the layman who arrives shows obsequious respect. Nothing else matters. It is in this achievement that he or she will find satiation. Doing a good job and such things have no relevance in this terrible preoccupation with getting respect.



I can only say that the *God save the English nations* where such persons from feudal language nations arrive and get into positions of authority. It will be like the Indian security female sitting at the front office counter.



CHAPTER SEVENTY SIX

Teaching Hindi in Australia

Today I read on the Internet that the Australian government is introducing Hindi as a language of study in Australia. Well, I can only say that the nation is terribly infiltrated to the level that even policymaking has been affected. On one of their websites, they show Asian kids with remarkable personality features. Well, this is actually the effect of egalitarian English on Asian kids. And of being positioned on the egalitarian heights of an English nation.

However, the reverse is quite of abominable possibilities. That of kids of native-English speaking quality learning Hindi and other feudal tongues. The very addressing of these kids as *Nee* or *Thu*, and referring to them as *Avan/Aval* and USS has *stinking-dirtifying* codes. In the small ambience of a class room the full effect of these codes wouldn't be clearly understood. For when the codes go and diffuse into the wider social arena slowly it would affect the social quality. The social system would spilt in a very dynamic manner. For, the split would go on shifting from location to location and from one section of population to another. For, there is always the other software of English to bring in a rejoining of the ruptured fabric. However, mutual



hatred, jealousies, treacheries and much else which are of a quality quite unknown till now will enter into the social scene.

There was once a French female who had come to a particular beach area in Kerala, which was a tourist spot. She started living with a young fisherman, who was naturally considered as a lower class by the local educated class in the nearby city. However she did not seem to mind or understand the perspective from outside. She learnt to speak in Malayalam to some level of proficiency. However, the feudal indicant codes were not quite taken care of by her. I remember one of my companions saying that she did come and speak to him, addressing him as *Nee*. She would address the young fisherman also as *Nee*. It was reported that later on the two of them would go in for terrible verbal fights. It is possible, for as she became more and more local with the learning of Malayalam, she was literally to behave like a Malayalam speaking female in a Malayalam speaking society. There the discord could begin.

Now coming back to the Australian kids learning Hindi, they would not just be learning Hindi, they would be transforming into *Hindiwalas*. The same codes would work in them. They would be placed on a historically momentous negativity. For, even when the British ruled 'India' for around 150 years, they



were very rarely on the lower side of the language codes. For their children couldn't understand Indian languages. However, this fantastic fortification is going to be pulled down. Even a small-time Indian servant who is literally kept as a dog by his or her Indian master can position the Australian kid in a position of stink. The same way the Indian policemen position the common man, when he or she is accosted by them. There is extension of this issue in Australia. There will naturally be policemen with Indian nativity who know Indian vernacular. They can literally spoil the stature of the native-English kid who has studied Hindi by a single change of indicant word. The child may react. This would be treated as a racist issue, and he or she might be taken for some counselling. Again there would be persons of Indian nativity as psychological councillors. They would again come up with some terrible definition to define the reaction of the kid. It is going to be sorry times for the native-English kids, if this nonsense is continued.

Now, about giving legitimacy to feudal languages into Australia. It can create persons like Gandhi right inside the nation. Basically the creation of Gandhi and similar persons are connected to the pyramid like formation of respect codes, all pointing to a single person on top. Now, when a lot of Hindi-speaking persons arrive in Australia, it is natural that



there will be some issue in which some Hindi man would take up the leadership of the outsiders. In feudal languages, what builds the power of this person is the huge line-up of followers who naturally fall in line when the language codes are disseminated through media and textbooks. Then the next act he would be doing as his Unique Selling Point is to declaim some vague and impractical contention connected to some equally vague 'Indian' heritage. Since his followership would go beyond the natural boundaries of the Australian nation, his personal prominence would rise much above all Australian native-English leaders. For, they do not enjoy the advantage of a feudal language, with higher indicant codes promoting them. He would overtake them. In short, the feudal speakers would literally takeover the land. For, the native-English would be tormented with so many negative stories of them bullying everyone all around the world.

Beyond that when native-English speaking people speak Hindi, they change into *Hindiwala*, in its complete connotation. It is like a man changing into an animal when he speaks an animal language. When Hindi-speakers speak English, they do change into English speakers. But the fact is that a native-Hindi speaker is as different from a native-English



speaker as much as a mongoose is different from a cat.



Varuna before Indian feudal language environment could affect her

It would affect the personality and mental stature of the Australian kids, in the parameters of their mental calibre. For instance, when Varuna was young, she had absolutely no idea about the various refrains naturally encoded in Malayalam speech. She lived in a communication system of perfect English. The only films that she had seen were English, and so the Malayalam obsequious versus arrogance communication codes was unknown to her. She used to address every person with a Mr. or Mrs. prefixed, if they were seniors. Only once did I noticed anyone getting distressed by this, for it was perfectly clear from her demeanour that she did not know Malayalam. In the only instance that I felt another person distressed was when another man, a sort of conceited idiot stood by and started glancing at the other man in a manner of provoking his consternation.

However, when Varuna was forced to join a local English Medium school at class five, she



immediately understood that there was some problem with addressing any elder person, including a teacher with a Mr. or Mrs. prefixed to his or her name.

Actually I had mentioned this effect in my book of 1989 as the *Yellow Streak* effect [**Check:** March of the Evil Empires; English versus the feudal languages]. This term was once widely used to denote White (meaning English) persons with some Asian streak of inferiority complex in them. However, this is quite an issue of very wide discussion parameters. I can't go into everything here now. But then, I can say that there is also another opposite effect in persons who came up the feudal language route and then learned English. They would use Mr. and Mrs. in a manner of displaying a higher stature, which is not what this usage usually denotes in English. In English, this usage is just a minimum term for polite addressing of persons with whom one's relationship is only formal.

I need to give another illustration also. There were quite a few persons who wanted to degrade Varuna's and Ashwina's personality, by using the lower indicant words of *Nee*, *Aval* etc. However, there was no means to pierce the shield of no-knowing of Malayalam. So these words had no effect. In fact, there were concerted efforts to teach



them Malayalam in order to make them understand and feel the grave negative effects of these words. Without this understanding, there was no means to inform them that they were of a lower order by any scale.

This was a very great mental stamina to the various English families who lived in 'India' in the British colonial times. Their children could remain at par or at a senior stature compared to the various feudal language persons of India. However some of them learnt the local vernaculars through their native 'Indian' servants. This was to affect their personality. For, the servant could very easily arrive above them and degrade them by the use of a *Thu* or a *Nee*, right in front of other 'Indians. Once the language is learnt, there is no way to escape the effect.

When English youngsters arrive in India, they can maintain their superiority over a negative social condition, by not comprehending the colossal pulling down efforts from the Indian side. For example, they go to an Indian police station. Naturally, if they know Hindi, Tamil or Malayalam, they are just *excrement* to the local policeman. They would treat them with the same lower level words they use to the local Indians.

In any and every conversation with any Indian, the Indian side would opt for the Hindi conversation,



wherein they would be on the heights and the English kids on the *stink* side. It would be the end of all decent interaction. In fact, either the Australian kids would go down or they would gather to fight back, which again can only bring in a definition of false racial superiority complex. However, the codes involved would of deeper inputs than mere skin colour.

I do remember a slight allusion to this mental terror, in a book called *The Shadow of the Moon*, written by Kaye. I read it some thirty years back. In that book, the English female who has come to 'India', in the period around 1859, had been born in 'India', and brought up in the care of 'Indian' servants. She could understand and converse in Hindi. She would experience a strange overwhelming power seizing her in 'India', which was definitely suppressive. Even though the fact that the knowing of Hindi was not mentioned in the book, I couldn't immediately sense it. However, in many ways that book also had false understandings about what was good and what was bad for 'India'. That book was for promoting the higher classes of India, including the native rajas and other powerful entities. That was not what 'India' really wanted, but the real destruction of these entities. This was what East India Company did. For this, they received much



adoration and love from the native lower class population.

Actually this issue may be seen in a better manner through this input. I have heard that Arabian horses of fabulous quality show a marked lessening of quality within one or two generations, when they are in 'India'. Actually I did trace the reason for this to their being under the 'Indian' servants who are themselves kept in the lower indicant words by their 'Indian' masters. These servants themselves use the lower indicant words on the horses. It is degrading. I have seen the dog in my family house, which is communicated to in English. However, when lower level servants and other workers come, they use the words *Nee, Eda* etc. to the dog. A marked change in their behaviour is there as they can dominate the dog in a beastly manner. The dog does feel it.

I remember one old person mentioning this about the few Englishmen who were residing in Tellicherry in the British period of rule. When the British rule was annulled by Clement Atlee, and they were forced to leave all their possessions in India to whoever they could give it, they left leaving almost everything to their Indian wives and children. What they couldn't was taken over by their servants in pose of occupying a no-man's land. Or by anyone who could lay his hands on them. Yet, the Englishmen did not leave their



beloved dogs to the care of their Indian kinfolk or their servants. They shot them dead. For, they knew the terrible diabolic personality degradation that would come upon their dogs when the dogs are allowed to exist on the pejorative part of the Indian vernaculars by persons of low stature.

Apart from all this would be issues connected to opening up the insides of the Australian economy for raiding by the Hindi business moguls. It can be illustrated through these inputs: When the current nation of India was formed in 1947, Hindi was a more or less language of much subordinated people, with literates only around 20%. At the same time, the literacy percentage in some other languages in the Sub-Continent was very much higher. However, Hindi was understood by a large number of people in the north Indian areas. Now this gave the advantage to the Hindi-speaking political leaders. However, the political leaders in other languages had only a popularity canvas limited to their own linguistic sections. By making the people of Australia learn Hindi, what is being done is to enable the Hindi-leadership to bring the Australian people there under their sway. Or at least to bring in division over the people. Or to be able to influence their minds from afar.

This is precisely one of the reasons why English is being barred from the learning of the major peoples



of India. For, they would grow beyond the leadership command of local political and social leaders. However, English does not really contain codes of command and control as is there in feudal languages. The moment Hindi is understood by an Australian kid, he or she comes under a very eerie command structure, through the particulars of the indicant word issues. The lower words on the side of the Australian kids and the higher words on the Hindi native speakers can position the former in tight containers of command and regimentation, and also dirt. This is exactly what held the major people of the Hindi hinterlands, in a mood loyal subjugation over the centuries. They learn to enjoy their degradation as they get a mood to bask in the cosy feel of devotion and locality to people who hold them in positions of atrophy.

Apart from this, there is the wider economic issue. When Hindi was made the primary nation language of India, overriding the claims of over more than 25 other equally powerful languages, it was to give a tremendous boost to the Hindi film industry. Hindi films could be shown all over the nation. To boost this capacity, a millions of rupees were spent by the Indian government to teach Hindi all over the nation. This investment by the Indian government was reaped as solid profits by the Bombay Film Industry. Now, when the Australian government is



doing the same thing, it is not only foolishness, but rank anti-national endeavours. The same in tone and content as that happened when foolish American leaders gave the right to Japanese private firms to operate inside the US.

However, Japan is a miniscule nation with very limited population. India is huge in size and population. Numerically, Australian native English speakers can be literally wiped off the nation. For, a very dangerous machinery is running the nation. This machinery is the so-called 'democracy'. Democracy is the most dangerous political machinery currently facing the native-English speakers. For, it is a machine that can allow *quality* to be totally compromised by the claims of *quantity*.

Going on the road of democracy, another thought comes into my mind. It is the ability of English politicians to speak with the people. Speaking to the people is not an easy thing in feudal language systems, unless one is in particular route of command and loyalty. For example, a politician can speak to his own followers. They would use words of 'respect' to him. However, if he were to speak to a group of people who are not his loyal followers, there is the uneasy issue of what level of indicant words they would choose to define the communication. This is an issue that actually send the terror in every man,



who is a public employee. If the people use 'respectful' words, it is a comfortable situation. Otherwise it is real horror.

Now in English countries, there is no issue of an option of indicant words. Their primary education teaches them to address formally with a Mr., Mrs. or Miss. All words such as You, He, She, Her, Hers, His, Him etc. remain the same. However, in feudal languages, the primary education teaches the child to use higher indicant words to those whom they respect or feel fear for. If they do not respect, or feel fear for the political leader, then he can be addressed with the lowest indicant words, and referred to thus. In Malayalam, this would translate as addressing the political leader as *Nee*, *Eda*, *Edi* etc. and referring to him or her as *Avan*, *Aval* and its connected forms.

The quality of an English politician or official is connected to the fact that he or she is the leader or official of an English speaking population. The negative qualities mentioned about feudal language nation leaders are actually connected to their being leaders of a very shifty-minded population. The fact can be that actually the person could even be of better calibre and mental stamina than the English leader. But then he has to deal with a very diabolic communication code from the population.



When the Australian kids learn Hindi, the leadership of this nation changes from a leadership of an English speaking population to that of a leadership of a very shifty-mood people.

I remember a situation when Ashwina used to come for training senior-aged females to speak in English. She was pretty young, around five to seven years old at that time. Many of the females would treat her just as they would treat any other vernacular speaking kid. The very glancing and way of talk would be as of entertaining a sissy, and to extract their own entertainment through buffoonery. Ashwina would then become quite disturbed with the strange communication standards, and refuse to go their presence in the next class. However, I would then very powerfully introduce her and stress that she is there to improve their English. They were to communicate to her in a very elegant manner. In most cases, it has worked. However, still at times, when playing indoor games like Monopoly etc., once they get to learn the intricacies of the games, there were occasions when they would change their stance again to tormenting tones. My presence would be required to change their stance. I can tell them correctly as to what is the exact mistake in their communication, glancing tones, words, and the emphases, that is disturbing and quite at variance from English. This is so,



because I am a researcher on these things and do know exactly where the negative codes are in existence in the feudal vernaculars. . However, in the case of the Australian educators, they do not know anything about the Hindi language codes. They are literally allowing terrible language and cultural codes to prey upon native-English speaking kids.

I need to mention one incidence from my own life which might be illustrative here. Many years ago, just after my mother had retired as the Inspector General of Registration, I went to her office. The year was 1982. I was a very young boy of around 18. Young and very soft looking. I had come to talk to one of the senior aged clerks in the office, about something my mother had told me to speak about. After speaking to him, as I stood waiting for him to do something, a new peon of around 25 years in age, (presumably from Malabar nativity) came near me, in the pose of a cock cornering a hen. He came near me as spoke thus: *Inte perentha?* In English, the words can be translated only thus: What is your name? However, in the Malayalam, the words are quite powerful in that the word *Inte* had been used on me. It was the lowest of indicant words for You. As a software code, it can be said that this word was to position me quite far below him, a peon in the office. It was a very perilous situation for me. For, I



was not really used to this type of positioning, and that too by a peon in the office, especially when I was the son of the senior most official in the department.

However, the other senior aged clerk came back, called the peon and very powerfully told him, that the word *Inte* should not be used on the son of the Inspector General.

In this incident, there is a great insight for the people of Australia. When the outsiders come and start teaching Hindi and other Asian languages, what is being done is to position the Australian, native-English speaking kids at the level of the *Inte* (lowest You). When this word was used on me, there was a clerk to admonish the peon. However, when this word is being used on the Australian kids, there will be no one to caution the wily teachers against doing this. That is where the sly mechanism will work stealthily without detection.

I have already mentioned Varuna not feeling anything grandeur in a vernacular film star when he came for a function to her school. For, she never watched Malayalam films. Now, there is another thing that needs to be stressed. Indian vernacular films can be quite interesting if one can understand them. For instance, Malayalam films are made with very diligent care to make them quite entertaining.



To a limited extent, this effect is connected to what is mentioned as Star Value in the film industry. Each famous film star has a particular star value. When that person acts in a film, even as a poor man or as any enfeebled person, it is not that character's value that is being evaluated by the spectators. For instance, if a superstar is seen being beaten by the police, the amount of anger that develops in the spectator is quite phenomenal. However, if the same scene is enacted fantastically by an unknown actor, it is quite difficult to activate the same amount of emotional distress. For, in the first case, the spectators identify that beating with beating that popular idol. These types of exact emotional triggers are not there in English.

Now going beyond this, if one were to observe Malayalam films from my level of observation, it would be seen that they are actually showing a very despicable stature of the Malayalee folks. Their social terrors, their repulsion for certain levels of persons and much else. The theme of constant pricking of another person's individuality is an omnipresent scene in the films. Laughter is extracted out of showing others in discomfiture, embarrassment and humiliation, from the perspective of lower indicant codes. If one were to see these things, automatically one gets mentally programmed to enact it in one's own life. Quality of



interaction would go down. Moreover, there is another theme that is continually shown in the films. That of the repulsive level of subordination to officialdom, including the police. Such kinds of films should not be made understandable to the Australian kids. Films are educators. Hindi and other feudal language films will give negative social behaviour training. Within a matter of 20 years, Australia will start showing the filthy sides of Indian social communication.

Apart from what has been described in the above paragraph, there are other frill elements of quite powerful inputs. A lot of Hindi teachers would enter the nation. Their spouses would follow. Then would come the rapid multiplication of the children, as they go forth procreating in a manner that would be quite bewildering. For, in feudal languages, someone beneath on whom one can heap the lower indicant words is a great prop of leadership. It is another kind of democracy, wherein the more people you have under you at that level, the more is the leadership one would come to feel and enjoy.

Initially, the general feeling would be that of a very nice, helping natured, obliging group of people. For, the feudal language speakers would stand on the lower levels of obligation. Yet, the moment they feel that they are comfortably entrenched, then there would come about an 1800 reversal of



attitude. This happens when the ticking timer informs them to move into the other end of the indicant codes.

The teaching class would bring in a culture of *guru-shikya* relationship, of the teacher necessarily to be treated with deference. There would be no concept that the student also has claims to respect. For such codes are not there in Hindi. Within a few decades, the other teachers would be able to sense that the Hindi teachers do have an uncanny kind of diabolic power over the students, which would be quite un-understandable. Most of them would have a sort of *holier-than-thou* Gandhi and *Mahatma*-model personality.

The deceptive bits of solitary inputs

It would be quite intelligent to go into the factor that made the political leadership think that the local students are at a disadvantage if they do not know Asian languages. This really comes from seeing feudal language people in Australia being in possession of an uncanny power and knowledge due to their knowledge of feudal languages. Yet, the real factor is not this, but that part is missed out in the understanding. The feudal language speakers have been given a powerful platform to exist inside the English social system, from where they can use their diabolic communication skill to degrade and overtake the local populace. Now, the actual



manner to deal with this issue is to remove them from this platform. However, because democracy is the machinery that runs Australia, it is going to be quite difficult. For, democracy is a very dangerous machine of war whose munitions consists of people number. All the outsider has to do is to add to fodder to this munitions. That is, procreate rapidly. The nation stands overrun and conquered.

If feudal languages are made part of the national educational curriculum, a factor of economic and national takeover is in the offing. For, a huge amount of money would also move from the national exchequer to competing nations. Beyond all this, the national control shall fall into people in distant nations. For, feudal languages do contain the codes of military-type control and discipline. Persons who stand in certain pivotal positions in the language codes, can control the speakers to do their biddings.

Any intelligent man can understand that Indians are ready to run out of India to any English nation that opens its door to them. These people show grandeur in an English ambience. However, the same is not the case when they or the Australians get



Scarlett Keeling



embedded in Indian social ambience. For, it is a totally different world, with different positioning. A few in the level of gold and the rest in the level of filth. What is required is to bring in positivity of English to India and not the negativity of a feudal language into Australia.

When native-English speakers arrive in India, they do not understand that there is another indicant word level that is in existence in India. They only get to feel the *brahmancial* levels of indicant codes and fall in love with the place. Yet, there are a lot of native-Indians who do exist at the lower indicant word level, where life is not cosy or delightful. This bit of experience comes only when one is fully entrapped in a feudal language social system. See this bit of information on Wiki Leaks on what happened in the case of the British girl who was killed on the Goan beach. In all police records, written in the local vernacular, she would be maintained at that lowest indicant level. Yet, even her mother would not get a clue of this satanic description given to her. For, she would still be in the dark as she goes on claiming, the people here are sweet.

The negative physical and mental effect

Even though I have experimented and made deep observations on what would happen to a person's mental and physical features when he or she is



allowed to live in an English ambience, I do not have a complete example of what would happen to native-English persons when they are brought up in the lower strata of a feudal language.

However, I have seen the terrible distortion happen in Anglo-Indians. When the English rule was in force in India, and English was given its due prominence, these persons did display the refined soft features that English can lend. However, I have seen same group go into terribly negative features, when they were pulled down to the lower pejorative part of the Indian vernaculars. Moreover, there is this observation that I had made in persons who had one parent English and the other a Malayalam speaking person. The children lived in Kerala and spoke Malayalam, with all the mental inhibitions and physical transformations that Malayalam can lend. Despite their very clear English link, the Malayalam features were quite visible.

At the same time, I have seen quite lower class parents' Indians children looking remarkably different to the point of being identified as the citizens of some English nations, when they brought up in a totally English atmosphere in Dubai. They did not know Malayalam.

However, what would be the exact change an English man would suffer if he were to be made to live in India in the lower, pejorative word code



section of the Indian vernaculars? This is a thing that I never desired to see, but then I did know that there would be at least a few examples of this happening. Very coincidently, I came upon this piece of information on the Wikipedia:

The story of James Scurry

James Scurry was an Englishman who was made a servant by Sultan Tipu (Tipu Suthaan) after being



These are the 'free' people of South-Asia, under their master-class

captured alive by the French forces and handed over to the '*Indian*' king. He lived in the domain of that ruler for around 10 years. He learned the native language and bore the full brunt of the lower indicant words. See this quote from Wikipedia page on him:

After the 10 years captivity ended, James Scurry recounted that he had forgotten how to sit in a chair and use a knife and fork. His English was



broken and stilted, having lost all his vernacular idiom. His skin had darkened to the ‘swarthy complexion of negroes’, and moreover, he had developed an aversion to wearing European clothes.

See this image of him done many years after his release from servitude.



Compare it with the images of black people who had been slaves of White English speakers (not native English) in the US. The blacks improved, in almost all aspect. Only the legal tag of ‘*slave*’ was the negative part on them. In fact, slavery in an English ambience is not slavery. For, the English folks do not know how to enslave a person



without shackles. Feudal language speakers can do it without chains and shackles. Lower indicant code words can powerfully hammer a person down to mentally accepting much worse than slavery.



I am forced to post my own daughter Varuna's

images here. She lived in an Indian feudal vernacular society, but quite apart from the native language. She comes from a lower caste genetic pool. No feudal codes were allowed to impinge on her mind. Yet, when she was forcefully made to join an English medium local school, there was personality lowering in her. She has refused to learn the local vernaculars. In the earlier years of her life, she lived in a household of great financial weakness, due to my own stance to keep apart from the local social communication. Yet, even without knowing the local vernacular, it has been



my observation that she stood above many persons in terms of calibre, skills and intellectual capacity. For more, read this:



A very negative social panorama in the offing

Apart from this, there is the issue of what would be the social view of Australian native-English kids who learn Hindi. The fact is that their mental visualisation would be a rapid expansion of the planar nature of an English society into a very wide-breadth-3 dimensional spectrum of social arrangement. Persons would get thrown into different locations in the virtual arena by the indicant codes. Persons of professions, age, positions etc. which are defined as lower in Hindi indicant codes would get moved to a lower location. Those seen as superior would move to a higher location. Yet, none of the persons would in a plane like arrangement. The various entities would simply move in various directions, filling a 3-dimensional void. Yet, this would be a very dynamic arrangement. Each person who speaks Hindi would go on changing their location as per their own visualisation and defining indicant words.

The Hindi teacher would stand in a very villainous position in this endeavour. Yet, they would not be villains, bad characters, ill-mannered or even with satanic dispositions. The evil would be the doing of their language software. Yet, there is this thing to be powerfully mentioned. They, who would be splitting the social order into an array of inequalities, would be quite stubborn about their own right to



'equality'. Any action to them that seem to them as not equal to a native-English speakers' or any decorum that does not give them the best seats would be taken very offensively. The racial discrimination card would come in very handy for them.

I was trying to get a correct historical example of this phenomenon. Suddenly this historical incident came into my view. It is about a clerk from British-India being posted as a servant for Queen Victoria. Now what happens? Well an Indian servant of Queen Victoria is one of the highest honoured dignitaries of his own native land among his own village or town people. I have seen a small-time young man getting a British citizenship from a local village through the fact that his father had been in Britain for many years. When he came back to the village, he is a guest of honour some of the village public functions.

Also, when my mother was working as the Inspector General of Registration many years ago, I noticed a very vibrant thing. The IG's peon and driver were having a higher mental and social stature among their own level of people. For, they were the persons who had direct contact to the IG. For others, this connection was cordoned off by several layers of hierarchy. Even many 'officers'



of the department did not have this level of proximity.

This servant of Queen Victoria might be a good man with a lot of intellect or it might be the reverse. However, the fact that he went to the extent of teaching Hindi to her bespeaks of a very dangerous mindset. For, he would be sowing the seeds of social splintering codes right inside the Queen's household. Many others who bear the duty of upholding the various decorum would find their stances quite ludicrous and cocky in the view from a very different perspective code. See this quote from Wikipedia:

QUOTE: Karim's swift rise began to create jealousy and discontent among the members of the Royal Household, who would normally never mingle socially with '*Indians*' below the rank of prince. The Queen expected them to welcome Karim, an Indian of ordinary origin, into their midst; they were not willing to do so. Karim, for his part, expected to be treated as an equal. When Albert Edward, Prince of Wales (later Edward VII), hosted an entertainment for the Queen at his home in Sandringham on 26 April 1889, Karim found he had been allocated a seat with the servants. Feeling insulted, he retired to his room. The Queen took his part, stating that he should have been seated among the Household. When



the Queen attended the Braemar Games in 1890, her son Prince Arthur, Duke of Connaught and Strathearn, approached the Queen's private secretary Sir Henry Ponsonby in outrage after he saw the Munshi among the gentry. Ponsonby suggested that as it was "by the Queen's order", the Duke should approach the Queen about it. "This entirely shut him up", noted Ponsonby.

Victoria biographer Carolly Erickson described the situation:

The rapid advancement and personal arrogance of the Munshi would inevitably have led to his unpopularity, but the fact of his race made all emotions run hotter against him. Racism was a scourge of the age; it went hand in hand with belief in the appropriateness of Britain's global dominion. For a dark-skinned Indian to be put very nearly on a level with the queen's white servants was all but intolerable, for him to eat at the same table as them, to share in their daily lives was viewed as an outrage. Yet the queen was determined to impose harmony on her household. Race hatred was intolerable to her, and the "dear good Munshi" deserving of nothing but respect.

END OF QUOTE

MY COMMENT: See Munshi expected to be treated as an equal. To what? To the highest level people of the British Empire. How can such a



mood come upon him? Can he claim such a mood in his native land, even in front of a small time Indian social leader? Well that is the change that English can make in a person. The descendants of the black slaves in the US also went in for that mood, after being given a chance to be with one of the best social systems of the world at that time. In the case of the Indian servant, he could be send back to his native land to get back his sense of proportions. As to the black descendants of the US, there was no way to send them back to Africa. That they very well know.

There are some other facts also to be mentioned here. Karim, who was from quite lower class background in his native land, couldn't bear to be with the 'servants' of the queen. Now, who are the 'servants' of the queen? They are the ordinary people of England. Yet, he cannot bear to be at their level. He can only be above them. No one seems to have noticed this repulsion in him. What is the term to define this mental phenomenon? It can't be defined as racism. For, he was being repulsive to the white skin.



Capture of a slaver in the Rio Ponga, 1853

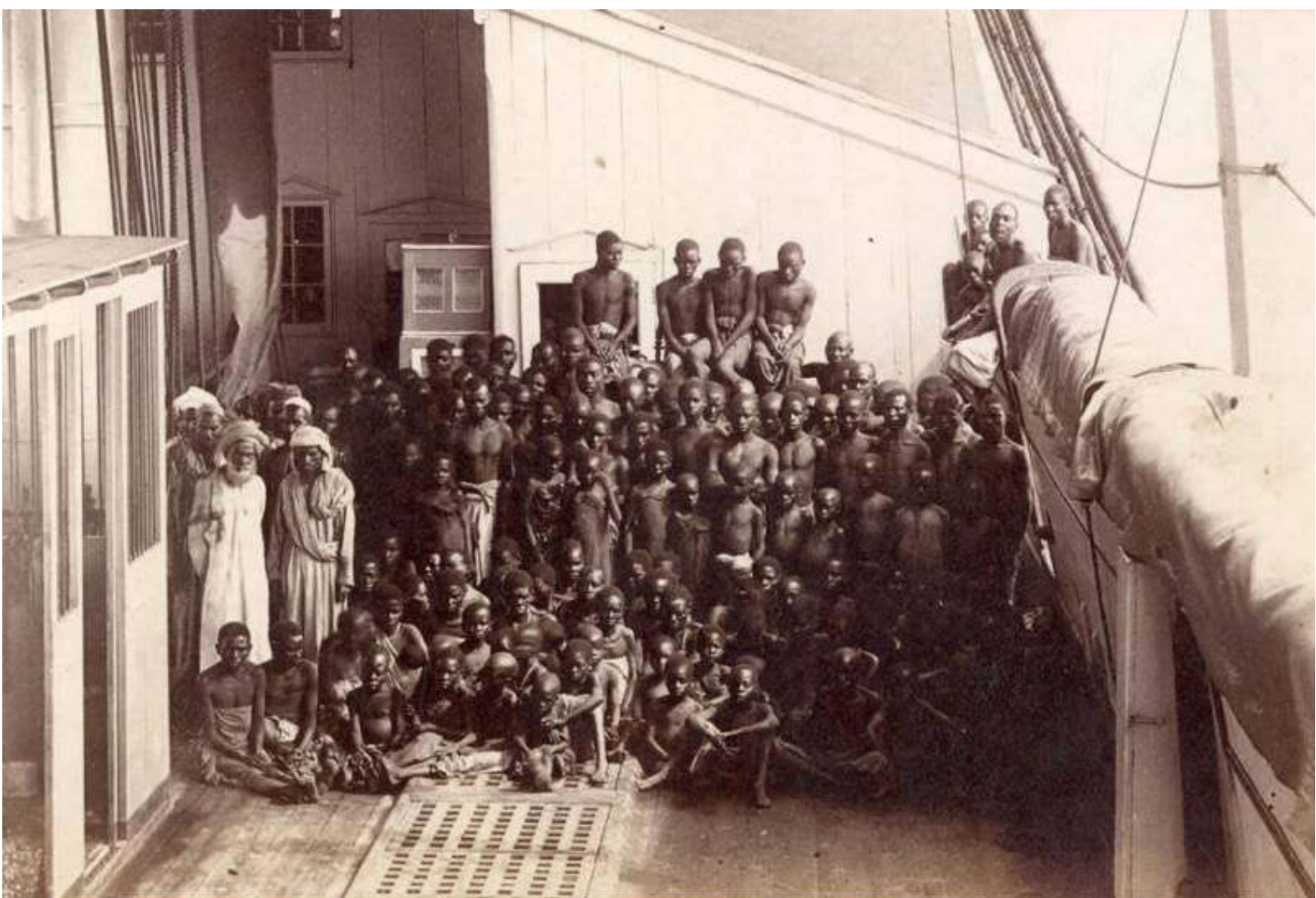
Apart from all this, there is this insight in these words: ——*‘members of the Royal Household, who would normally never mingle socially with ‘Indians’ below the rank of prince.’*

Well, this statement contains a grave bit of contradiction. For, it was the stance of the East India Company not to give any rank or status to the ‘Indian’ kings, princes and feudal lords. It was Queen Victoria’s reign that ousted the East India Company and gave the stature back to the native feudal lords, including the princes. There is a lot of confusing idiotism in the quoted words and also in the subsequent words: *Racialism was a scourge of the age; it went hand in hand with belief in the appropriateness of Britain’s global dominion. For a dark-skinned Indian to be put very nearly on a level with the queen’s white servants was all but intolerable.....’* The dark-skinned man was not willing to sit with the queen’s servants. In my



mother's case, the peon and drivers, or even her clerk would not sit with her in any official function. And they had to use higher indicant words powerfully to the other 'officers'. Yet, in the case of Karim, he can use any indicant level word about anyone in the Queen's royal household. And none the wiser.

I do not know who exactly wrote these lines in the above quoted lines from the Wikipedia. Yet, I do sense the mood of some mediocre Indian academicians in the words. For, every human emotions has been tried to be explained through the race card. Yet, it was the age when British West African Squadron was fighting in far off African coasts to save black men who were in captivity in Arab Slave Trading ships.



Black-slaves saved from Arab slave-trade ship by the British West-African Squadron



I should insert one incident from my own life here. Many years ago, I was living in a remote village. This is the same place that I am living now. Now, this village is no remote, with a state highway passing through right in front of my house. One young man of age slightly less than me, came and befriended me. He was a Hindi teacher. He talked about teaching me Hindi. I think he enjoyed coming to my house just because of the social stature of my household. The year must be around 1995.

Since I had studied Hindi as a third language in my school, it was not a very tough proposition to learn Hindi. He would speak to me in Hindi and very fast I was learning to speak Hindi. Now, very fast we reach the pivotal point. The word You. He would address me as **Aap** (highest You), and I would address him as Aap. However, after a few days time, he shifted to **Thum** (the lower You). Now, this was a powerful situation. If I continued to address him as Aap, when he addressed me as Thum, I would be positioning him in a location above me. That was too preposterous a position. For, he was just a village man with practically nil English, and far less worldly knowledge. However, by a very sly technique in the language, he was arriving at a higher position. I couldn't concede to that. I more or less spontaneously shifted to Thum



to him also. This he found quite unacceptable. For he was the teacher, I was the student. He was trying to use the Guru-shikshya model, in

which he was the Guru and I his disciple, who should maintain a pose of subordination and obsequiousness to him. Now, this is the quite sly and hidden preying code in Asian poses of teaching. The ultimate aim is not the improvement of the trainee, but his subordination.

In my case, since I knew the game, I could foresee where the path was leading to. In the case of the Australian kids, there would be no one to caution them about the hidden treachery in the path, that is mentioned to lead to knowledge.

Remember, when one learns dog language, one literally turns into a dog, in terms of how it communicates. Snarling, growling, barking, howling and such things become part of one's communication personality. It might be good for some scientifically oriented person to learn it. However, to allow a huge section of the younger generation population to learn it might turn the nation into a nation that shall acquire canine features. Similarly, learning Hindi would lead the



younger generation to acquire the social features of north India society.

https://www.youtube.com/watch?feature=player_embedded&v=kl46MC_QG_M

A grave social error in the offing is that when a person willing allows himself or herself to be placed in the Thu/Nee position, he or she will develop an adoration and respect for the Guru. This is an development which has no equivalent in English. For, in English, if one were to be impolite, it would only provoke anger. Here, the opposite emotions come to play, wherein the *shikshya's* personality continually goes down to degradation.

Now, I need to take this illustration into the context of Queen Victoria asking her Indian servant to teach her Hindi. The moot question is when the issue of the word You comes, what would be the words assigned. The Queen will become the Thu/Nee and the servant would become the Aap/Thaangal. The tragedy of the Empress of the British Empire being addressed as a Thu by an Indian servant cannot be explained in English. The same confounding issue is there when people who had treated the lower class natives of their own native land as *Excrement* comes to address the future generations of Australia as Thu/Nee. Moreover, with regard to the allegory about the clerk who admonished the peon, there



was no person with adequate knowledge to caution the Indian servant as to what words are not allowed to be used to the Queen of England.

The fact remains that in India, even now if such a wrong word is used to the upper class man by a lower class man, it might even end up in severe physical injury to the lower class man. But then in Australia, the outsiders are being given a free run to soil and spoil the native-English speaking native kids with no one to control them.

DIGRESSION: Speaking about Indian academicians, the fact is that they are a group of sly cunning guys who are on a *fooling-the-people* spree. They are paid in astronomical terms. The average monthly pay of an Indian professor is currently Rs. 75000 and above (now it is 200,000 to 250,000). This is when the majority of the Indian people earn between Rs. 2000 to Rs. 15000 per month. For example, an Indian carpenter gets between Rs. 5000 to 15000 per month if he works almost all days.

These Indian academicians get 13 months pay in a year. And an immensity of other booty including a daylight heist known as *commutation of pension*. The majority people of India do not know anything about all this.

The academicians have time to write and re-write almost all pages of Wikipedia India pages. In fact,



almost everything in Wikipedia can be made to have a pro-Indian master-class viewpoint. END OF DIGRESSION.

What is in feudal language codes

Feudal languages are not just software for communication, but are actually codes of personal as well as social behaviour. They have codes that can make a man bend, bow, be obsequious, sly, cunning, treacherous, deceitful, ambivalent, shifty, dominating, suppressive, subordinate, carve for bribes, see people differently, show discrimination and much else. If very clearly observed, the speakers of such languages do essentially have double or more personality. Some of them mutually opposite.

As to the so-called Asian Century that is being foretold, well it should not be an Asian century run by these feudal language speaking Asian barbarians who would torment their own kinfolk with pejoratives. Instead it should be run by pristine English-speaking Asians in real collaboration with native-English speakers. Wherein the native-English-speakers remain on par with the English-speaking Asians. Not below the feudal language speaking Asians. Then it would be a century wherein there shall be all round happiness everywhere. Not repulsion, turmoil, terror and horror.

Roots of an untrue impression



Now, before leaving this premise, I need to ponder upon why the Australian policymakers are impressed with the Hindi speaking populations. Well, to a limited extent, the idea can be connected to the issue I saw when N & S were being trained by Varuna and Ashwina [Chapter 15 of this book – Vol 1]. N & S had another world quite apart from that of English. For, they were bilingual. Varuna and Ashwina had to remain in their English systems, without compromising that stature. So, N & S were on a raised platform from which they could use their Malayalam capacities. Their own family members who were initially near illiterates in English were in a much lower platform.

Now, beyond this, there is the need to understand the actual stature of the Hindi speaking sections of Australia. What is their actual stature? From an Australian point of view, they would be just ordinary people with lot of money or less of money. However, that understanding is quite erroneous. Actually, when their earning is converted into Indian currency value, it would simply expand into 50 times its value. This literally means that this section of people is in India at the highest levels of indicant code levels. When seen from this perspective, the local Australian people are actually dealing with sort of royalty or very affluent class of people. When the indicant word

codes array them thus, these people can really feel the power in their veins. And this would reflect in

English world

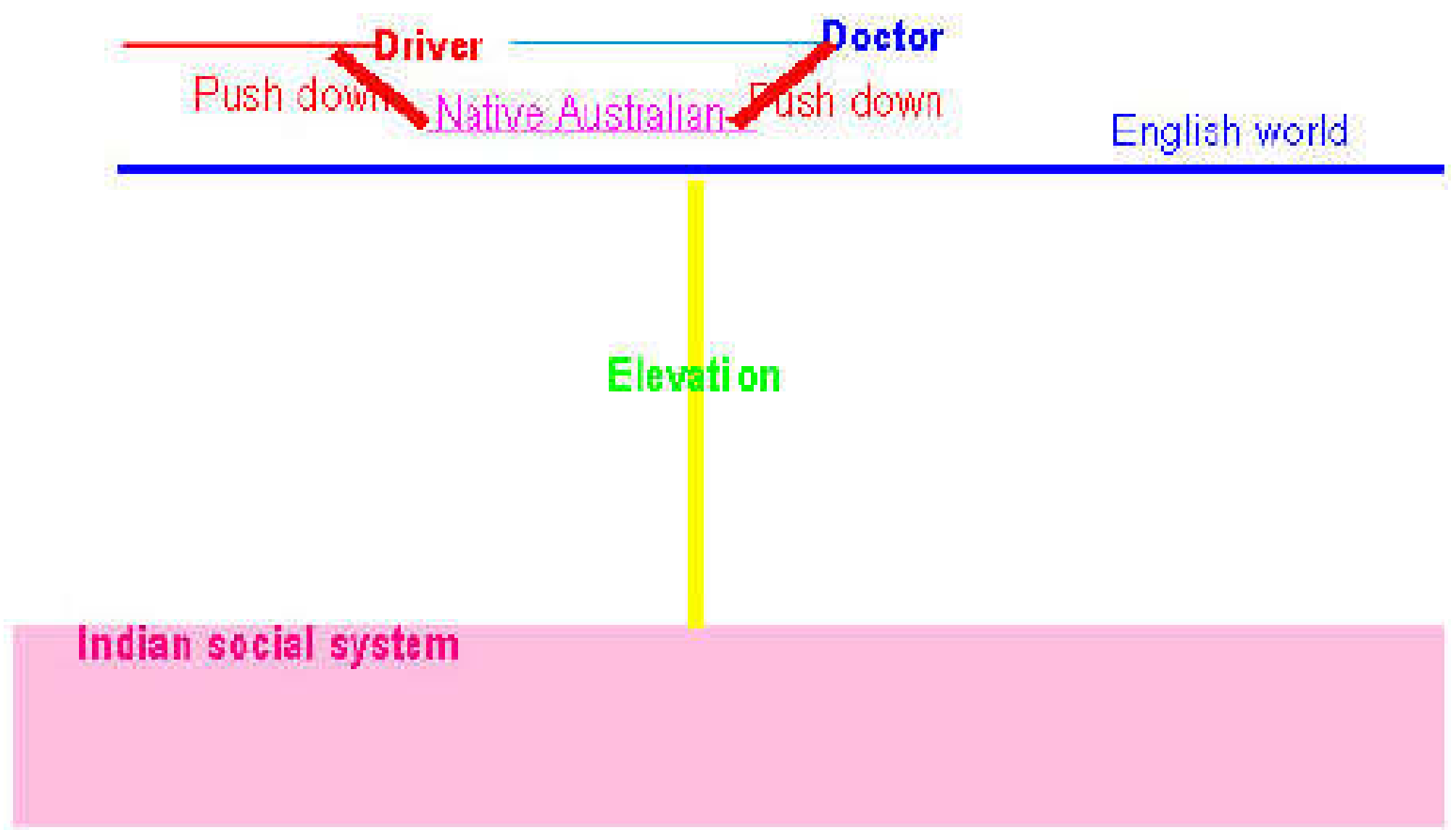


The different platforms and their elevation!

their mental capacities as well as other features. Moreover the fact that they are in an English platform would give them a very powerful elevation that cannot be imagined by a native-Australian person.

The concept of an elevated platform can be explained thus: In India, there are many social statures, encoded in the language. For example, a doctor and a taxi driver.

This is the picture to be imagined to see their relative statures. In the first image, one can see the real depth of the Indian social system, in which every individual tries to pull down or push down others. See the relative height of the doctor above

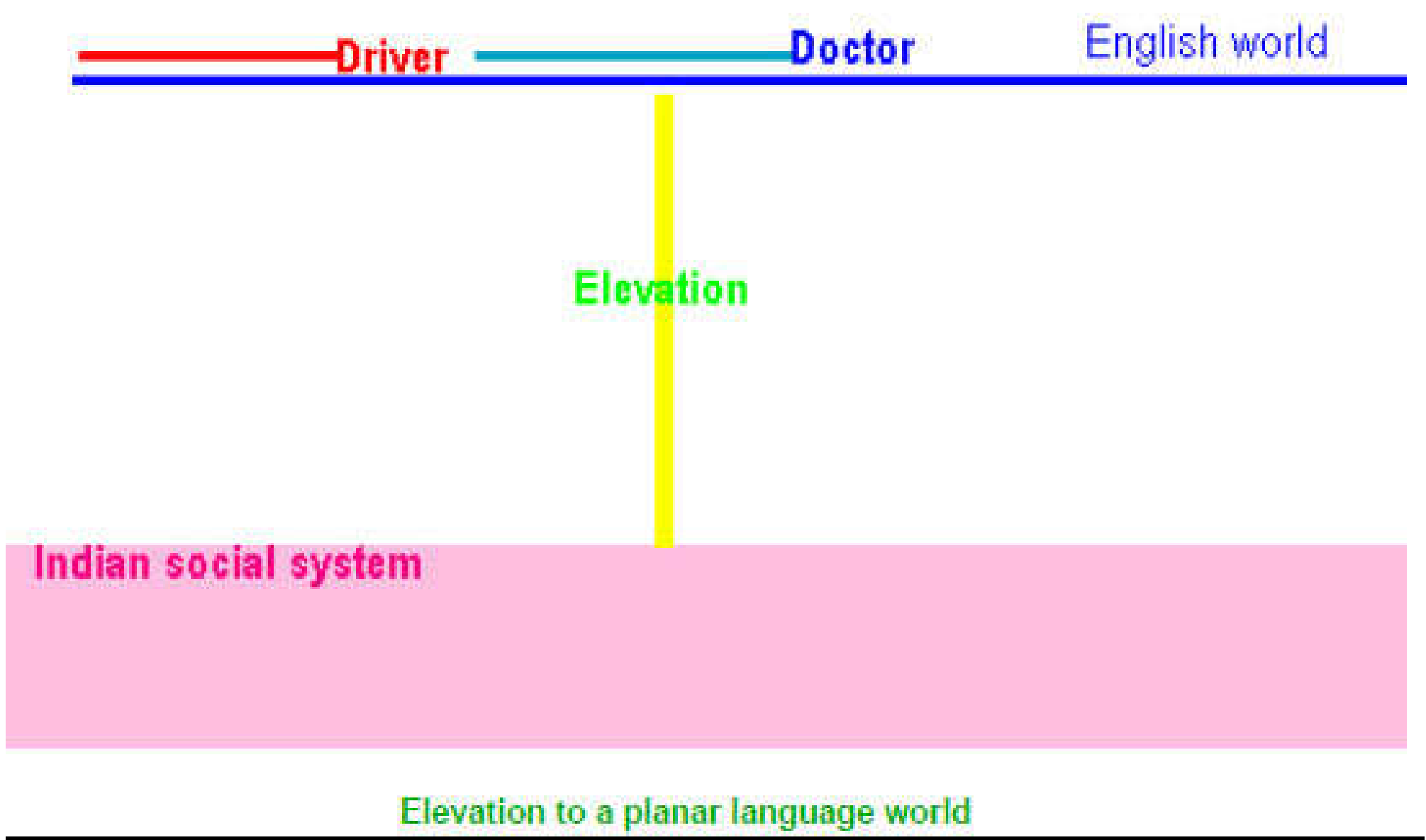


The celestial elevation

the other man. Even though he actively pushes down the taxi driver by means of words used directly or indirectly, and by unmentioned codes of behaviour and precedence, including various prohibitions, the doctor still needs the lower man in this proximity. For, it is the presence of the lower man that gives him the ‘respected’ heights.

The moment either of them moves to an English world, it is a rapid elevation to celestial heights. Wherein, most of the prohibitions are not there. Both the doctor as well as the driver are unfettered. This grand change of scene and the emotion of being unshackled is a great one. Yet, inside both of them, there are the same codes to push or pull down others. This is where they can misuse the elevated platform of an English society to push the native-English speakers down and to place themselves above them. See this image.

This pushing down is an on-going process by the feudal language speakers. However, its full intensity would not be fully felt by the native-English speakers. For till now, they do not understand the feudal languages. However, with the teaching of Hindi to children, this is going to change. The process of despoiling is the work of a complicated machinery. For example, the teacher will address the child with a Thu and make him address him back with feudal respect. Once the real suppressing nature of Thu and other associated words are clearly understood by the child, then he is left to bear the brunt of the verbal suppression by others in the Hindi teacher’s side. Like his parents, his uncles, his children and even his servant. This making the servant also address the child with a Thu is the most powerful part of the attack. For, in Indian languages, the servants are kept at the stink level. For this level, the other person is made to go down below the





stink level. This is a very powerful part of Indian social communication that is employed powerfully all over India.

In India, if a person from a unacceptable social position uses such words as **Thu/Nee, USS/Avan** etc. to social superior persons or their children are brutally beaten up to pulp, if possible. The root cause of many communal riots and even castes fights in which people even get burnt alive is this issue. The provocation is that much. For, a negative indicant code used is a very despoiling and destructive thing. This is what is being let loose in Australia. With no one to beat the satanic persons to pulp.

The diabolic nature of bilingualism is a very powerful factor. However, the way to deal with this satanic element is not by going in joining the Hindi-speakers. For, it would be like Varuna and Ashwina learning Malayalam to deal with the competitive mood of N & S. If Ashwina and Varuna learn Malayalam, it would only make them go down from their singular power element that is that they are impervious to the attacks made using the lower indicant codes.

The way to contain this very powerful competition is to contain that competition, by removing the platform and by placing un-breach-able walls around the Hindi-speaking sections of the



population. For, they are tied powerfully to the rich and powerful sections way back in India. In India, they are the sections that maintain the majority section of population in the dirty levels of human existence by means of indicant word codes.

I do not know whether it has been fully understood by the English speakers that it took many centuries to get some understanding about Asian and African languages. In fact, it can be as difficult as learning animal languages. It was due to this problem, that in the past centuries there was even a belief that Africans and even certain Asians were not fully human beings. Even now many Arabs in the North African areas do not consider many African blacks as fully human beings. Now, what is the essential problem that animals are facing with regard to human beings? It is that human beings cannot understand their languages. However, as I have mentioned elsewhere in this book, it might be much more easier to teach English to animals, than for an English man to learn animal languages.

As a trainer in English to so many persons, I have had the understanding that teaching English to a person, who comes from a social condition in which there is nil penetration of English, is akin to teaching an animal a human language. That much is the difference that English makes in that man.



For, a man from a social condition totally devoid of English (or any other planar language) has a mind that is quite different from a man who comes from a society in which some English has entered.

This fact is being mentioned as an allegory. For teaching Hindi to native-English speaking kids is like teaching them animal languages. For, the social logic in Hindi is totally different and quite barbarian. The affability of the Hindi teachers can be likened to the false demeanour of the Rattle snake as it moves in for the kill.

When in later years, Australian youngsters have to work under native-Hindi speakers, the latter will naturally use Hindi on them. For, it is a very demeaning tool, whereby the natural personality standards of native-English speaking persons can be erased in a most delicious manner. For, there is no defence against it. And the despoiling side can really enjoy the tremulous twitching of the despoiled persons of refinement, as they seek a way out of the repulsive grab of the dirt, hopelessly.

At the same time, there is this other side to it. When my daughter Varuna was growing up, there were many persons who claimed various kinds of family relationships, or rights as neighbours etc. to address and refer to her in the pejorative words. However, it had no regimenting effect on her. For,



she did not know the native vernacular at all. So, there were concerted efforts to teach her Malayalam in the sly. Just to get the word Nee and Aval understood by her. However, I stood stoutly against all such endeavours, and also informed Varuna at very young age to keep away from falling for such seeming altruistic actions.

DIGRESSION: I think it might seem quite funny if I suggest that the so-called Child protection policy imposed upon the aborigines of Australia is more or less connected to need for protecting them from the negative codes in aborigine cultures. It led to something that is currently called the Stolen Generation. Now, the context of the issue here is that a similar protection programme for the native-English speaking children of Australia would have to be imposed over there, to protect them from Hindi-speaking teachers and their family members.

Beyond that I should mention that when I imposed an English only programme for my children Varuna and Ashwina, it could be more or less equated to the Stolen Generation of Australian Aborigines. For, they were absolutely plucked out of the reaches of their natural barbarian social communication codes and routes of command and regimentation. However, if the issue is taken up for consideration from a neutral



point of view, it was a great endeavour for my children.

The commercial side of language-spreading: Even though it is not generally understood, there is a great commercial interest in propagating a language and also in blocking people from learning English. It is just that a huge number of native language speakers come to occupy positions of cultural and language leaders. However, if the common man learns English, the powerful subduing effect is lost, and the leaders become nonentities. These are things which every small-time Indian leaders including Nehru, Subash and Gandhi knew.

Beyond that a lot of textbook publishers, and connected businessmen come into the picture, wherein their books become academic textbooks. Through these books, the mind of the youngsters can be controlled and influenced. It may be mentioned here that no Indian leader, who had experienced life in England and could understand English and could listen to the BBC Radio did inform the people here that there was BBC Programme meant for Indian people. For, it would amount to the people improving beyond their [levels](#). Now what is Australia doing? It is giving the business and cultural leaders of another competing social system the access to take-over the next generation. Here, one needs to compare this issue with the teaching of



English in India by the English East India Company. It can easily be contended that this was also an attempt to enslave the natives of British-India. It is not true. Studying English is a chance to liberate oneself. In India, if a rich man's servant is endeavouring to learn English, his efforts shall be disturbed by derisive comments and sneers. The ultimate aim is stall his efforts to improve himself.

It is here that I need to properly insert the powerful issues at work. The major point that I had hinted is that of 'respect'. Well, the Hindi teacher would not converse to the Australian students with 'respect'. He would address them with the pejorative part of the speech. Is it a big problem? When one sees Hindi films, it is not seen to be a great problem. Well, that is exactly the problem. The illustrations through such media are just hoaxes. The Australian kid will be soiled, beyond recognition.

Let me give you an apt illustration. A police Sub Inspector is addressed as *Nee* or *Thu* by a common man in India. What is the problem? It only means *You*. Well, what could happen? It is more or less 100% certain that that common man would be taken into custody and beaten up into a pulp, with his body becoming no more use to him. Why should the police 'officer' take such an attitude of affront? The truth is that just by using that code or word, the common man has more or less



overturned the whole social structure connected to the police Inspector. He has been made a *stinking-dirt*. I mentioned only a policeman, because only he can take a person into custody and bash him up.

However the truth is that almost anybody in India would be equally provoked. But then the question here is, the Australian kid is only a kid, while the Indian police Inspector is a 'big' 'officer'. The reality is that the police Inspector is small 'officer', but all policemen can do this and worse in India. Now, what about the comparison? The truth is that once Hindi is understood by the Australian kid, he would also feel that he is a smaller person compared to the school teacher. A *Yellow Streak* would encode in him.

There are other situations also. The Hindi-speaking families in Australia would suddenly act as if amnesia has hit them when they come across Hindi-learning Australian kids. For, the power over the kid that comes from speaking Hindi would not be that easily foregone. They would feign lack of English speaking skills and quite directly start using the words starting with *beta* and *beti*. Both meaning 'child' or 'son/daughter'. What is wrong in that? Well, what is wrong in these words is that these words are powerfully connected to other lower indicant words in Hindi.



There is nowadays a very visible increase of violence in English nations. Beyond that the social mood is full of provocations. Children are also seen to be showing signs of being prone to violence. The blame is cast on Violent Video games. Actually it is a very stupid perspective to connect violent moods in Children to video games. Only rank stupid psychologists and psychiatrists, who make a livelihood on such nonsense, would find a connection. For games do not spur up violent mood. They only make a person enjoy the thrill of the game. The anger in a person is different from enjoying a game. The violent mood of provocation is due to the entry of feudal language codes inside English nations. For, it is like a senior Indian official being addressed in the pejorative. He will go violent and would have no peace of mind till he gets his vengeance. See this link on a young British boy shooting down a Bangladeshi waiter in England. Who is to be blamed? Well, the blame should be placed on the policymakers who allowed unsupervised access to the boy to rank outsiders who have no qualms in using pejoratives on a young boy, British or otherwise. Now, what is this 'unsupervised'? It is supervision to see that rank outsiders do not convert native British kids into *stinking dirt*.



<http://victoriavedpages.activeboard.com/t44066629/decorated-british-soldier-gets-life-imprisonment-for-murder-/>

In fact, this is one thing that I very strongly mention in my English training programme. And to my students who have gone to England, I have very powerfully told that they should not use the pejorative part of their Indian languages on the natives of England. If they do so, not only that person, but the nation also would go despoiled. They understand me and promise that they will refrain from doing such an evil thing.

There are newer social experiences round the corner waiting for the native-English section in Australia. For example, the issue of physical locations. Among feudal language speaking people, various locations have definite values. For example, when certain people sit on the floor when a group of feudal language speakers are sitting on chairs, there is a real value-depreciation for the former. It is there and it is a fact in the codes of the feudal languages. Indicant words change. It goes down.

When a person is designated as a servant or a serving person, there are value-depreciations associated with him or her, in the feudal language codes. Areas where he or she moves around, where he or she sits, the doorway through which he or she enters, all get affected by this value-depreciation.

You-----You-----You-----You-----You-----You

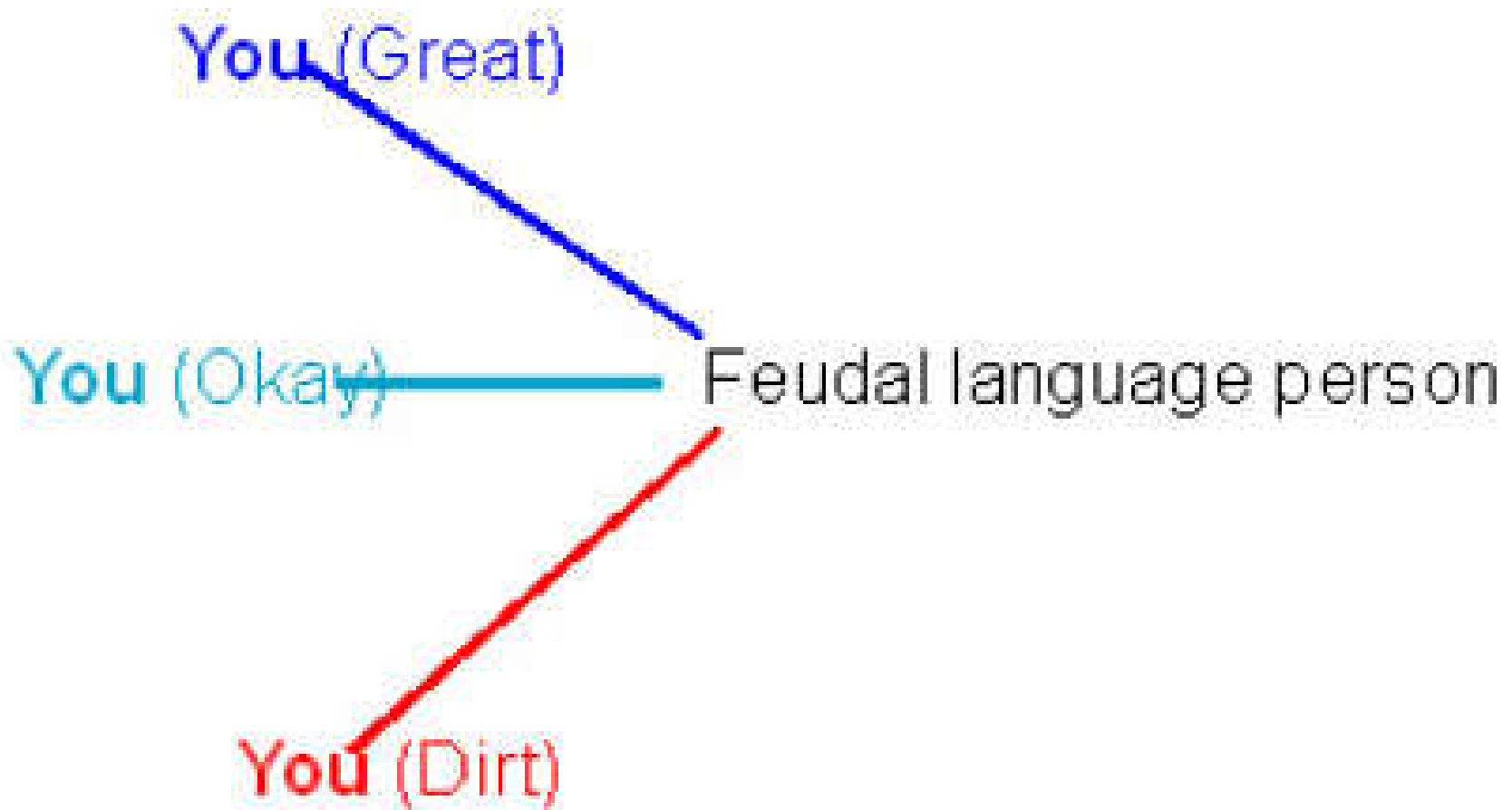
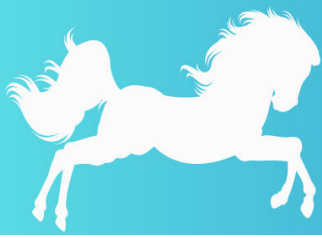
In fact, all words connected to him or her is of a lower valued.

This reality may slowly diffuse to the fact that even the very touch of this person on something animate or inanimate may bring in negativity. A feeling that a particular thing, machine or programme has gone awry due to the lower placed person can develop. At the same time, a feeling that persons who are ennobled by the feudal language codes do bring in auspiciousness will also come about. A feeling akin to caste-based-repulsion can appear in the Australian social system.

Racial slur or schizophrenia

If Australian government goes ahead with the Teaching-of-Asian-languages-to-children-programme, I foresee a very significant increase in mental problems among the native-English speaking sections of the population. The English section would have a social communication based on an egalitarian concept of human dignity.

As the same time, the other side will have a communication based on three different routes. Like this:



When native-English section persons feel the lower link being used on them, they would have only two options. Go in for physical attack or verbal abuse. This can make them guilty of racism. Most probably they will end up in jail. The other option is to try to avoid the speakers, socially and physically. There is then the risk that they may be referred to as being Schizophrenic. This can get them admitted into the mental hospital. Or else, there is the more abominable option. Simply wither away and acquire the looks and personality of the lower section Asian and African people.

Actually, even in India, this is a feel-able emotion. When persons who use the lower route of communication look at another person, the latter will feel it. If he looks back into the eyes of the subordinating persons, his own eyes will go downcast. However, there will not be any tangible terrifying looks or glare in the dominating side. I



did tell Varuna and Ashwina to avoid looking into the eyes of persons who peer at them with the lower indicant route code in their glances. It has a terrifying subjugation encoded in them.

The terror of this experience would be that native-English speakers who are kept on the ennobled part of the feudal language indicant codes would feel a very elevated stature. At the same time, the others who have been securely shackled in the lower-indicant-word section would feel the power of fetters. Yet, they would not have any method to convey their grievance. For, if they say anything, the others who have been ennobled would simply say that they are suffering from some racial superiority complex, and they need to treat the immigrant populations as equals. It is really a very tragic situation. For, the real culprits would seem to be bearing anguish, when actually they are busy dismantling the egalitarian social relationship of the Australian society. For, the fact remains that they had run off from their own native nation to escape the negativity there.

A traumatising experience

I need to write here a curious experience of mine. I was living in a particular small town in north Kerala (India). The year was 1992. I was engaged in a particular kind of consultation business, with my own small office with a phone. One young man



came to see me with an introduction from another contact of mine from afar. He addressed me as *Saar* (*respect*). He had a particular business need. For this purpose, I made some enquires and found out that a particular advocate was doing that kind of business as a side business. I took him to the advocate's office. The advocate was not there. His office clerk, a female, was there. She had the looks and personality of the typical house maids of India. However, she was the advocate's clerk.

We sat in front of her table and talked business. Even though I wouldn't have had much physically enhanced personality, for I lived on hotel food for years, cut off from my family contacts, I was not having the socially depreciated looks.

The conversation took a very curious turn from the very beginning itself. She addressed me as *Nee* and the other man as *Ningal*. Looking back, I think she made an assessment of me based on some information that she must have got about me from others. For, in a feudal language society, people generally go beyond their brief to inform negative stories about others whom they see as potential social, intellectual or physical competitors. Even though, I do not compete with others, this has been my experience. Beyond that all that, there is the issue of Indian advocates usually having low mental and social calibre persons as their clerks, whom



they keep in a housemaid level of subordination. These thus subordinated persons generally pounce on others whom they feel they can prey upon. In terms of indicant word usage. For, that is where they get their social and mental security.

Now, what I want to inform the reader here is that the affect of a low intellect, servant like person, and that too an inferior female addressing me with a *Nee*, had a terrific negative effect on me. It was an effect that even my companion made a mental note of. For, he immediately stopped using the respectful indicant words about and to me.

Now, how would one compare this word *Nee* with a white man calling a black man a *NIGGER*? The fact is that the *NIGGER* word is literally nothing compared to the word *Nee*. In fact, the word Nigger is nothing compared to what a feudal language lower indicant word can do. To put it more powerfully, what the feudal language speaking blacks, Asians, Europeans and others can inflict on a native-English speaking population is of astronomical negative content. Yet, the native English speaker has no way to explain what him or her experiences.

Once my daughter Varuna, who knows only pristine English (not *Gandhi/Coolie* English) accompanied me when I went to meet my advocate in the local small town. He was not there. Varuna



was sitting near me. Suddenly one young, servant-maid featured advocate-clerk, came near and addressed Varuna thus: Inte perentha? It was quite a funny situation. Varuna would be taller than her and by individuality much superior to her. Yet, she had used the powerfully subordinating and putrefying lower indicant word: **Inte** (**Nee**) based on the fact that Varuna was of relative younger age. The redeeming thing here was that Varuna did not know the vernacular and simply told her that 'I do not know Malayalam'. Yet, Varuna informed me that she was definitely irked by the tone and looks of the advocate-clerk female.

Now, what had happened was quite similar to what I had experienced way back in 1992. In my case, I could understand the words. That, more or less, made me accept her putrefying assessment. However, in the case of Varuna, she could escape that assessment by not knowing the feudal vernacular.

A most unintelligent aspiration

Now, what are the educators in Australia trying to do? They are forcing a breach in the mental and social fortress that native-English speaking youngsters in Australia innately have.

The issue can explained thus: Feudal language speaking teachers mentally and physically assigned



a lower level position for their students. From this lowly position, the students look up at the ennobled teachers in their heights and get to feel adoration for their ‘respected’ teachers. However, in the case of the native-English speaking students, the feudal language speaking teachers have a different experience. They find them positioned in a location above them. For, the way they address the teachers with a Mr., Mrs., Miss etc. and with a You, and refer to them as Him, He, Her, She etc. is from a level of equal dignity. In feudal languages, this location is only allowed for those who are superior to the teachers. For, there is no permanent location of equal dignity in feudal languages.

For the feudal language speaking teachers, it is a very indignant situation, quite weird and totally out of step with what they had been ingrained with. Even though they enjoy life in an English nation to its hilt, they still have the grievance that they cannot position the native-English speaking children at the stink level, which they themselves had been positioned in by their own teachers. This is where one of the spurs to install the virus software (the feudal vernacular) in the Australian kids, springs up from.

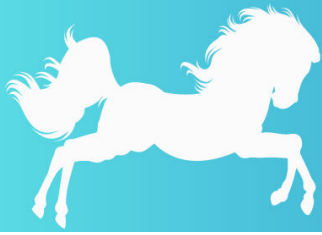
When speaking about the affectionate stance of the feudal language speaking teachers, the



experienced would be confounding due to the extremely warm and affectionate posture they put on. It would be quite disarming. Yet, the exterior posture of affection is just a veneer and a facade. It is like the action of the butchers patting and fondling the cows as they wait for the sharpened knives to slice them. In fact, feudal language-speakers do slice the individuality of the native-English kids in private conversation in their native languages. The society also gets sliced and splintered into various pieces and packed and positioned in various locations in the virtual arena.

If the native English speaking kids do have any bit of traditional English valour and courage left, he or she should plant a resounding slap on the face of any feudal language-speaking teacher who dares to address him or her with a **Thu** or **Nee**, or refer to him or her with a **USS** or **Avan**. In years to come, when looking back it would be found that it was a better thing to do than to go around frantically shooting people in a fit of mental trauma spurred by unexplainable rage in later years. The first would just be seen a juvenile delinquency. The latter would be seen as an action of racial hatred and the consequences would be much worse.

Now, there is this issue. Does anyone feel that what I am writing is some racist or White supremist words? For, I have many times been accused of



mouthed such emotions. Yet, the fact is that what I have described in this book is beyond anything that any White racist or White supremacist can come out with. For, nothing that he or she would say would come even remotely near to the information that I have put forward.

Not my words. Gandhi's words. But please broadcast your white-supremacist views in public if you have the guts. It's much easier to put down entire cultures and ethnic groups behind the anonymous sanctity of a PC.

How some persons confront non-conventional explanations and ideas!

A DIGRESSION: Since I have mentioned racism, I think I will write a few words about it here, even though this might not be the appropriate area to do so. It is easy to mention the usage *White racism*. Yet, it is not the same as Black racism. In fact, it would be quite difficult to get an equivalent social phenomenon as *Black racism*. For example, *White racism* is practically repulsion for Blacks. That is, the whites do not want Blacks in their social proximity. That is a point of grievance for the Blacks. Now what is the other side? The Blacks do not want White in their proximity? Well then, if that be the case, there is no further issue. For, Blacks can retreat to their own reserved areas, and the White can be in their isolation. However, that is not the way it is. The Blacks want the Whites to be with them.



The effect of egalitarian English

For example, if the Blacks are given an option to move back to their own native Black nations, how would they react? Actually, they should be overjoyed. For, it is homecoming for them. They are going to be with their own people. Yet, the facts would be quite different. They would react against such a seemingly fabulous offer with vehement violence.

On the other hand, there might be a great lot to think about racism in English nations. And it could be different from racism in non-English European nations. For, suppose a native Continental-European-White citizen of the US is given the option to move back to his own native European nation. What would be his reaction? In most cases, it would be almost the same reaction as what the Blacks would show on being told to move back to Africa.

The commonality of reaction is that both of them, after having experienced the fabulous social communication standards and the innate unfettered-ness in an English nation, would view with great apprehension, the possibility of being



thrown back to their own native land social shackles. END OF DIGRESSION

The codes of putrefaction

At heart, the issue is what the feudal language speakers can do to another person who is in their custody or proximity. I do very specifically remember two instances regarding Varuna. Even at a very early age, she was quite good in communication. Never used to act silly or bemoan. The feel of being in an un-fettering language ambiance was there in her, when all around her were persons who stood with many kinds of limitations imposed on them in terms of communication and postures. She used to mingle with others with a very easy going expression. However, there was one incidence when I kept her in the care of a short-term associate's family for a brief time of half-an-hour. When I came back, she looked quite uneasy and on the verge of tears. The family members were of the opinion that she was quite uncooperative. However, it soon transpired that even though they knew English and knew that she did not understand the local vernacular, they had forcefully tried to use the lower indicant Malayalam words on her. Even though she couldn't understand the language, the terrific negativity of the words such as **Nee**, **Aval** etc. was felt by her. The issue was that the family members did not



want to give her an advantage when they were keeping their own children in the lower indicant positions of their native language. Varuna must have been around 2 ½ years old at that time. I perfectly understood her resolve not to cooperate with persons who were imposing putrefying codes on her.

Another time, I was in a bus stand and Varuna was with me. Varuna must have been around four and a half years old. I wanted to go the toilet. At that time, one of my trainees came that way quite coincidentally. I asked him to be with her for sometime in the crowded bus stand. He knew Varuna and could speak to her in English. However, when I came back I was witness to an eerie scene. His brother, who was working in some menial job in the Middle East, had appeared on the scene. He also did know that Varuna did not know Malayalam. However, he was forcefully asking Varuna the words, ‘Ninte perantha?’ (What is your name? [He actually knew her name]) etc. Ninte is lower indicant Your. Varuna was seen desperately trying to avoid his words, but he was literally forcing her to answer. She looked on the verge of desperation again.

Handing over Australian kids to the hands of Asian teachers is an act of sacrilege on the innate



divinity that lies embedded in all newly-born human beings.

The issue of global isolation

This brings us to the question of, is it safe for Australians to refrain from learning other languages. The answer to this is that different languages should be studied as one would get ready to install unknown software into one's computer. Be wary of what they can do to the system. If they have virus codes in them, they have to be handled in such a manner that they do not infect the system. Use them for the benefit without allowing them to creep inside and takeover the system.

It needs to be borne in mind that language study is general identified with culture enhancement. However in the current mood that has gripped the English nations, in the wake of the rampant swarming of the nations by feudal language speakers, everything is seen in terms of commercial value. It is a very stupid understanding that comes when a society is infected with the feudal code virus.

The correct and safe way to improve others is first by securing themselves (the benefactors) in unbreach-able fortresses of social and financial security. For the improving sections have no qualms about what happens to their benefactors, in their

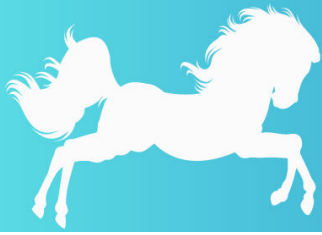
haste to escape their own position of dirt and degradation.

I can't say more.

READ: Software codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c. This book will explain more things that is proposed in it title.

A discussion on another site:

<http://www.spiderkerala.net/forum/783-Right-Education-Act.aspx>



CHAPTER SEVENTY SEVEN

Seeming quixotic features of a very strange training

Coming back to my own training programme, I have mentioned that I train my students to address me with a Mr. prefixed to my name. However, in the case of students who do not continue the class to reach a level of sophistication in English, it is a losing proposition for me. For, in them, the Mr. soon gets erased from their memory and usage. Then at odd times, when I meet them or they phone, I hear them mentioning my mere name. It is a real denuding of superior individuality. Especially because it is lowly-educated, youngsters doing it. However, it is a pain that I have to bear. For, if I make a fast escape from this by insisting on the safer words of *Saar* or *Mash*, then my systems become Malayalam-English. Which I abhor!

This works out from another sphere also. These students' parents, teachers, other relatives all take liberties with my name. Meaning they wouldn't care two-pence about retaining the Mr. when referring to me. Even though this part looks quite silly in English, actually this is a very powerful shield from the assault from the ferocious side of a feudal language communication.



However the positive effects on students who remain with me for quite some time is quite apparent. Yet, there are several issues that need to be touched upon. One is that the level of individuality that I am promoting is not allowed in the local social system. For example, I train them to sit with a straight back. However, a straight back is not a decent stance in the feudal languages. Feudal languages want the lower person to be without personal dignity and with a stoop. The higher person should be with a resounding posture.

Another problem that I came upon was that some students of mine became quite adept at my philosophical ideas that they literally also carried a slight ting of my own repulsion to working under 'Indians'. For, when they were working under others, they would immediately feel the prick and suppression of the lower indicant words. Actually, before they received English, this was not a problem for them. It was like living in a place with no atmospheric pressure and suddenly being brought into a space with atmospheric pressure. No one living under an atmospheric pressure would feel its weight. However a persons who is not used to it, would feel the burden.

There was even one occasion when one young man who was a computer trainer in another institute came to me for learning English. He told me



that he would pay the fees from the earnings he got from the training centre. However, after a few weeks of training with me, he resigned his job there. He said, 'The management has no culture there'.

In many ways, this has happened to software persons who worked in the US. Most of the software work is essentially akin to clerical work and is understood as such in most computer work centres in India. However, the persons who returned from the US naturally had an experience in a work culture that is non-suppressive. When they come back to work in India, they stand out as irked. They would continue to exist as 'cultural misfits'. Meaning that they are not ready to work under 'Indians'.

There was a graduate male (BSc) nurse who came to me to improve his English. He naturally wanted to immigrate to some English nation. He told his story briefly. He had got a job as a nurse in the government service. He was posted in a hospital. Now, graduate nurses in India have a terrible situation. People generally do not know that a graduate nurse is different from the other nurses who mainly enter through the route of work experience in hospitals. [Many of them are just similar to domestic (Indian) servants in the way they are placed in the hospital]. In many levels of information, there is a general competition between the two.



When he was posted, naturally he was among other nurses and a nursing supervisor, almost all of whom were not graduate nurses. However, it was in their interest to see that he was placed firmly in a subordinated position. So what did they do? They put the evaluation scale on the basis of age. Once this is established, he is a *Nee* and an *Avan*, the lowest of the communication codes. All other hierarchy simply disappears. Once he is placed in this position, then it becomes a habit for others to simply poke in questions and statements containing the words *Nee* and *Avan*, in his presence to and about him. There is no other aim in such statements. For example, he would be doing something very diligently. Another senior in age nurse enters. She is having some other person with her. Just to convey her seniority to her companion, she would speak thus, 'Where were you in the morning?' Well, the You used would be *Nee*. It is enough to convey to the other person about her positional seniority. In many ways, she would also want such a prop to prop-up her social standing with her companion.

This man, who was from a reasonably financially sound family, told me that he resigned from the service. I asked him as to whether he wanted to join any other place. In fact, he has had experience in private hospitals. He simply said, 'I do not want



to work in India. I am trying for UK or Ireland'. However, it must be admitted that he also was equally guilty of using lower indicant words to those whom he could press down.

What I did not gain and what I lost

Now my training had this negative feature for me. It does not bring in 'respect' to me. Instead it is aimed at improving the trainees. Many of them do not actually acknowledge this fact. For, in many cases, once they have improved, they would have many other factors to count that they would claim had really given them the English and the mental stature. Now, actually in a feudal language system, it is *respect* that really brings in commitment. Being helpful is not a very powerful thing. To the person to whom one is encoded to pay *respect* and *obeisance*, people show commitment.

In many ways, this was the experience of the British also in India. They couldn't manage to position themselves on the 'respect' level, like a *Ji* or *Mahatma*. These terms were quite easily taken up to dress themselves by low quality demagogues.

Does any Indian want another Indian to improve?

Now, we come to a very pertinent issue about developing a people. Does anyone in India really



want to develop another Indian? No, is the apt answer. Even among the students of mine, many of whom I had taught English without any payment, I had noticed that they do not want their companions or other competing entities to learn English or to come to me. It is a matter of social competition. And basically connected to the fact to the feudal nature of the native language. If one man goes up, the other man goes down. There is no total social elevation. In other words, in India, if a lot of money comes, a few will go up. They will spend their fabulous fortune to inform others that what they (the others) are already having is of very good standards and that they must stick to it. This idea is very easily noticeable in the writings of many Indians who are good in English. They would argue and stress that there is no need to study English. It is like a certain 'leader', who roamed in England wearing modern dresses, coming back to India, and informing the local people here that they have to feel the elegance of a *loin cloth* and the superiority of 'Indian' feudal languages. The basic idea is that he should stand on the platform of veneration, with all the other standings far below, viewing him with deep emotions of wonder and admiration.

Apart from all this there is this issue. Why should one think of improving others? Actually one of my relatives who has a daughter in the US,



very frankly told me, that the way I was thinking was quite wrong. He said, 'You are being very foolish. This place and the people cannot be improved. What you have to think of is yourself. Many money, and come above others. Or else make money and move to any English nation. If you try to improve others, they will improve, and push you down'.

India has a feudal social landscape. A few people are on top, and the rest in terribly low conditions. For example, in the immensity of debates that take place on the Internet, the vast majority doesn't appear at all. No viewpoint that is speaks of their needs come up, from a first person account. Others stand on the top and speak for the 'poor'. Basically the issue of being poor in India is that they are suppressed by the feudal languages. Otherwise, they shouldn't be different from the poor in England. But they are.

Many periods in my life, I had been poor, when I lived far from my house. However, I very rarely faced the issue of being poor in an Indian sense. For, I refused to work under 'Indians'. So, I was not affected by the lower pejorative words that are directed towards the poor in India. Even when I when my first daughter was born, at least for one year, we lived in a city with bare financial capacity. In terms of daily earnings, I should be categorised



at the lowest bottom. However, this condition of poverty did not affect my daughter's demeanour at all. In fact, the exact opposite was what ensued. She looked quite elegant and superior. In fact, there were times when she, at age around four, was noticed as if she belonged to quite financially rich circumstances.

At that time, I was physically and mentally degraded by the quite cantankerous family situation. That did depreciate my looks. And then the other Indians around me would target me with the lower indicant words at least from indirect positions. I can understand the language, and the negative inputs would enter my mind and affect me. There was essentially the issue of equalisation. Most of the equalisations are repulsive to many Indians. Especially the equalisation with the lower class Indians. The lower class Indians would not see anything wrong in them being equal to another person if they perceive him to be financially low. Financial power is one thing that can protect a man from this terrible equalisation.

A candid view from both sides

This same Indian, who would act with repulsion on being made an equal by a lower-class Indian, would react with terrible words, if a White native-English speaker, who is quite obviously different and



possibly of superior demeanour, were to keep a slight pose of detachment. All that the lower-class Indian would have done would be use the word *Thu*, or *Nee*, and referred to him as *USS* or *Avan*. The other Indian would react with full spite or try all means in his power to keep away from him. At the same time, when the interaction with the native-English speaker is done, the native-English speaker cannot mention any such degrading words. At the same time, the Indian can do it, and will do it. If the native-English speaker feels something repulsive in this, the next attack on him would be that it is he who is being degrading. Only from a very candid understanding of both sides, can one very clearly see that the repulsiveness is essentially initiating from the feudal language side. In fact, the English man has no business to condone such a person's very presence in his ambience. He has every right to react with violent repulsion. For, no one should forgive such satanic transgressions.

What prompts me?

Why should I want to teach other's English? People live and die. Immense of generations have lived in this geographical area, currently occupied by Pakistan, India and Bangladesh. Most of them were in terrible feudally suppressive conditions. Yet, they did not complain, at least in the modern sense of



marches and protests. Well, then if this be so, why should there be an endeavour to change things?

Only the English rulers really tried to bring in a change here. However, they never got any gratitude from the persons who developed. The persons in British-India who developed simply arrived at superior positions and had no feeling of obligation to the system or people who gave them the liberation. They simply take it in their stride in the attitude that this was their predestined fate. Maybe that is so. But then what about the persons who took the steps to bring about this change in them.

DIGRESSION:

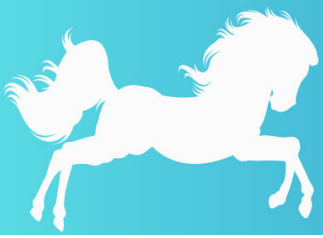
Look at these natives of this geographical area. Look at their indisputably dissipated personality. Is it due to starvation or poverty that makes them look thus? Well, if the answer is Yes, it is quite a naive answer. These people are struck in immutable social positions. When thus placed in a feudal language environment, they are like sitting ducks to hammering of the suppressive words and usages. It is this hammering that makes them look thus.

There is another side to this. When a person is thus hammered, he in his turn would seek to find someone to hammer down to provide some kind of respite for himself. This would mean his own wife, his children, and his other kinfolk, who all come

under him in familial stature. It is in their subordination and down-slicing that he finds salvation.

How the hammering is done

Look at this (above page) picture of Thiyya females of the same period as well as those of the above seen persons (late 1800s). I think that Thiyyas were some small group of people who somehow came into social subordination in the areas of north Malabar. Once they learn the local vernacular, the local prominent persons would coolly use the pejorative part of the language to powerfully place them down and below. Once this is achieved, then more shackles fall into place. In many ways these shackles are tools of social command and regimentation. One shackle is that of dressing. See the females were under social compulsion not to wear anything above their waist. With the breast hanging down quite visibly, there are limits to which a female can claim social stature, when she is addressed and referred to in the pejorative. Another means of shackling is through an indoctrination for wearing jewellery. Jewellery in many ways is just tangible shackles that are society forces upon a person through the method of means of certain kind of social communication subject. Incidentally, there are other means of social regimentation. One is through the routes of religious superstitions. This



was a method quite fantastically used by the Mappilla-Muslim leaders in south Malabar areas to gather people to attack the British officialdom.

Another means of social suppression and regimentation was through person's names. In current days, many Thiyya female names are such as Ashwathi, Anamika, Gayathri, Theertha, Abhirami, Keerthana, Ashwarya, Samyuktha and such. All of them are more or less from that Sanskrit and other ancient literary and Vedic antiquity.

However, some sixty years earlier, the common names of the Thiyya females were of a very different kind. *Cheeru, Nani, Chirutha, Chiruthai, Korumbi, Pokki, Manni, Matha, Paaru* etc. Male names would include *Poknan, Korumban, Pokkan, Chaathu* etc. Many of these names were contortions of names used by higher caste persons. For example, I have been told that the name *Chiruthai* is the contortion of *Sree Devi*.

Now, these contorted looking, intellectually enfeebled persons' children are given access to English education, wherein they are not below anyone. They study English classics, learn English nursery rhymes, see the images of people like themselves, but with a very elevated personality and also get to know that they also can stretch their wings and fly above social fetters. What happens to their looks, personality and to their intellect? Well,



everything expands, exponentially. This is what happened to a small section of Thiyyas in the small town of Tellicherry in north Malabar. It was a wonderful change and development of social assertiveness, quite irksome possibly in a lower caste. For, I had noticed that even when all around Tellicherry the unaffected Thiyyas still continued with their social inferiority complex, the Tellicherry based Thiyyas changed their names to higher levels.

For the first time in recorded history, the imagination of the lower classes of this geographical area was to expand exponentially when they got the chance to study in English schools, during England rule. See the pictures in the English classics and nursery rhymes that entered into the thought processes and contemplation of these suppressed people. I have seen the personality elevation that entered into the lower caste persons who got exposure to this level of social consciousness. Yet, not many of those who improved thus were vocal about acknowledging British contributions to their intellectual and social stature improvement. Even my own mother, once when I asked her about it, mentioned that her own social stature improvement was entirely due to her own capacities and calibre.

What is not discussed is that a mere change of a very minor word can change a person's attributes. For example, in Malayalam, the sentence : What do



The poor in England! (1800s)



you want? can have terribly different stature codes when a minor indicant word change is affected. See it thus:

Ningalkenthanu vendathu? നിങ്ങൾക്കെന്താണ് വേണ്ടത്? Ennobling!

Ninakkentha^{do} vendathu? നിനക്കെന്താ^{ടോ} വേണ്ടത്? Stature brought down!

Ninakkentha^{da} vendathu? നിനക്കെന്താ^{ടാ} വേണ്ടത്? Terribly degrading, but just a ^{da} sound to do that!

When thus addressed, a person of stature will have to bring down his or her eyes, and to withstand the degradation affably, an innate training to shake the head or roll it from one side to the other, sets in.



Robbin Hood



THE CAPTAIN'S PARROT
"The Captain and I were both gazing over his shoulder."—Pier...



It may be noted that all these things are not what the black slaves in the US did not suffer from. In fact, what they got freely was just the opposite. For, in dressing and everything else, what they received was the liberating themes, including that of dressing and even names.

See this quote from Castes and Tribes of Southern Indian by EDGAR THURSTON, Published 1906:

QUOTE: *The Tiyans are always styled Izhuvan in documents concerning land, in which the Zamorin, or some Brahman or Nayar grandee, appears as landlord. The Tiyans look down on the Izhuvans, and repudiate the relationship. Yet they cannot but submit to be called Izhuvan in their documents, for their Nayar or Brahman landlord will not let them have the land to cultivate, unless they do so. It is a custom of the country for a man of a superior caste to pretend complete ignorance of the caste of an individual lower in the social scale.*



Thus, in the Wynad, where there are several jungle tribes, in one is accustomed to hear a man of superior caste pretending



How dare I, Mrs Reed? How dare I? Because it is the truth.

that he does not know a Paniyan from a Kurumba, and deliberately miscalling one or the other, saying "This Paniyan," when he knows perfectly well that he is a Kurumba. It is quite possible, therefore, that, though Tiyans are written down as Izhuvans, the two

were not supposed to be identical. State regulations keep the Izhuvans of Cochin and Travancore in a position of marked social inferiority, and in Malabar they are altogether unlettered and uncultured. On the other hand, the Tiyans of Malabar provide Magistrates, Sub-Judges, and other officials to serve His Majesty's Government. It may be noted that, in 1907, a Tiya lady matriculate was entertained as a clerk in the Tellicherry post-office.

MY COMMENT: The fact is that both the Ezhavas as well as the Thiyyas were quite different groups of people. And there is no reason that one of them should be totally 'unlettered and uncultured'. It is just a particular level assigned in the social hierarchy in the feudal language. Any



group that is made to come to a particular level, with a certain sections above and certain sections below, will start showing similarity in looks and intellect within a couple of generations. For example, if all these different sections of people get to live and breed in England in perfect English settings, within a couple of generations, there won't be much difference in their looks and common intellect.

Now, this assertion of superiority by the Thiyyas of those times could be only in the areas where British given English education had entered the social system. For, in the interiors, it is quite possible that the Thiyyas were a totally suppressed class. In south Malabar, they endeavoured to convert to Islam and thus provided fodder for the *Mappilla Lahala* that gripped the Valluvanad areas (between Calicut and Ponnani). END OF DIGRESSION

The lower castes who '*provide Magistrates, Sub-Judges, and other officials to serve His Majesty's Government*' were not those who were cut and pasted into those positions, but those who imbibed the English social norms of social egalitarianism, through readings in English classics.



Position of Malabar in the peninsula

My mother was not a BA in English. However, a very detailed reading background in English classics had elevated her mentality to near English levels. Hers was not an isolated case. I have met some of her contemporary educated class persons, almost all of whom did have some level of connection to English classics. For a person in Europe and current day US, what I mention may seem quite ridiculous and immaterial here. However the fact is that to the people in the local society as quite candidly seen in the pictures given above, the connection to English literature was a lifeline to a fabulous social existence they couldn't even imagine in their wildest dreams. That even the poor sections of the English society had a personal dignity not imaginable over here was quite a remarkable understanding.

It was these types of persons who went on to become doctors,



Family of African American slaves on Smith's Plantation Beaufort South Carolina around 1862!



engineers, railway engine drivers, government officers and much more. A reading capacity in English classics was literally making these persons stand on a Mount Everest of social perspective. Their other achievements like becoming a doctor, an engineer etc. were just a minor elevation from their towering position on the Mount Everest. However, after the formation of India in 1947, what happened was the negation of this Mount Everest. People from the local society still became government officers, doctors, engineers, and much more. But without the elevation on the Mount Everest. That is, with absolute no change in their mental standards with regard to social feudalism. Like a person seen in the above given pictures becoming a government 'officer' or doctor or any other thing.

Now, this brings me directly to the question of demands for 'Indian' independence. The truth is that this so called 'Indian' independence movement was of very little popular support. If it had been so, how come 3 million British-Indian soldiers volunteered on the British side? Gandhi had declared his Quit India movement (as a direct means to divert attention to the various allegations of misdemeanours inside his ashram) in 1942. Yet, British war efforts in British-India went ahead with not much of a problem. In fact, 30 lakh (3 million) British-Indian soldiers fought with rare commitment on the English side. [SEE this](#)



The spite against Gandhi inside the subcontinent!

(left top) caricature of Gandhi which was among the number of negative items that came out in Delhi newspapers of those times, posted probably by persons who were

ill-disposed to him. For, at that time, he was just another politician, struggling to keep himself above other competing entities of this place. No history book or film was there to promote him.

The next point is who was Gandhi to demand independence? There is nothing on record to show that he was the leader of the people here other than what he could manage to spread through a section of supportive media, including his own newspaper and magazine. There was a huge section of silent majority here who had no problem with British rule. For, since days of yore, the various places of this geographical area had been ruled by different rulers and groups. The people obeyed the different rulers just due to social obligation as well as due to fear of the royal wrath.

My mother's father was a person who joined the congress. My understanding of his behaviour was that he wanted to stand apart from the other Thiyyas of his place, by connecting to a distant



leadership. He was more or less solitary in his position that some of his acquaintances gave him a Gandhi as a prefix to his name. He became Gandhi Govi, the Govi being part of his own name. His own father had been a great admirer of Queen Victoria, seeing her as the saviour of the lower castes.

As to the post war British leadership, way back in England, a new political party had come to power with a policy to demolish the British Empire. Before handing over the landscape to different native leaderships, at least a referendum or plebiscite could have been done to assure themselves that the people are happy to be under the new leadership. However, in many cases, most of the people in this geographical area wouldn't even be aware of what was happening.

I remember in my childhood days, when I used to be in interior Malabar areas, the word 'Rajyam' was used by a huge section of the uneducated people to mean *native place*. They would ask, 'Which or what is your 'Rajyam'?' Literally it meant 'Which or what is your country?' It was quite surprising to note that the concept of an 'India' was not quite known to them. I am speaking of the years around 1966. If this be the case, then what would be the case of the immensity of tribal and other forest populations who were summarily handed over the Indian leaders by Clement Atlee.



Many persons have improved their English through me, and their personality enhancement is quite obvious in them. However, only very few people acknowledge my contribution in this regard. In many occasions, I have not perfunctorily made any efforts to change them or to teach them English. But my mere presence in their proximity did bring about a change in them. They do not at all feel any need to mention any gratitude to me. Even though



ANXIOUS TO LEAVE THE 'EMPIRE' BRITISH LION: WELL, IF SOME PEOPLE ARE SO ANXIOUS TO GET OUT, I WISH TO HEAVEN THEY WOULDN'T QUEUE UP ON MY TAIL!
EDWARD TENNYSON REED

Image: Courtesy of [Chris Beetles Gallery](#), St James's, London

there have been occasion when some persons had written to me later that my absence was keenly felt, in that there was no more any compulsion to speak in English and the whole social environment

literally

collapsed into the native language features, in which

every person is variously

acknowledged, depending on tangible stature.

There is also this issue. If all people speak English, the society would change for the better. The categorisation of a lower man, a lesser person, an idiot, a person to be dominated upon, a higher person, a superior man, a person to be shown feudal respect etc. will all cease to exist. Another man's posture and manner of sitting or the position of his



leg etc. will not cause distress. The dirt in the social system would disappear and the society would look good. However, the persons who took up the stance to introduce English would be soon forgotten. Look at the case of Macaulay. Most Indians, who know English, use this very language to shower despicable words on him. For, they are eager to parrot what their own suppressors have told them. That he was enslaving them by teaching the natives of British-India English.

See these words that came to attack my comments on Huffington Post:

kay360 April 11, 2012 at 8:00am

QUOTE: By the way, my point in educating you on cultures prior to the Anglo-phone invasion is to help you understand that the “English system of communication” was not adopted because it was more advanced. It was foisted upon various people who had their own literature, culture, and linguistic nuance through brutal invasions that have scarred and actually disintegrated some of the worlds great cultures. The beat goes on, but let’s not fool ourselves in thinking we are always moving forward in a linear process. Most of the time we are moving in circles. Don’t be surprised if Mandarin becomes the language of the 21st century. END OF QUOTE



When oblivion takes over



KURUMBA.

The tragedy of subordination to 'Indian' feudal lords!

Moreover, there is this issue also. People cannot imagine a time when their ancestors who had no English were quite different, under the burden of feudal language suppression. For example, if one were to search for *Thiyya* Images on Google, what comes up are the modern time

Thiyyas who have come above the feudal suppression, and who more or less are themselves the modern suppressors. However look at these pictures of *Thiyyas*, and see how they looked a few decades back. Such demeanours are still there in the interior parts of the nation.

Even the modern Africans who are rich and English-educated, refuse to accept that Africa was the Dark Continent. Many of them look around them and see people among them who are with English dressing standards, can use the Internet, and quite well-informed and can do international business. However, even among the native-Africans there are



plenty of persons who have still not come above the suppression. Yet, the moment some of them escape to an English nation, they are above all such problems. They would be full of gratitude to the English social system that has improved them. Yet, their next generation has no such problems. They would see back into history written by vile suppressors of other-nation historians and come up with deep animosity for English nations, where they feel demarcated for various negative features in themselves. This, instead of finding and removing, they would very quickly identify as racist attitudes towards their skin colour.

This comment that came attacking me on HuffingtonPost:

kay360 April 11, 2012 at 7:52am

2) Contrary to Tarzan movies, Africans were not naked swinging from trees in the jungle prior to the European invasion. They were exporting cloth, salt, rare stones and minerals, and food stuffs from sugar to rice. The British were actually the last Western European group to experience their cultural awakening or Renaissance. The Italians, Spanish, and French were far more worldly just because of their proximity to Africa and the Middle East. [Visit link: <http://goo.gl/IOTVT>]



KUSAVANS

Technical skills do not make a great nation!

MY COMMENT: This commenter failed to mention that the Africans were exporting not only these, but slaves also. As to the British being the last to experience the Renaissance, well, it really does not matter if the Renaissance had not even come to England. For it is not about the British bringing Renaissance to British-India that I speak, but about bringing English to this place. Renaissance did not bring English to England. However, England gave English to the US, Australia, Canada, New Zealand, Singapore and to many other nations.

As to Africa exporting many things, that statement has no meaning in understanding the stature of the people there. It only means that a huge section of the population were slave-like



workers of an exploitative class. See this picture of artisans of the geographical areas of modern day India. They are could be quite skilled and persons of great creativity. They could also be earning a reasonably good living wages, yet, they remain suppressed by the language codes and their facial demeanour gets hammered to contortion. It may be remembered in passing that it is not engineers, doctors and scientists that made England great, but the great common man. It is here that no feudal language nation can compete with England and the English speaking races of all colours.

Indians who know English do not want other Indians to learn English. It is quite obvious that they will improve. See this comment. Moreover, there is a huge financial stakes for many businessmen in seeing that the people do not learn English. For example, if English is learned, then all businesses that are propped up by Indian language speakers would go down. See this **comment** that really spells out this draconian mentality.

rahudgreat 1 week ago

To regain our selfÿp confidence we need remove English education and teach our kids our culture and language.

Reply · in reply to Ved036



MY COMMENT: What is really being proposed is this. If the common man is made to exist in Malayalam or other Indian languages, they literally become the slaves of the officials and the rich classes. They have to bear the words such as *Nee, Thu, Avan, Aval, USS* etc. with no scope for escape. These are things that cannot come out in a discussion on languages, wherein the 'learned' academicians would shy away from mentioning these things. For, they also get the 'respect' in this scheme of things, and they also do despoil the natives of this land with these words and usages.

SEE this further comment by the same person:

rahudgreat 4 days ago

QUOTE: Are u saying that there is no bad word in English? Just listen to all that rap songs. Considering pejorative words how about the white mans using the 'N' word to blacks.

Why do u think learning English will improve everything. There are other European, Scandinavian, Latin and East Asian countries which are well developed are theyyþ all become rich because of English? As far as Culture and language goes the English men(and women) are considered as the worst behaving people on the earth. END OF QUOTE

Reply · in reply to Ved036



MY COMMENT:

Pejoratives in feudal languages are not bad words, profanity or expletives. Pejorative indicant words are natural part of a feudal language, in which the codes simply acknowledge that a big section of the people are to be seen as despicable, suppressed and kept in shackles.

As to the other questions posed in this comment, will learning English improve everything? It is a question that I have no intention to answer. For, it is not in my discussion. Development and richness in a nation is not connected to English. Shah Jahan was a superrich King and the Taj Mahal that he built cannot be built by any British monarch. Well, that is the issue. An English king wouldn't be able to make his subjects work like slaves. And a nation having superrich persons or section cannot be claimed as what English can create. What English can create are people who even if they are poor or working in lower jobs have the mental stature to speak with self-dignity with the rich and official class. If a worker class Indian can be trained to sit in front of an official like a police inspector or any other upper class Indian, and demand that he be addressed with dignity without using pejoratives, then it is a great training. I understand that pristine English can deliver that mental capacity. Not the feudal English that is currently being taught in Indian schools.



skc2345678 1 year ago
Ved036@Hey you kid...you are still under age to Understand Indian history and culture. It is sad that Non Reliable Indians like u r slaves of White people. It is not yours' fault...your parents doesn't have taught you Indian values as now ur licking Aussie dicks down under. It is not fable mate, british ruining is a fact. I hope now urs gastroenteritis and stomach upset would have over about India. Shame to see Indians like you...that's why Indians are not getting respect and getting kicked.

Reply · 1 like · 0 dislikes · In reply to skc2345678 (Show the comments)



VED from Victoria Institutions 1 year ago
As to Indian values, it is visible everywhere in India, and also seen on Media headlines. As to you, have your head examined, or your words and usages may be seen as a racial quality, which it is not!

Reply · 1 like · 0 dislikes · In reply to skc2345678 (Show the comments)



skc2345678 1 year ago
@Ved036: You bloody asshole white dick licker....for you all Indians, the entire Indians are getting bad names and reputation in this world..That's why Indians are kicked and given blow down under in Ugly Aussie Land. You bloody punk...eat the shit of Aussies and now teaching me about India. Next time when Aussies will beat u or kill u, i will definitely celebrate it. U r a traitor to mother India and urs Indian nationality should be cancelled for all time. Bastard, did ur mom fucked by a aussie

Reply · 1 like · 0 dislikes · In reply to VED from Victoria Institutions (Show the comments)



VED from Victoria Institutions 1 year ago
All Indians are not like you. From the quality of the words you use, you wouldn't last much in India, let alone Australia. As to getting kicked in Australia, I think you are the off spring of some Indian official class, who has looted this nation and send you to Australia with that money.
Talking about the traitors and such, first learn to use better words. If you don't like Australia, why did you leave India and run to Australia in the first place. It doesn't look feel patriotic.

Reply · 1 like · 0 dislikes · In reply to skc2345678 (Show the comments)



skc2345678 1 year ago
@Ved036: Hey you rascal, scoundrel, I'm a true blue Indian. I didn't left India and not residing in Australia like you. I hate aussies because what they have done to the Indians down under. You slaves of white race, are licking their cocks. Shame on you.

Reply · 1 like · 0 dislikes · In reply to VED from Victoria Institutions (Show the comments)



VED from Victoria Institutions 1 year ago
There is something wrong with you. As to what people from India are facing abroad, it might be due to something wrong in them. But then, all people who live in the area currently called India are not same. The persons who left for Australia want to be in some English speaking nation, and not India. As to what is wrong with 'Indians', Google Search: What is repulsive about Indians Ved. You will get some answer, without hitting your head on stonewalls.

Reply · 1 like · 0 dislikes · In reply to skc2345678 (Show the comments)



skc2345678 1 year ago
@Ved036: First of all learn to be Indian First, before licking the ass of the White race down under. If you don't take pride of being an Indian, then don't teach me sermon. U r too small in age to preach me about my motherland India. First love yours' own motherland India, then become global citizen. Don't be Chauvinist pig for yours' fellow Indians. You r not a white bloke, u r a Indian. If u start respecting ur own motherland, the world will respect India,



CHAPTER SEVENTY EIGHT

Disincentives in teaching English

Teaching English is not similar to the endeavours of Nehru, Subash, and Gandhi etc. They all reaped 'respect' by becoming leaders. However, teaching pristine English has the opposite effect. 'Respect' gets erased when lower classes learn English. Then



TRULIA, CHINGLEPUT.

Pic: Castes and Tribes of Southern India by EDGAR THURSTON

what is the real benefit in allowing the lower classes to learn English?

Well, the issue is that the question that is asked is from the perspective of the feudal language mood. In feudal languages, the personal benefit has to be specifically

understood. Even if one is living in a *stink-like* area, it does not really matter, if one gets 'respect'. It is enjoyable. Even if one sits in a claustrophobic government office room for the entirety of a lifetime, it is still enjoyable if it garners him or her 'respect'. However, when viewing the same scenario from English, the whole context changes. The fact



that one is in a stink-like area becomes very obvious. There is no 'respect' to enjoy. What one wants is clean environment, freedom of articulation and movement, and space. What one feels is the liberal ambience in the air. It is a feeling that changes the very mental and physical demeanour.

Well, this has been my issue. I do not want to sit in a closed office or cabin and enjoy stifling 'respect'. I want a clean township, where one can walk around with no concern of whether another man does get up in a pose of respect or not, and talk to another person without the insistent brooding as to whether he or she is using respectful words in each and every sentence.

Beyond this, the understanding that a stifled and contorted looks of a lower class Indian can be changed into a beautiful demeanour by a simple change of language of thought and interaction goes on protruding me to inform this



Mulk Raj Anand



information to the other man.

Now, there is this experience of mine with regard to imparting English to many of the lower classes. They improve and understand the full potential and possibilities in learning English in the form that I am teaching. That is, quite different from the feudal-content loaded Indian-English. However they are disconcerted with the possibility that I would continue to disseminate this to others of the lower classes with whom they are competing with. They do not have competition with the upper classes. Their competition is with the class of people who are at their own level.

There is this experience of mine when I used to go driving my jeep on business trips on long distances. I used to give lifts to persons who have missed the last bus in the night hours. At times, some persons of slightly good social stature would get inside. He would then try to set up a conversation with me for the brief period he is in the jeep. However, when I stop to pick up some other person on the road, who naturally wouldn't be of an equal social stature as him, he would quite openly express his antipathy and dissatisfaction for what I am doing. Some of such persons have even mentioned not to allow 'low class' persons in the jeep. Now, this is also one of the issues of improving some persons with English. They do not

want this help to be given to others who are in similar plights as theirs. Some of them would even go to the extent of creating antipathy for me in the others as a ruse to make them keep away from me.

I am sure that my complete writings would seem to be off-track to a person who has studied formal history. See this comment that came sneering at me in reply to my comment on HuffingtonPost.

kay360 April 11, 2012 at 8:07am

By the way, the fact that you think Blacks should be “grateful” for the sheer brutality they suffered under the British in the US, Caribbean, and Africa and that you think the cultures of the Indian subcontinent are “low-quality social systems” just reveals you to be extremely ignorant. Don’t argue with a person with a degree in history. Makes you look like a complete fool.

MY COMMENT: What can one say to a person who has a ‘degree in history’ and yet, has not had any idea about what the feudal content in Indian languages is? The issue here is something like this. See this conversation in Malayalam:

RED: Nee (you) yentha yenne kaanaan innale varathathu?

BLUE: Njan innale ningale (you) kaanan vannirunnu. Appol ningal (you) urangugayayirunnu.

RED: Ninte (your) amma yentha yinnu panikkuvarathathu? Avalode (her) yende baryaye kaananan parayanam.

BLUE: Yende Amma naale vannu, avare (her) kaanum.

RED: TO HIS FRIEND: Evattakalonnum (these persons) orikkalum samayathinu varilla.

Now what is the problem here? See this English translation of the conversation:

Why didn't you come yesterday?

I did come yesterday. You were sleeping then.

Why didn't your mother come for work today? You should tell her to see my wife.

My mother will come and see her tomorrow.

TO HIS FRIEND: These persons never come on time.

Well, is there anything degrading, despoiling, discriminatory or snubbing in this conversation? It would be quite unusual if any native-English speaker were to see anything negative in this conversation. However, the fact is that there is a terrible degradation, and social snubbing in this conversation which cannot be translated into English. See the words You, Her and These people. The **red** ones denote *converting into stinking dirt* and the **blue** ones denote *ennobling*.

Without having even a minor hint of this great atrophying of human dignity, a person is claiming intelligence of human social systems.

Self-loathing or assertion of dignity?

See this wonderful comment that came arguing with me:

honeybear July 14, 2012 at 4:58pm



QUOTE: Sorry about the link situation. I noticed at your website that you are located in India. Are you a British subject, left over from the “Raj,” or are you “native” to India? The reason I ask is that I want to try to get a grasp on your thinking. If you are of the “old school.” I think I can safely assume what your mindset is...but I would not understand it coming from an East Indian. That would appear to me to come from a place of self-loathing through indoctrination.

From you politics and your view of British superiority...it is difficult for me to understand such thinking coming from a group of people who were once oppressed by the British, in thinking that they should be grateful for that oppression. I do understand the in-fighting of internal politics. But, without another clue as to your background...there is no rhyme or reason to it.

I know that Britain did not come to control India through conquest...but it was through the English East India Company...that India lost control of its country...however, the hands of Britain are bathed in gore up to its elbows with East Indian blood. How do you equate that with greatness. You act as though India would not have grown on its own accord without British domination.



I just do not get your logic (or lack of it). END
OF QUOTE

Actually this comment contains links to so many different issues. However, since I am focusing on one particular issue, let me take that up. Am I being subservient and self-loathing in my ideas? And who was the oppressors of 'Indians'? That second question has been answered in the book elsewhere. Now to the question of my seeming to be having an inferiority complex.

Well, the truth is that I do not have any inferiority complex and I do not train such things in my trainees. The fact is that I go everywhere with a very high level superiority complex. This very commenter has mentioned these lines earlier with regard to a writing of mine:

honeybear July 14, 2012 at 12:02am

Went there...took a peek...nothing new...another exercise in pomposity. END OF COMMENT

Even though I am not pompous, the commenter's impression is vividly not of any inferiority complex in my writings. However, the issue here is that I seem to be placing myself below the English citizens. Well, this should be degrading. What is the real fact?

The real fact is that I am not placing anyone under the English. As to myself, I do not want to place



myself under an 'Indian'. Nor do I want to place myself above an 'Indian'. If I am under an Indian, he or she would surely use the pejorative part of the Indian vernaculars to define me as well as to address me. If I am above the 'Indians', like for example an Indian government official, the local people would have to address me as well as define me as divinity. This would bring in satanic attributes in me, by bringing in a feeling of self-importance in me. I would quite easily get the feeling that I am omnipotent. I do not want to act as a demigod.

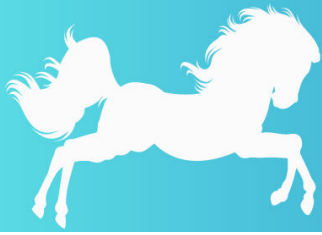
As to being ruled by the English, well, the fact is that I do not want to be ruled by the 'Indians'. That is for sure. I speak this much in very candid and unmistakable terms. I have experienced 'Indian rule'. That is a terrible kind of rule. I have gone to Indian government offices umpteen times to get official papers. They would make me go back again and again. Just to make me go subservient. I do not want to be subservient to the 'Indian' government officials.

Last year, I think just to get an Income Certificate, I had to go a number of times to the Village Office. One time, the clerk simply told me thus: We do not know what kind of income you are getting from your online writing work. You have to get a Rs. 10 Stamp Paper and have your statement about that work endorsed.



Well, there is a route to get these official papers very fast. That is to go through the route of official connections. For one of my parents was a senior government officer. Yet, I refrain from going that way. For, I want to experience the way the 'Indian' officials treat the native people of this place.

I remember a time many years ago, when I wanted a possession certificate. The officials in the Village Office would tell me, 'Come day-after-tomorrow'. I was a businessman then. I would have to move quite far distances and reach back home after some five days. However, since I was required to be present in the village office on the subsequent day, I would go on my two-wheeler for some three hundred kilometres and return that day itself in the night. However, when I reach the Village Office, the clerk would simply say, 'The head clerk was absent yesterday.' Come after one day. Again, I would travel to some 300 kilometres in another direction and come rushing back in the night. The next day, some other issue would be mentioned. I remember that it took me around six months to get this certificate. In my case, it was just a study that I was doing. In the case of the majority native persons here, it is literally playing with fire to be assertive with the 'Indian' official class. They have to bribe and be subservient.



I remember the old times of the officer class of the Madras Presidency. An absence of any clerk or superintendant was not an excuse for denying the giving of any paper to the member of the public. The officer concerned had to personally do it, if the clerk or superintendent was absent. That was the training given to them by the erstwhile English officers. Now, the training and mood is quite different. The present day mood is that *the common man is an idiot and a dog; and he has to be kept in his position. Treat him like the dog that he is!*



CHAPTER SEVENTY NINE

Who should rule?

Then who should rule? Well, it would be quite preposterous to say that I should rule. For, it is not that kind of atrocious discussion that is done here. Well, then who should rule here? It is my considered view that the geographical area currently known as Pakistan, India and Bangladesh should be ruled by the English Royal family, with statutory officials as viceroys. But not by someone from any feudal language nations. And definitely not by democratic processes. As to such rule leading to absolutism, well, safeguards can be kept in position. And there are inherent **checks and balances in the English language**. [READ: MARCH of the EVIL EMPIRES – Chapter : Nations]. No man will have absolute powers. For, he or she cannot grow beyond the parameters of English words and usages. For, there are no relative heights and depths in English words. No man can exist beyond the limits of another citizen's purview.

I am sure that many 'educated' Indians would find this proposition quite preposterous. They, if they are rich or of the official class would attack it vehemently till they or their children get a visa to remove themselves to some English nation. I am totally against allowing such persons and their



offspring into English nations. Once they are there, they would take up the new issue of racial discrimination. I would say that racial discrimination on them is too soft an attitude. For, they are the bearers of feudal language codes that can putrefy human dignity.

Yet, am I alone in my profound feelings that English rule is the best, not only for India, but also for many other places in the world including Pakistan, Bangladesh, many Asian and African nations, the US as well as many European nations? I do not think so.

See this about Cornelia Sorabji: She (15 November 1866 – 6 July 1954) was the first female barrister from India, a social reformer, and a writer. She was the first female graduate from Bombay University, and in 1889 became the first woman to read law at Oxford University. And also the first Indian national to study at any British university. Later she became the first woman to practise law in India and Britain. In 2012, her bust was unveiled at Lincoln's Inn, London.





See the following quotes about her from Wikipedia:

As Cornelia put it bluntly in *India Calling*, “I am Parsee by nationality.” With that declaration, Sorabji announced what she had long adhered to as the defining differences between her community and that of the Hindus. What’s more, she established herself as the interpreter of peculiarly Hindu religious customs and social practices to an audience that was presumed to be non-Indian and probably British—an audience that would also, she appears to have presumed, read her sympathies as similar to their own. Her descriptions of her childhood in *India Calling* are full of didactic examples of what differentiated her family from other Indians.

Whereas the Sorabji children were “‘brought up. English’— i.e., on English nursery tales with English discipline”—most Indian children were, in her view, spoilt and misbehaved. The treatment of women was for Cornelia the ultimate index of cultural difference: orthodox Hindu women “live[d] in subjection to their husbands”; “Moslem women remained in purdah”; “but our women have never been secluded.” The independence and careerist goals of the Sorabji women were an explicit contrast to what Sorabji saw as the slavish lives of women in the Hindu community, from



whom Parsis sought and maintained an “apartness” that their Persian “origin, temperament, and habits of life . . . made inevitable.” Dress—a cultural marker that preoccupied Sorabji throughout her time in Britain—represented the most eloquent manifestation of Parsi distinctiveness. “Our women wear a sari certainly,” she wrote, “but it is of silk, and draped differently from the Hindu sari (over the right ear, behind the left).”

There is this writing also about her, with regard to her biography:

Although fully Indian, Cornelia supported the British Raj and was a vocal opponent of Gandhi.

MY COMMENT: Apart for a very deep disregard for Gandhi and his likes, there is also a vehement emotion to stand apart from other ‘Indians’. Well, this is actually an emotion seen everywhere in India. In my own native state, the *Nairs* cannot bear to be identified as Sudras (which was an okay title for them till Travancore became part of India and the north India identification of the term Sudra became clear in Travancore. The *Ezhavas* want to bring the *Thiyyas* under their dominion, which at least a particular section of the *Thiyyas* cannot bear even to contemplate upon. The Christians of South Kerala do not want to discuss their history, in which it is seen that they are the



converts from lower castes in Travancore. The north Indians did not want to be identified with the South Indians till recent times. However, when the national fraud and hoax of foreign currency exchange rates turned the tables, and the southern states have made the northern states go destitute, it might be difficult to maintain this dislike.

The north-eastern state people do not want to be part of the other Indians. The Muslims bear a dislike to other communities, and the other communities bear an equal grudge against them. Well, this is and beyond is the reality. Yet, the real culprit in all this is the feudal content of the 'Indian' vernaculars. See this for more.

Native-English racism is next to nothing compared to all this. Other white racism is just a repulsion to be identified with the others. They want to be with the native-English folks, at the same time heaping the native-English speakers with all verbal and mental abuses. Yet, to be identified with the Blacks and the Asians would be quite unbearable for them.



Somerville College, class of 1891. Cornelia Sorabji is first on the left, second row

See these comparative images: Cornelia with ordinary English children [Somerville College, class of 1891. Cornelia Sorabji is first on the left, second row] and then visualise people like Gandhi, the rich and mighty of the subcontinent. If people had any sense, they would opt for English connection, rather than connection to 'Indian' rich and mighty, including Gandhi, who would place them at the lower end of 'respect' versus pejorative codes. In fact, English racialism is much better than being hammered by 'Indian' pejorative codes.

There are others also who have come forward supporting English rule for the world. See these comments on SCIENTIFIC AMERICAN on its RAMANUJAM page:

32. Eugene Sittampalam

07:26 PM 12/27/12



I was born and raised in the Island of Serendipity, or Ceylon (now Sri Lanka) during the British reign there; and I am very proud indeed of the educational system they firmly established for us there. With excellent teachers and UK-style education, it was little wonder that we excelled in education in the whole of South-East Asia. (Even Mr. Lee Kuan Yew, who was to later become the first Prime Minister of Singapore, had his early education in Ceylon; see: The Singapore Story <http://www.stthomascollege.com/Excerpt.htm>)

Even if the Sun has set on the British Empire, you can safely bet it'll never set on the British language. It grows instead, with even the EU be adopting it as its official language (in preference to contending German for the honour)!

Long live Euro-English; and Happy New Year to you all!

www.toe.tv

31. American Muse

02:50 PM 12/27/12

VED is right on the ball with his observations. India, sorrowfully, remains a horribly feudal and corrupt society, embroiled in an odious caste system with little or no regard for human rights. The British tried and made a small positive impact on this travesty. Those efforts, though, have been



bulldozed in the last 65 years since they left. It's a sordid tale.

26. anametuer

11:39 AM 12/25/12

Buddies, by calling anybody a fool, the 'intelligent' man's credentials diminishes in a debating forum ,I guess, cut him point by point with data, facts, emotionally and culturally detached. I know it is difficult! But fist of fury won't lead to reasoning, civilised and scientific conclusions. Is it part of the great Indus culture program or perhaps I guess most likely due a person's individual cultural attributes that reason pave way to preconceived notions about the social status of people living in distant villages in India, who are subjugated even in Independent India?

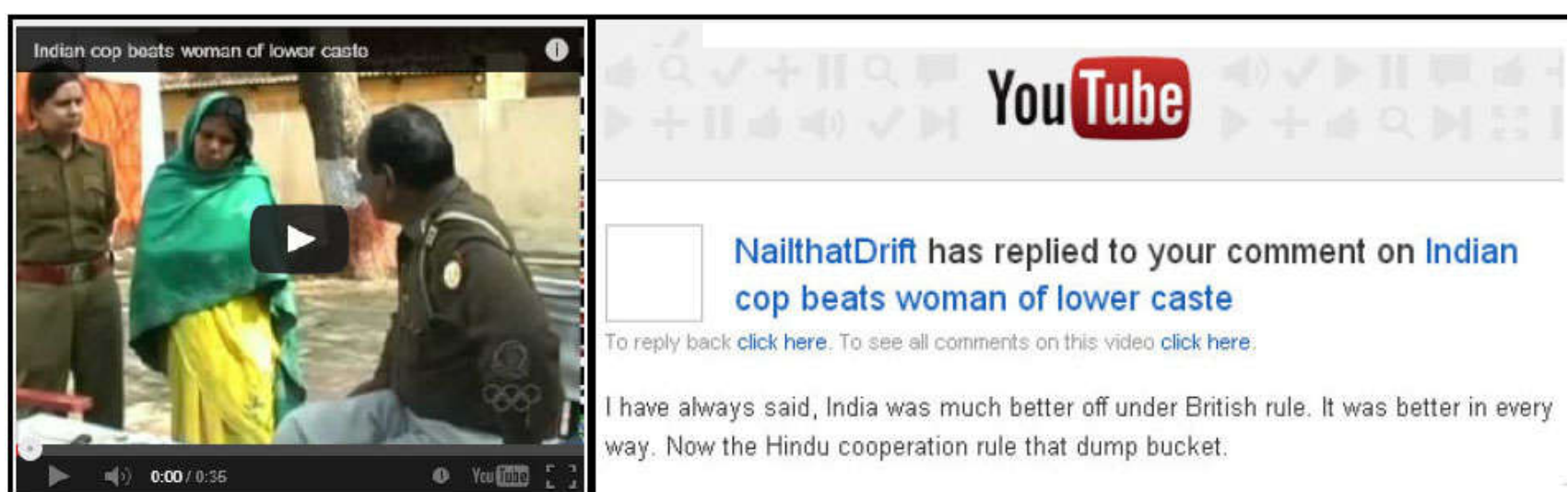
Raman was a great genius, no one disputes, what we are talking about is the nourishing environment for a talent, the contention about is the system and social practices that supports him locally, by and large and even today some developing countries are not capable of aknowleding and promoting the merit of an individual. That is why they have that 'Tag' backward.

In large part of india it is a sad fact that today merit. honesty, hard work, intellectual property

rights is not respected, rewarded. People clamour for feudal govt jobs, favours are required to get things done. Government babus are arrogant, feudal in attitude, lacks efficiency, full of red tapism. No Raman's from a village can come up in India that easily. You go to west for that reason. Our scientist in question did the same, with the help of a Professor, an Englishman, who accidentally noticed him. END OF COMMENT

Now see this comment that came in reply to my comment on [this video](#):

NailthatDrift has replied to your comment on [Indian cop beats woman of lower caste](#)



Sieving the English social platform

However, when making such terrific stances, I need to qualify it in a very refined manner. There would be people from feudal language nations who arrive in England with very powerful support for English systems and language. They can easily be identified. One very easily identifiable item is that they do not speak in their native feudal language at home, among themselves. Or at least limit it to



essentials. They do not teach their children to speak that language, when they are born.

These people can be quite separated from the others who do speak constantly in their feudal languages and also teach their children to do the same. It is a very diabolic situation. For, they wouldn't feel the negativity. In fact, they would enjoy great benefits, all of a very satanic kind. They can converse among themselves in a sort of privacy with the other person near them not understanding what is being said.

Moreover, they would send out a negative input in the social system that knowing their language is a great intelligence booster. Actually when a native-English kid learns their tongue, it would only erase the inherent positive features of that kid, for he or she can be subordinated by the feudal language speakers.

There would be feudal language speaking persons who promote their native dances and such other arts in their children. It is seen as a great achievement to display such arts in England. However, many of these arts are intimately connected to feudal language codes. However, in England the negative effects of these things wouldn't sharply fall upon the kid. For he or she is sitting on the elevated platform of an English nation. Even the most improper themes from their native



nation can be acted out there, from this raised platform. If the same thing is acted out in their own nation, many negative strings would bear upon the actor. For example, when dancing a folk dance in India, even the lowest person would address the kid with the lowest indicant word. If he or she happens to enter into the film world, there also, the lowest persons can come to dominate them. However, if that kid can rise up to become a famous star, he or she might be able to rise up beyond these strings. What has to be borne in mind is that not everyone can arrive at that position.

Now, to sit in England and promote Indian feudal systems can be the highest of rascality. Such persons should be forced to display their great love for India by sending them back to India. And India should welcome them back with a red carpet and tell them to continue their antics over here.

Now, if the rule by the English monarchy is not allowed, what is the other proposition? Well, see this comment that came sneering at my comments on Huffington Post:

Andrashka May 24, 2012 at 7:27am

“Actually, a Europe with headquarters in London, based on English wouldn’t flounder”

Are you proposing a British protectorate over Europe ?



I've read some dumb things today, but your comment takes the cake.

Linguistic unity as a sure-fire solution to economic problems.... *sigh* END OF QUOTE

MY COMMENT: I have mentioned my contention that Europe as a single nation should be headquartered in London, with the British monarch on top many years ago also.

Recently, I did mention it on SCIENTIFIC AMERICAN's page on Ramanujan. See it:

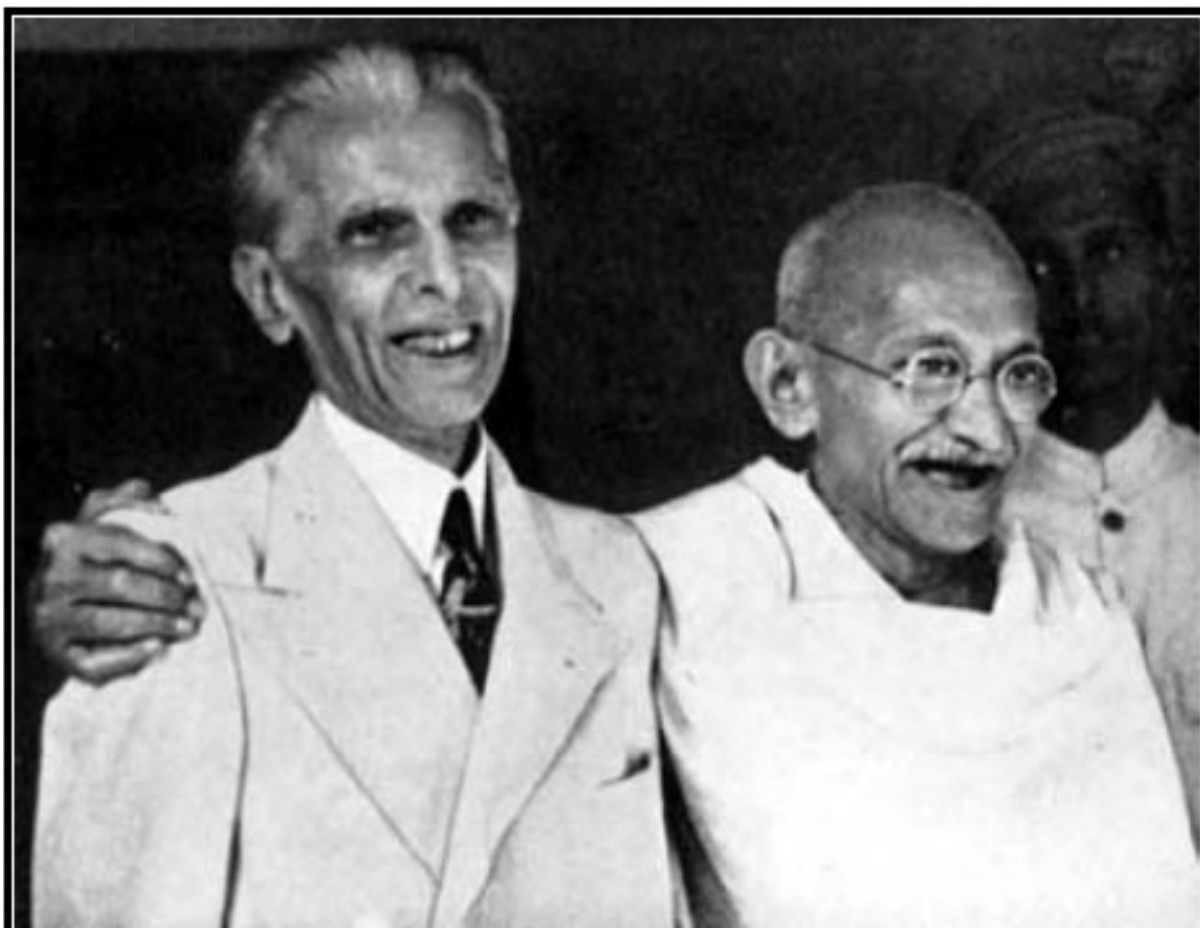
I happen to feel that this geographical area would have been much better under English officials. I did once write many years ago that Europe would be safer under English administrators, under the English monarch than under a messy democracy that would make it sink and drown. I was rebuked by Europeans

MY COMMENT: EUROPE has that option or they would shortly be forced to concede to the more tragic option. Of being taken over by the economic moguls of Asia. In fact, Europe never had a chance against the Asian moguls and emperors, if they ever had gained access to interior European areas. For the feudal languages of Asia could be much more powerful and regimenting. A section of the society can be turned into a sort of military platoon, if a single person can come on top of a



pyramid-like-structure of feudal language codes. In fact, the so-called Islamic threat facing Europe is not connected to the ideas of Prophet Muhammad, but the regimenting quality of the Asian feudal languages. Simple communication words and usages have command codes in it, directed to positions of loyalty and adoration. The clue to this can be found in the fact that Asian leaders do have a particular code of respect suffixed to their names. Some of them even have

it in the front also.



For example, Gandhi. He was not only Gandhiji, but also Mahatma Gandhi. No

Englishman really understands the

powerful codes of command and regimentation this has. And did any Englishman, who lived in India and built up the nation from barbarity to common sense, get any such enduring codes of power and adoration? Well, if these types of codes enter Europe, current-day Europe, as we know it now, is finished. For, feudal language-speaking persons with nothing of quality to offer would simply ride up to popular leadership by these cunning manoeuvres. The native population would



simply stand in a mood of astonishment and utter incomprehension.

Remember that when Jinnah mentioned Gandhi as Mr. Gandhi, he was literally driven off the podium. For, Gandhi's supporters understood the powerful denuding of Gandhi's leadership this simply wording was doing. However, the English officials back in England had no idea that this simple code has so much power. **See the difference in personalities. Jinnah definitely exhibiting an English stature, which Gandhi's putting his hands on the other man definitely connected to typical feudal language codes. See this page:**

May be I should post here a quote from Hitler's Mein Kampf that can literally defy many commonly held logics:

QUOTE: England will lose India either if her own administrative machinery falls a prey to racial decomposition (which at the moment is completely out of the question in India) or if she is bested by the sword of a powerful enemy. Indian agitators, however, will never achieve this. How hard it is to beat England, we Germans have sufficiently learned. Quite aside from the fact that I, as a man of Germanic blood, would, in spite of everything, rather see India under English rule than under any other. END OF QUOTE



MY COMMENT: England left India to the dogs just because a useless nut came to power in Britain.

Now, what is it that I am proposing? Is it that all nations should submit to England? No, what I am proposing is that there is need to understand that human languages are not simple things that can be used simply to communicate to each other. Instead, they are powerful software that more or less defines a human being in his various mental and physical features. English is different from many languages, in that it is a planar language. There might be such other similar languages. Promote these languages as one would promote a good software, instead of a virus laden software.

Should other languages be made to die out? No, in fact they should be preserved for future use. May be in years to come the inner codes of the feudal languages might come useful for things that are now totally beyond the imagination of mankind.

As to national competitions, including trade competitions, it will all be re-defined when English becomes the language of popular communication. Most of the terrible spurs to dominate others will get erased.

I think I should mention that the British Empire had many possibilities including that of creating a



world government, headquartered in a very refined nation. The UN is nowhere near to the quality of the British Empire. The UN is run by feudal-language speaking crooks, from feudal language social systems, who are totally self-centred. Again, I should mention the bloody fool who became the Prime Minister in Britain. He did not know what he was doing. A rascal he was and what he did was rank rascality. Or at least a fool of incredible proportions.



CHAPTER EIGHTY

What is it that I am doing?

In my writings, do I necessarily denigrate the ‘Indians’? Well, it might seem so, from a very superficial view. Yet, far below this cursory understanding, a person should discern the exact concern for arguing for quality improvement in the native people who abound in the geographical area which was once called British-India, and currently consisting of Pakistan, Indian and Bangladesh. If these people can remove themselves from the *stinking-dirtifying* hold of their traditional suppressors, who tell them lies, and get to learn pristine English, a very liberated populace shall come into being here. It shall not be like the people of US, who are not on the pathway of refined liberation, but of absolute disarraying of human qualities. [NOTE: Current day English in India is not pristine English, but simply feudal **vernacular-English** : Read my Online Writings Vol 1 or 2]

For, the people of US are slowly changing into a populace that has to continually react to feudal language codes, as these codes come rushing into the very interiors of an English-speaking nation. The people would struggle to shove off the strangling grip of feudal language codes that come



to haunt not only them, but even their policymaking process.

The people of any nation anywhere shall improve if they are given English training by England. And this trainer-England should consist of the original native-English speakers. Not the others who masquerade as Englishmen and women. Or at least persons who know the issues and are fully committed to perfect English and English antiquity.

Can anyone do this in current-day India? Well, there is this comment that came on SCIENTIFIC AMERICAN in its Ramanujan page, attacking me:

Neeraj 03:45 PM 12/23/12

But even if one were to accept your false linguistic analysis as to be true, then what is to say that India would not have moved on or gotten rid of this practice or such practices from self-cleansing ? **What is to say it would not have produced men and women who would have brought about a revolution ?**

MY COMMENT: Well, I know persons who can bring about this revolution. However this revolution has nothing to do with guns and bombs or with calls for non-violent agitation, fasting and drinking honey and orange juice is over, blackmailing the nation with civic blockades and burning up the commodities of poor traders and



such things. The revolution that has to be spurred up is the removal of a communication code that makes a major section of the people live and feel like abominable matter, while a few has the feel and looks of gold.

This revolution can be motivated by persons who have special kind of quality. There are different kinds of quality. For example, I am know a lot of Malayalam old film songs, Indian *puranas*, Greek fairy tales, Physics, Chemistry, Mathematics, Astronomy, World History, Indian history, Colonial history, have read many Malayalam books, Islamic themes including much about Prophet Muhammad, Biblical themes including those in Old Testament as well as New Testament; have rudimentary information about Astrology, Vedic Mantras, Buddhism etc. I have proficiency in various computer related work and equipments, including software applications like Adobe Acrobat and many other Adobe software as well as others. I know the geography of my home state quite well, and have lived in various parts of India. I have interacted with the government departments at various levels, and hence have acquired a more than average idea above statutory rules and how they get drafted. I know swimming and have gone for many adventures trips. I have driven two-wheelers, four-wheelers as well as six-wheelers. I



used to climb up huge coconut trees when I was young. I can write with good proficiency and readability, with a typing-speed of 60 words per minute. I have trained many persons to speak good English. And I know a lot of businesses. Beyond all this, I have read and seen pornography also.

Now many of these things, I am sure many other persons are quite proficient and possibly more proficient. I mention all this with no sense of competition. For, I do not want to compete and win against anyone. What I want to mention here is that there is one more thing that I have acquired that I value much, actually much beyond all this. In this also, there is no sense of competition. For I am sure that there are an immensity of persons who can possible be much better than me in experience and capacity.

This particular aspect of mine is the fact that I used to read English Classics at a very young age. Names such as R L Stevenson, Sir Walter Scott, Oscar Wilde, Charles Dickens, Baroness Orczy, Jack London, Conon Doyle, Mark Twain, Rudyard Kipling, G B Shaw, A J Cronin, Somerset Maugham and many others I used to read in my kid days. Now, this is an achievement that I am really proud of. I saw through these writings another world that was quite apart and different from the world



that I was in. I could discern in the most tragic stories of England, a very un-conceding human dignity, that was not possible in a Malayalam or any other Indian languages ambience. Which I could only imagine, but never get to experience.

In my school and college days, I did not know anyone who was into English classics. In fact, when I was in my degree class, the standard statement of the students were, 'The —Newspaper is too tough. I can't understand anything. But ——— is much easier to understand'.

I used to take English classics from the Public Library. When I go through the book loaning list in the back page of the books, I would find that they were all being very busily taken by many other persons. In fact, there was a huge demand for British Classics. Yet, I never to come into direct contact with any one of these readers.

Later in life, I have come across persons who were avid readers of British Classics. None of them were my friends. Yet, they all had a definite difference from the rest of the crowd. However, it would not be correct to say that they were morally better than the others or that they were better people than the rest. They were different, with a refinement of a different kind.

A digression to another kind of sieving



It is here that I need to insert another thought of mine. Nowadays there are a lot of competitive exams, meant to sieve out persons for public service employments. What is it that these exams are trying to check, measure or evaluate in the candidates?

I do remember in the old times, exams, quizzes and such things, at least from the good English background, having a specific aim of sieving out specific type of persons. For example, if officers of the IAS were to be selected, there was a very specific idea about the mental standards of the persons who need to be selected. The exams were not meant to just create a bland ranking of persons which mean nothing. It is not that only certain persons are of calibre, intelligence and capacity.

It has been my observation that IQ and intelligence is not confined to certain sections of persons. For example, one day there was a coconut tree to be cut down. It was standing quite near to the house, amidst a lot of other trees and structures. The tree cutting person was quite an expert in his job. He evaluated the complete scenario and did the cutting with super finesse. He went up the tree, tied a standing platform for him and cut down the tree piece above him, and made it fall exactly in the area that he wanted it to fall. I could discern intelligence, calibre as well as skill, apart from a lot of muscle power.



However, if this same man was asked about HCF, LCM and the other typical things that are fed to the school children, he would be a mere nitwit. It goes without saying that intelligence is not confined to school, books and marks.



Scene from R L Stevenson's KIDNAPPED (W R S Stott)

From this premises, I need to enter into the domain of selecting persons for specific jobs. If one wants a guard, there are specific capacities that are to be sort for. For becoming a boxer, there are others. For becoming a lorry driver, he has to have certain capacities directly connected to his job. However, in the case of the bureaucrats, the Indian Public Service exams do not focus on any specific mental standard.

The idea has to be explained a bit more. It is like this: What is the type of persons that are required to be selected to be an IAS officer? Answer is connected to first formulating the kind of person who has to be placed on such high administrative pedestals. I can illustrate my idea thus:

Take ten persons of varying mental calibre and standards. One knows about Mathematics. One is an expert coconut farmer. Third has a cattle farm. Fourth is good in Physics. Another, in Chemistry.



Another in Botany. Another in Malayalam literature. Another in English classics. Like that it goes.

Now among all of these persons, who is the kind of person that needs to be in charge of the nation? According to this, should the questions be framed. Instead of this, what is being done is to put up a lot of questions that is basically aimed at displaying the shallow pedantry of the question setters.

I must mention that when my mother was in service, she was once given a chance to set the question for a Sub Inspectors' exam. The model that was sent to her was of an absolute nonsensical type. A lot of one-word answer questions which of the type: What is the highest mountain peak in the world? Where is the deepest place on earth? etc. What kind of evaluation of persons can these questions do?



Now coming back to the IAS questions, one can very easily select the type of persons from the ten persons according to what type the government wants as the high officials of the nation.

If a question on coconut yield and plucking is asked, that man would be selected.



If a Chemistry question is asked, the Chemistry man would come out with flying colours.

If a question on Malayalam poetry is asked, the Malayalam scholar would come out.

If a question on English Classics is asked, the English classics fan would come out.

Who among these persons the nation wants as its high officials have to be decided by the nation.

It may be mentioned here that among all these persons, a very definite difference would be discernible in the English Classics fan. For, he is a person who is totally in a different world, of an egalitarian-language adoration.

If I were to select a person to adorn the highest office of the nation, I would ask a question that would bring out the English Classics reader to the fore. That was what the English administration also did in British-India. However, with the formation of India, the question setters have lost sight of this aim. Now the exam is just a scrabble to take up whoever comes up first in a mad race to the top. Any man or woman can be the top official of the nation, with scant connection to egalitarian social concepts.

Actually, for me to sieve out a person of extremely elegant English information, all I need to ask is a few questions. A simple question like: What is the statement '*Barkis is willing*' connected to, can



at most times, give me a hint of a person's reading skills in English Classics. However, other questions pertaining to such phrases as 'Pieces of eight', 'Drink and the Devil had done for the rest', 'Children of the Mist', 'Alan Breck Stewart', 'Maugham', 'Oliver Twist asks for more', "'Swallow, Swallow, little Swallow, will you not stay with me for one night, and be my messenger?', can powerfully direct me to the person who has elegant English reading qualities that I do desire.

Beyond that information on such words as The Seven Dwarfs, Little Red Riding Hood, Piggy on the Railway, Four and twenty black birds might help me refine the search.

Yet, such question as: Who is the first prime minister of India, Who is the father of our nation, Who is considered as the father of the Malayalam language, Which commission was concerned with the river water dispute among the states and such would never direct me to these people. In fact, they would direct no one to any section of people, other than an unintelligent array of people who have mugged up a lot of information from sterile exam guides.

Well, it is my contention that the officialdom of the nation that occupies the areas of erstwhile British-India should be manned by persons of the former group. However, current-day Indian



officialdom is manned by persons of the latter group. In quality, behaviour, politeness to the common man, in intelligence, honesty, rectitude, attitude of public service and attention to detail, the current-day bureaucrat displays the innate qualities of this group. Rank cantankerous and arrogant lot.

How systems and individuals rot

When I have to speak about British-Indian officials, I need to speak about my mother. She was only 23 years old when she joined as a Sub Registrar in the Madras Public Service. The time was just a few years after the departure of the British. Malabar was a part of the Madras state. All systems were then simply a continuation of the British systems. The officer class spoke English. There was no talk about taking a bribe. In fact, it was seen as equivalent to pick pocketing. The mental spur was in seeing things done fast and very fast. The public were to meet the officer who would immediately hand it over to the clerk to have it done fast. There was no need for the common man to linger around a clerk.

No bribes were expected and none collected. However, among the lower sections like the clerks and peons, who spoke Malayalam, the feudal attitude of pejoratives and expecting of homage was very much there.



There was one marked thing that I remember. When the land registration documents were written, it was customary to address the lower caste man as *Nee* and the higher caste man as *Ningal* (both meaning You, with the former, pejorative and the latter ennobling). I remember my mother directing the document writer to remove that discrimination in the addressing in the written document. This was mentioned to me by my mother.

I have had the occasion to meet many of her colleagues in my younger days. There was never a word among them of collecting bribes. In fact, the first time it was mentioned in my house, when I was just around three years old. A clerk from Travancore area had been posted in the interior village Sub Registrar's office when my mother was the Sub Registrar. The clerk was quite concerned that there was no culture of collecting bribes in this office. And no access to the public also. He went around complaining to the document writers, who mentioned this fact to my mother. This piece of information was discussed in my house, with a mood of discussing some dirty thing. In fact, looking back, the attitude was as if one were discussing a person who was into something quite despicable. I think there was more dignity to a prostitute than to a



government official who collected bribes or expected them.

I remember a marked change in demeanour as Malabar-based officers got transferred to Travancore. Here the culture was totally different, with claims for bribes a matter of right. However, it must be admitted that both Travancore as well as Malabar had feudal languages. Yet, the codes were different, and affect the people differently.

When speaking about my mother, I must admit that she was, as a private person, quite cunning, divisive, self-centred, selfish, conspiring and in many ways a person of grave negativity. Especially her Malayalam-speaking side. However, as a public official, she was above all these qualities. I should claim that this was due to some inherent qualities in her genes and family background. But it would be a false claim. What I understood about her and many of her colleagues, was that they were setup into an English official system, in which they could not behave in any other manner other than be fast, efficient and prompt.

At the same time, I have come across persons, who are basically good and helpful, acting out as quite cantankerous officials as they react to their own official environment and to the public. Indian officialdom is a satanic institution because it is run on satanic codes. The same design codes that design



pseudo-divinities like Gandhi set the tone to it. Divinities on top, and the common persons made to sit in dirt.

The falsity of the situation can be mentioned thus:

Three different persons go to an Indian police station. The first is a relative of a senior Indian government officer. The second is a school teacher. The third is an ordinary worker on the street.

Look at the way the policeman would address the three persons.

To the first: **Saarinentha** paraathi? **[Blue]**

To the second: Ningalkku yentha paraathi? **[Neutral]**

To the third: **Ninakenthada** paraathi? **[Red]**

The word in **blue** is ennobling, respectful and worshipping.

The middle one is neutral.

The word in **red** is pejorative, insulting, despoiling and also *stinking-dirtifying*.

Yet, the effect of these three words is not as one would expect in English. The first makes the man assertive to the policeman. The second makes him arrive at a reasonably good stature. The third makes the worker respectful, worshipping, full of servitudes and praise for the policeman. If this doesn't work, the man simply reacts differently and can in time, become a terrorist.



Yet, all the sentences simply mean: What is your complaint?

How can a native-English speaker sitting in England understand the real satanic codes in this Indian communication? For all he gets to know is, What is your complaint?

How can he understand the Satan that Gandhi was without understanding the devil in him that speaks Hindi to the lower Indians? Simply seeing a make-belief film on Gandhi that was for all purpose a propaganda film for the ruling party in India, a huge section of people all around the world have been fooled.

SEE this sneering comment that came to attack my comment on HuffingtonPost:

honeybear July 14, 2012 at 12:40am

QUOTE: Wikipedia is not the beginning and end of my education. I usually cite my facts so that others here may confirm them. You DID notice that I also referred them to the bibliography at the bottom of the article for more reading.

I have studied Gandhi and followed Indira Gandhi's career to her horrible assassination....and Nehru as well. My opinions and perceptions differ greatly from yours.

No matter how much you have read about Gandhi...your mindset seems to be preventing

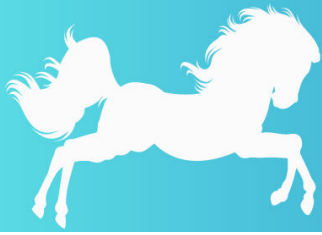


you from perceiving him. If my “feeble” understanding of the “feudal” language...is that the Brits enjoyed kicking the sh*t out of minorities and lower classes...while trying to maintain a superior attitude...while THEY were the most violent people on the face of the earth...well yes...I do not speak fah...fah...fah...fah...fah!

Americans do tend to use colorful language. Sorry if I did not curtsy. END OF QUOTE

MY COMMENT: One can see the real spirit of Gandhism in the above words. Talking without information and the brutal stance of jeering and sneering as a serviceable substitute to logical discussion. All what newly-arrived ‘Americans’ are doing to English language.

I really do wonder how this Gandhi would have mentioned the Englishmen in his native Hindi and Gujarathi. Would he have used ‘respectful’ words about the Englishmen he knew in India and England? Or would he have coyly used the *stinking-dirtifying* words about and on them? He, who wouldn’t care a damn about *stinking-dirtifying* his own native countrymen, would he have cared to secure the Englishmen from his despoiling words? Did the Englishmen have an answer to his diabolical codes? Well, they never had this weapon; that of *stinking-dirtifying* others.



At the same time, when Gandhi dares to use such words about the Englishmen, his followers would see in him greater power. For, it is how the codes work in feudal languages. Without having even a hint of this feature of Gandhi's innate disposition, how can a person dare to make tall claims about him? For all such evaluations are based on hollow premises.



CHAPTER EIGHTY ONE

When oblivion takes over

Gandhian police

Actually the Indian police follow the Gandhian system of communication. The despoiling to the common man, and the terrific ennoblement of their own officer class. In fact, the common man is an *excrement* to the police constable, while his own officer is a divinity. The common man is an *Avan, Oan, Aval, Oal, Avatta, Ayittingal, eda, enthada, edi, enthadi, poda, podi* and such. While his own officer is an *Angunnu, Saar, Adheham. Yemaan*. The first is downright negative, despoiling, *stinking-dirtifying* and capable of erasing of all human rights to dignity. At the same time, the latter literally makes a man a piece of gold. It is mostly these pieces of gold from India that barge into the English nations, rabidly seeking to *stinking-dirtify* the common man there. Many of them Gandhians in communication aspects to the core!

No one notices this terrible fact about Gandhism. This philosophy is focused on the top man. He is the Ji, the Mahatma and the divinity. The followers are all meek men and women who have to lend him respect and adoration. They have to show all sorts of obsequiousness. They are the *Thu, Nee, USS, Avan,* and *Aval* to the top man. A native-English speaker



would never understand the real terribleness of this social arrangement. In every word, stance, posture, sitting arrangement and looks, the people have to show their lack of claims to dignity. Gandhism is not a training in elevating human dignity, but in atrophying it. Yet, the horrible fact remains that in feudal languages, the more you suppress, the more is the respect you garner from the suppressed persons.

It is totally the opposite of English ideas. In English, whatever be the quality of the higher person, the lower person has no need to exhibit a lesser personal dignity.

DIGRESSION: When considering the improvement that came upon the native people of this geographical area by proximity to the English folks, what has to be borne in mind is that the majority people were in the *stink* levels, maintained there by the local native feudal vernaculars. This fact should be borne powerfully in mind, as one evaluates the progress of the people. From dirt they had to be risen up. And to do that is quite dangerous. For, the persons who endeavour to do that will also get splattered with dirt. Yet, the English folks did endeavour for it. That is their greatness. **END OF DIGRESSION**

To understand the *stinking-dirtification* concept, see this video of about Kerala police.



[https://www.youtube.com/watch?feature=player_embedded&v=Rjijd4Wwrho Video is seen removed]. The female is a very senior IPS (Indian Police Service 'officer'). A police association officer bearer is also near her. He is possibly a police official much below her. This police man would use words like *Nee, Eda, Edi, Podi, Poda, Avan, Aval* etc. to and about the local people. When he does such things, his looks and demeanour would improve, as well as his right to royal dignity. It would only remove all this positive features from the affected common man. To understand the concept of *stinking-dirtification*, all one has to do is to ask this policeman to use these words on to a public servant (meaning government official). Let him use these words in a very nice voice to his officer female present here in the video. Just address her with a *Nee*, and refer to her as an *Aval*. The video is trying to bring out the nice behaviour of the Kerala Police. If the word is allowable to be used to the citizens, naturally it can used to a public servant.

The real understanding of the *concept of stinking-dirtification* will come out.

What is imbibed?

Now look at this comment that attacked my comment on HuffingtonPost:



rsstone74 March 24, 2012 at 3:11pm

QUOTE: Actually Victoria, I have and continue to travel extensively. Poverty that is caused largely by class-based systems is an ugly, ugly thing. Thinking like yours CAUSES class-based systems (defining people by their ancestry). We are not an “English” system. We are distinctly American—a mix of thinking taken from multiple nations. Our government is based more so in Greek and Roman systems than English (more accurately, British, which is a collection of colonies that started out under the rule of one King). Britain was ruled by a King and Lords when America was founded. Parilament’s role was fairly new. That makes America very unlike “England” of the 1700s. END OF QUOTE

When a non-native-English person learns English alphabets and English nursery rhymes, reads English fairy tales and stories, learns to write English and read English newspapers, starts reading English classics and comics, and watches English movies, he or she changes rapidly. He learns to use such things as Thank You, Please, Excuse me, Kindly, May I, Can I, I apologise, I regret, Good Morning, Good Evening, Good Night, Bye and such things. [Even though slight equivalents of these can be found in feudal languages also, they are actually different in that they have powerful direction components.] They



learn to address others without having to go through tedious routes of respect and pejoratives.

Through English, he learns the sciences that were there in England. [Studying science in English is quite different from studying science in Malayalam. I can't go into that here, but can mention that learning in Malayalam arrives a man in a different world, which is quite low-quality in terms of human refinement. He changes perceptibly. He has more of England and English traditions in him, than the local heritage. I have seen this happening in my own children's case. Traditionally from a lower caste family in India, my children never had the occasion to even feel any lower caste attribute they should naturally have had. This was more reinforced by the fact that they did not know the local vernacular, which could have easily allowed others around them to mentally subordinate them. In English there are no such codes of mental and physical subjugation.

People who learn English do show the mental and physical change for the better. But rarely, very rarely do they acknowledge their indebtedness to English. I have had this experience with some of my own trainees. They learn to speak English and then they feel a lot of mental liberation. This is quite obvious. Yet, they do not acknowledge that it is English that has given them the change. Many of them take up



the stance that it is their own innate capacities that allowed them to improve.

Even my mother, when asked about the real reason for the higher social attributes and English proficiency, she was quick to mention her innate abilities. It took me some time to make her acknowledge that it was the fantastic English education delivered to a lower caste people in Tellicherry that gave her the unique-in-history opportunity to break out of the social strangling that would have borne on her, from a variety of directions. One, her low caste. Second the fact that she was a female. In the local language, the females are in the lower code bracket.

I have seen on the Internet, people who are supposed to be 'Indians', who were ousted from Uganda, in the US. Why were they seen as pests in the African nations? Couldn't it possibly be due to their highly feudal language communication, that would have made the native African a real stink? When they arrive in the US, what happens? They get impregnated with English traditions and ways and manners and social communication. They meet so many others from various nations who have barged in with the express aim of escaping from the strangling of their native social conditions.

Sitting in the cosy ambience of an English setting, they can afford to speak with vehemence about



English. In fact, for the next generation English is not a great thing. It is something they feel they can dispense with equanimity. For, there are so many other languages in the world. Why not German? Why not Hindi? Why not Chinese? It is like persons using Adobe InDesign claiming that they would have been equally happy with Aldus PageMaker. Aldus PageMaker was released in 1986. In features and capacities, it is quite primitive when compared to Adobe InDesign.

My children can also claim everything traditional to their caste, their native place, their mother's and father's family heritage and in the social system in vogue around them. Yet, it would be quite naive to say all that. Beyond that to give credit for all their intellectual and mental progress to things with which they do not have any connection other than what others tell, would be the height of rascality. For it is English that designs even their very physical appearance. Look at my elder daughter, who was quite cordoned off from Malayalam in her infancy to as much as I could. Traditional looks and mental demeanour of Thiyyas are quite different. However exact traditional looks are rare to find nowadays. For, some aspect of English has entered into everyone. Even when a person studies Physics, even in Malayalam, the thought processes of an English mind is ticking in the classroom.



Look at the comment mentioned above. It is the outburst of rank rascality. Sitting in an English ambience and claiming loyalty to absolute opposite to English entities. The commenter claims: QUOTE: We are not an “English” system. We are distinctly American—a mix of thinking taken from multiple nations. END OF QUOTE

Well, in which case, my children are also not indebted to English. For, they are not English in blood, genes, ambience or nationality. They are the mix of an immensity of local codes and inputs. Yet, it is the English input that has changed them. I have seen people from various languages living and making a society here in India. People who speak Tamil, Hindi, Malayalam, Kannada, Telugu, Assamese, Marathi etc. live together in various places in India. The common language of communication among them becomes either Tamil, Hindi or some other local language. What they form is still the typical Indian social system, with slight variations.

Yet, if English is the common language that pulsates through the dominant section of the society, then the society is absolutely different from all the others. It is seen in Bangalore, where English is the language that dominates the society. When English is spoken, what pulsate are English traditions of communication and mental process. Yet, I have



seen people in Bangalore who enjoy all the sparkling freedoms of English, still mentioning their loyalty to traditional systems, which actually they can bear it only in perfunctory settings.

On democracy and monarchy

The commenter above has also mentioned about the English king and alluded to the fact that America is a democracy much earlier to that in Britain. He or she doesn't know what he is talking. Democracy is not a political machine that suddenly popped up in the US. It was a gradual development of political process in England. Here I need to emphasise that one should not go astray and give credence to Greek claims. For such claims can only lead the talk to so many other places and claims. It is the starting of democratic experiments right back in the times of the Magna Carta that later developed into the modern English democracy. If Greek claims are allowed, well then, there are more ancient claims from small-time kingdoms inside the geographical areas now comprising modern India. One may even see examples of 'democracy' in some tribal outfit in the African and Amazon jungles, whose claims would become more vocal as they learn English, and start multiplying exponentially in numbers.

Also the commenter does not really understand that there is great difference between an English monarch, and the kings and queens of many other



nations. The English monarch was the king of an English-speaking people, while most of the other monarchs were the kings of feudal language speaking people. This itself makes a great difference in both the king as well as in the people.

As to the idea of democracy inside an English nation, with only native-English speakers allowed to vote, well, it is a great idea. If this cordoning-off is not there, then democracy becomes a very dangerous political idea, in which sections of population which do breed and multiply like rats will take-over the nation, the systems and the culture. In many ways, this terrible danger is hanging right over the English nations also. That of the centre of sovereignty (something like a centre of gravity) being slowly shifting and pointing right outside the national base. In fact, I think that Obama coming to power in the US has done this. When the vertical line connecting the centre of gravity of a structure to the base, moves outside the base, the structure will topple. The same thing is happening now, as the line slowly shifts towards the periphery of English nationalism, and moves slowly outside. The US is really showing such features. The English nation will topple. However, it is not Obama alone who is responsible for that, for policymakers preceding him also have done their worst.



When a nation gets entangled with a negative direction component

However, it is Obama who has added the negative direction component into the virtual codes of the US. Now to explain about this negative direction component, I need to go back. I have already mentioned about the factor of direction component in the virtual codes of entities. When I married from a household, which from the perspective of my own household was quite a low-class family, this issue of negative codes came into sharp activation in my life. It is not that that my wife's family was innately low-class, but only from the background my own family's perspective. Their communication structure was in an un-educated version of Malayalam. They lived in the vicinity of the households of casual workers, who are mentioned as *Coolie* in Malayalam. In fact, my wife would be addressed as *Nee* by these coolies. For, they are in the proximity. Higher class children are protected from this despoiling by the factor of physical distances and social corridors.

The people they treated, addressed and spoke about in feudal respect were more or less of the kind of people who were mentally regarded as of the lower order in our household. Now all these mental feelings have to be decoded into the appropriate indicant word codes, which is not there in English.



When my wife married me, her direction component got directed towards a level that consisted of my mother, who had retired as the IG of Registration, my elder sister who was then an assistant professor in a Central government run-elite Engineering College, my second sister who was a paediatrician and my younger brother who was reputed to be a journalist in an English newspaper. As to her husband, a little bit of all these including the fact that he was a businessman, and not an employee, added some glow (maybe not much). Beyond this, there was the issue of an English environment. She was to be visualised as moving to this level. A positive direction component was to encode into her features. This can be very easily seen in the photos of her as her face slowly started exhibiting a demeanour of a lesser fettered social level. At the same time, there was this marked difference in me. Even though, among my own family members, there was not much of a deference shown to me, mentally I did carry some superiority feelings. This was more or less connected to the fact that I rarely allowed any person's address to connect to me. However, there have been major breeches in this policy at times.

In fact, in a particular small town I was more or less cloistered with another person of markedly



difference mental calibre as well as family standards, due to a financial debacle in a business. I couldn't shrug him off, without being quite mean. For, there was some financial indebtedness.

When I married, I was connected to so many persons who necessarily were pulling me towards the lower sections of the social order. Even though they themselves wouldn't admit this factor, from my perspective it was the 'fact'. My situation was similar to the situation of Lawson in the story The Pool by Somerset Maugham. The problem that I saw in them was the direction of 'respect' they had to provide to sections of society which were at best of my own family level or less. They need not always lend respect, for they can also be cantankerous. But not neither of them.

A negative direction component was quite obviously encoded in my virtual codes. It also had this issue. When I am in some business location, it is the information of who I am that can define whether I need to be lent respect or not. Both are very powerful components, in which words change and everything else change. Persons who wanted to spoil my individuality in a business conversation setting would simply insert a minor information connecting me to persons who are seen as servant class in that setting, either as below themselves or



as at their own level. Information is words, and words are codes. A negative code can play havoc.

I was now with a negative direction component while my wife was with a positive direction component. It was to soon give her much energy, enhancement in looks, social mobility (in the interior village areas) and much else.

The positive direction component that encoded in my wife was to affect my first daughter also in a very obvious manner. When she was born, she looked quite unusually different in a most positive manner to almost all others in the family strings, of both sides. Yet, later when Varuna was put into the local English medium school in class five, the issue of a negative direction component perching on to her was soon visible. Yet, her proximity was to encode her immediate companions with a positive direction component. It is due to this fact. Varuna was in a level of communication wherein she was not subordinate to anyone in the indicant codes. However, her school friends were quite firmly stuck in the lower indicant word codes. From that lower platform, they were getting connected to a person who was in a higher platform. However, when Varuna joined them, she was connecting to very low indicant code arenas. It was a pull down affect on her, and a negative direction component was the result.



The diagram illustrates the hierarchical structure of a Level B system. It shows a top-level 'LEVEL B' box branching into three intermediate boxes, each labeled 'LEVEL B'. These intermediate boxes further branch into a total of 18 bottom-level boxes, each labeled 'LEVEL B'. The boxes are color-coded: blue for the top three intermediate boxes, orange for the next three, and red for the bottom six. A yellow box labeled 'LEVEL B' is also present in the middle row.

VARUNA: Totally in Pristine English but at this subordinate level in indicant-code level

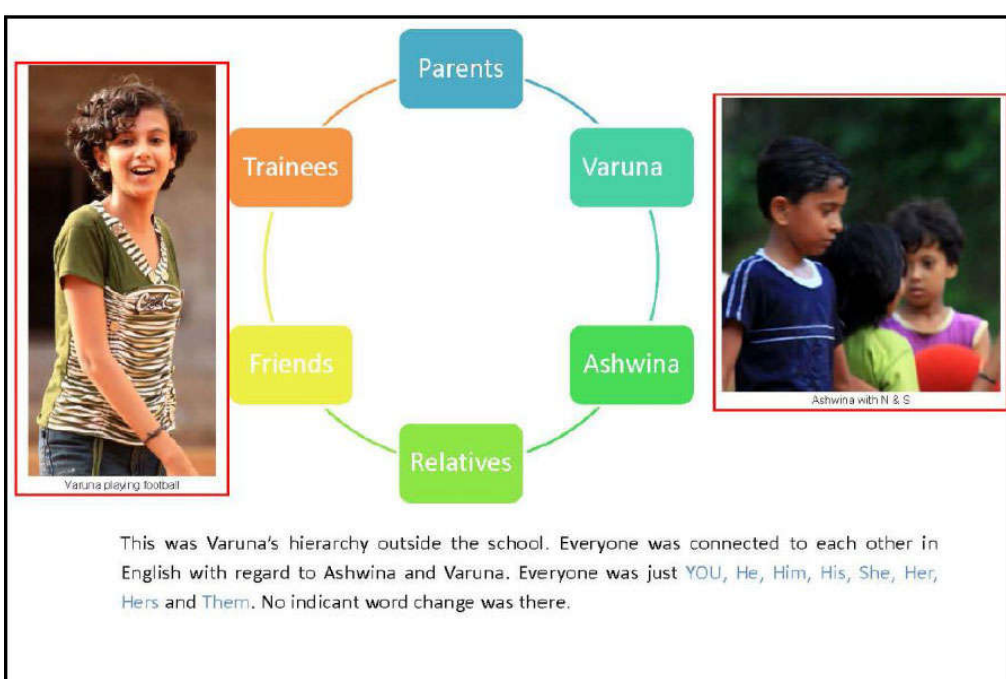


Varuna 2 years before joining class 5

Local population which include the teacher class as well as senior in aged persons

However to look back, the various other nationalities who swarmed into the US, all brought in a negative direction code to the US. But then, they themselves would bask in the positive direction code that they now get encoded. Yet, the US could be considered as too big to be affected by minor negative codes. Like Earth's zero potential is not affected by some electric discharge into it. However,

studies, statutory research laboratories etc. there were powerful inducements of negative component codes. To head it all, came Obama, who could have been identified as an American. For, his mother was





from English ancestry and White. All his basic positive features are quite obviously from the English systems. Yet, he had the nerve to project his thin veneer of skin colour as his major identification. Not the great systems that had flown into him from England. He, standing on top of the US, simply connected it to the Black African nations, and gave out an outrageously nonsensical impression that when he became the president of the US, it was the achievement of Black Africans. Actually his becoming the president of the US should have been understood as the achievement of English systems: Democracy, English education, and all his readings and learning in English. Possibly he has had the occasion to read English classics, know how to sing the multiplication tables in English, know English nursery rhymes and fairy tales, and know the niceties of English communication. It is also possible that he knows the communication systems of feudal African or Asian tongues. However it is not those that make him glow as an American.

By connecting himself and his achievements to Black African nations, he has done a disservice to the US. Not only to the native-English speaking whites, but also to all others, including the native-US blacks. He has simply encoded the nation as well as the native-US citizens with negative direction components. When the direction components go



negative, the entity shows grave shedding of power and capacity. It is a state very much obvious to the economic leaders of lower level feudal language nations. For, they are experts in detecting such negativities. They know to use it to their advantage. For, a simple negative information is enough to dislocate a positive indicant word code. Indicant word codes are quite powerful. Yet, even the Pentagon in the US does not have the slightest idea about this.

People in feudal language nations do know the disruptive power of wrong indicant words. These wrong indicant words can be spurred into action by means of simple information. Information also has direction component. In that, each bit of information can decide the indicant codes that have to be enforced. Positive information lends higher indicant words. 'Positive' is also a definite direction, relative to what is to be achieved. To make a person enter the levels of divinity in indicant words, information that enhance his achievements have to be mentioned in a minor word. That is all that is required. *Avan* could change drastically into *Avar*. Social machinery moves as per the spurs of this change.



CHAPTER EIGHTY TWO

From the 'great' 'Indian' history

I need to go into the history of the Magadha Kingdom which more or less coincided with the place areas of current-day Bihar in India. *Ajathashatru* was the king of Magadha. He wanted to capture all the small kingdoms near his kingdom. He was able to defeat all the neighbouring small kingdoms and annex them to this kingdom, with the exception of one. It was minute Vajji kingdom. Historians of India do boast that this kingdom was the first democratic nation in the world. Actually, this boosting is just a part of the usual tendency to bluff found in all persons who have some inferiority complex connected to their address. The truth might be that the head of the kingdom was elected from a small group of independent rulers or feudal lords. This might not be 'democracy' or even 'republic' in the sense that these words are understood in an English nation. Head of the nation is elected. Then it is republic? Well, if the electors are only less than twenty, then what? Well, the nearest word I can find for this political machine is *oligarchy*. That is the level of understanding of 'great' Indian historians. I will go into that issue after this, for my mind has gone into that part.



This Vajji kingdom was quite powerful. There was no way to defeat it militarily. Then Ajathashatru acted out a pretence of discord with his favourite minister. This man was declared to be an antagonist to the king. With express command of his king to destroy the Vajji from within, he entered the kingdom seeking refuge. He became friendly with the various noblemen who were part of the oligarchy. Then he slowly started making each one of them antagonistic to each other. In feudal languages, it is quite easy. Just mention a quote of each other mentioning the lower indicant words they had spoken of others. A simple mention of, '*he said avan*', instead of '*he said avar*' can create an animosity that can be homicidal. Within a short period of time, the members of the oligarchy were fighting among themselves and Ajathashatru walked in with his army.

If American policymakers had any understanding of real feudal language social codes, they wouldn't have been so naive with the case of political refugees from nations like China. Nor would the democratic policymakers in UK have handed over Hong Kong on a silver platter to China. Handing over Hong Kong was a vile thing to do, to the people there who stood by British rule. But beyond that it was giving the Chinese government a platform to stand on par with the



English nations. Chinese language is possibly very, very feudal. The real working class there would be *stink* to the rich there.

There was a time in my life when I used to read a lot of 'Indian' history. So many great Indian historians are there, writing fabulous themes about the ancestry of the nation India. Yet, I was quite concerned that these 'great' historians did not have the discernment to understand the simple fact that 'India' started in 1947. It was a new nation that took a part of all that was there in British-India, and then started on its own with a new constitution, a new flag, a new national anthem (even though this was actually first sung in praise of King George V of England), a national army, an administrative system, judiciary (which was focused on British jurisprudence), police, and almost all other governmental departments made by the British. Before this nation came into existence, there was a nation called British-India (but generally mentioned as India by the British common folk). Before that there was only a series of small time kings and queens, and feudal landlords, and an immensity of people who literally lived in terrible conditions (but not like the black 'slaves' of America, who were actually living a much higher level of life). Some of these kings are defined as emperors, by these



historians who wanted to claim 'empires' for 'Indian' antiquity.

Well then, the question is how can India alone claim such things? Pakistan can also do the same. So can Bangladesh. But then, there was no British-Pakistan and no British-Bangladesh. So, they faced discrimination with regard to historical indoctrination connected to the usage of a name.

Now coming back to the question of Indian antiquity and claims of connections to such things as Indus valley civilisation, Vedic period, Magadha kingdom, Slave dynasty Sultans, Moguls, Vijayanagara, Cholas, Rajputs of Rajasthan areas, Kulashekara kings (this is the great claim of Kerala, but then these kings are nowhere mentioned as great kings by the Indian historians, who focus mainly on kings of northern areas of the sub continent), Hyder Ali (Moroccan soldier of fortune) and his son Sultan Tipu and an innumerable others. Now, how am I or the people of the areas around me connected to all these entities? Nothing in my head is in anywhere connected to anything in the heads of these people. No traditions, religious beliefs, no dressing standards, language, looks, education, learning or anything else of them has anything to do with what I have in my mind. I am sure that a lot of people in India would also be of the

same connection with them. My ancestry and connection can be seen here.

An allegory:

Now look at this: There is a great house built many centuries ago. It was owned by a very rich family. The family had a lot of servants, who slept on the outside areas in the courtyard. The family members were only less than twenty. They were all with great learning.

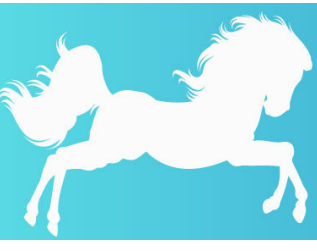
However, over the centuries this household was taken possession of by various outsiders. Many of them simply attacked the house and took possession of it. They forced the females of the current household into sexual slavery. The servants were also used variously, including that of fornication. These types of incidences continued over the centuries. There was much mingling of blood and genes. In fact, in the present day people living there, they has as many genes of the original rich persons in them, as they had the genes of the various other persons who had taken possession of the house over the centuries. However, in the present times, the people living in the house, many of them the servants of the household, learned English. Then some of them started researching into the past of the house. They unearthed long-lost literature and records, in which it was seen that many centuries ago, this



household was the living place of some quite learned persons. Then they in a terrific mood to dispel their own mood of inferiority complex, started writing that they are not really the servants of this household, but actually the descendants of those scholarly persons who had owned this house some five thousand years back.

This is the real description of the actuality of Indian claims to an ancient, medieval and modern 'India'. Only the term 'modern India' has any veracity in its usage. But then, the history of 'modern India' actually coincides with the period of British-India and not India.

NOTES on this scenario: Looking at the current-day standard of the common man of India, it is quite difficult to associate him or her with the great ancient literatures and findings. For example, the Vedic literature pre-dating 7000 years back has no direct link to modern-day inhabitants of Pakistan (the real area of this antiquity), India or Bangladesh. Personally speaking, I have not really seen any Indian who has read the Vedas, other than one person who is a Vedic subject 'guru'. If indeed the Vedas are connected to the people here, then it would be quite natural that an immensity of people would be conversant with the text inside. I do know some people who can chant a few mantras and



there were some persons who can quote from them. It is just that any person who studies Sanskrit from any place in the world would have more connection to Vedic text.

The same goes with regard other ancient Sanskrit texts. To go beyond this, I would even say that Yoga which is said to be from India did not have much popular base in India. I remember many years ago in 1970 where there were efforts to popularise Yoga among the people, there was a lot of talk about it being some other nonsense. However it is not nonsense. It is indeed a very powerful system of physical training that is connected to some very profound understanding about the body system, and the software that runs it. However, to connect Yoga to Indians would be quite foolish.

Indeed, it would be my argument that Hindus do not own the Vedas, the Muslims do not own the Holy Qur'an, and the Christians do not own the Hebrew Bible. All of them are mutually connected in that there are very powerful esoteric meanings and codes in them. Ordinary levels of religious interpretations do not aspire to connect to them.

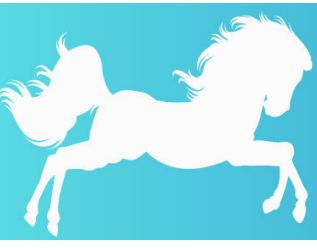
Since I have touched upon the theme of sacred scriptures, it would be logical to just give a little more detailed dissertation on what I am



contending. It has been my understanding based on various observations and experiments that not only the human body and human mind, but even our tangible reality is connected to some superior software like medium.

Mantras are just software. For, they are words that can create something or a change. Software also do more or less the same. Both are made of words. Through my deep experiments with words and usages, I have come to the conclusion that even seeming minor words might be impregnated with powerful command codes. Beyond that I have found that languages are also software codes or software applications. Feudal languages like Tamil, Hindi, Malayalam etc. can create emotions or realities that are quite at variance with what planar languages like English can. In fact, it is my feeling that by studying the codes of feudal languages, one might even be able to induce powerful supernatural and divine feelings that are not possible through English.

Beyond that since sounds and music can also be coded as software codes or words, it might be possible to contemplate on how they can affect human mind and body. In fact, on a minor observation, I had a feeling that the emotional feelings that an old Malayalam song can create in me is totally different from what an English song



can make. There are affects that Sanskrit mantras, Quranic suras and even passages from Hebrew Bible can create.

I would suggest that if the *supernatural software concept of reality* is taken up seriously, there is an immensity of themes that can be pondered up through this route. Such things as telepathy, clairvoyance, hallucinations, intoxications, addictions, compulsive actions, thoughts of one person affecting others, thought radiation, sexual seduction using thoughts and much more can be studied. [I have actually done a series of observations on many of these items. However, those things would not fit into this book] [READ: Software codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.]. The concept of direction in Vastu shastra, Fengu Shi etc., the negative effects that are believed to emanate from certain directions of places of worship, possibility that even a mirror can be a powerful external manifestation of some supernatural software and much else may need to be studied from this path. If thus done, the whole basis of the quack sciences of psychology as well as of psychiatry shall stand uprooted. As to there being any evidence that what I am proposing has any basis can be seen in the effectiveness of Homeopathic medicines. Homeopathy is a



Varuna & Ashwina with SRI MUTHAPPAN, many years ago!

fantastic science that does link to this world of supernatural software. However, even the practioners of this treatment method has no idea about it. In fact, this higher science is still in its infancy. It has to be taken up for profound

studies. However, instead of that, it is being confined into the hands of professionally qualified Homeopaths. As everyone knows, formally qualified persons have only the aim to eek a livelihood out it. And very rarely do some of them go beyond the parameters where knowledge gushes like a torrent, but no money flow exists.

It would be a wise move to think on these lines. If such an approach is taken up, there is no need to concede that Vedic Mantras, Upanishads and much else are the property of Hinduism Nor is there the need to concede that Quran is the sole property of Muslims. No Christian need come forward with the claim that Hebrew Bible is their property.

Coming back to Hinduism, the way it is claiming everything that is not actively claimed by other religions is quite funny. Look at this image of



Muthappan, the deity of the Thiyyas of North Malabar. It might be possible to see traces of this in the antiquity of the peoples who inhabit places beyond the borders of current day India. In fact, these customs are connected to things that are generally defined as Shamanism. Similar things are there or had been there in Africa, South America, Australia and possibly in Europe also. For instance, Witchcraft can easily be connected to such things as *Tantra*, *Koodothram*, *Mantra*, *Voodoo* and much else.

Instead of conceding to claims of unfounded parochial jingoism, it would be better to admit that all these things belong to the antiquity of this earth.

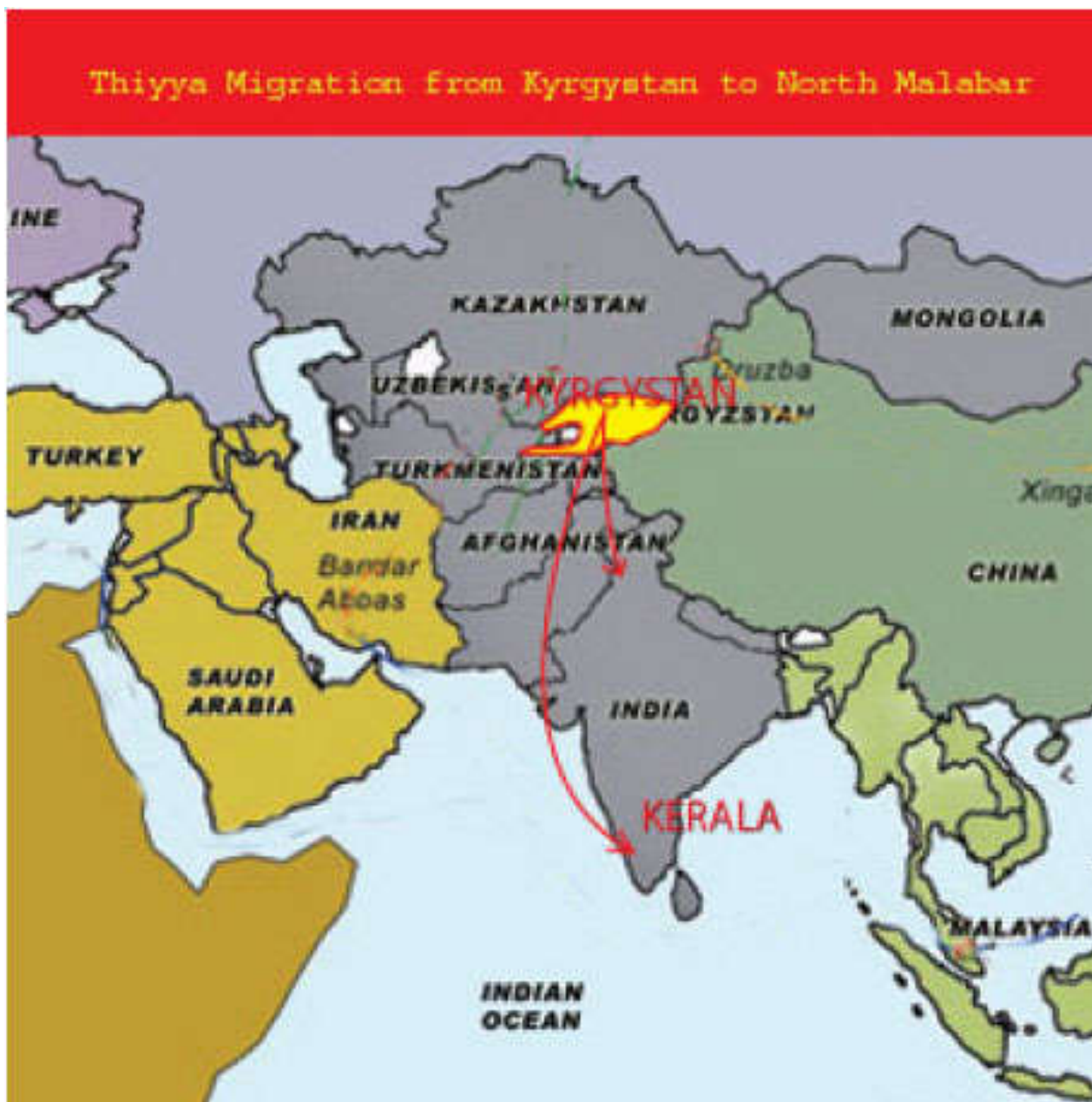
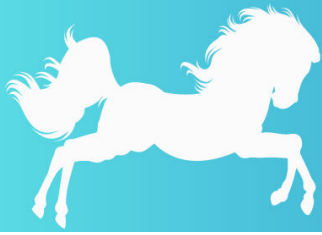
Indians currently have a very distinctive attitude of claiming everything, that is being discovered in the modern days, to their antiquity. Not only aeroplanes, but even digital equipments also will surely come to be thus claimed. It is possible that such things might have been there in the distant past on this earth. However for people who if one goes just a couple of generations back, did not even know to sit on a chair to put forward such claims might be the heights of absurdity.

Now coming back to the Vedas, it is possible that Mantras and other things in ancient scripts might contain powerful codes that link directly to



the codes of reality and of human life and thoughts. However, their exact antiquity might be quite more far off than is being admitted in history books. For, if the Vedic texts do contain such powerful codes, then the very fact that persons who knew these texts did not know how to make a book or a digital version of the same speaks of some kind of discrepancy. In so much, it is possible that even though some 7000 years back, some persons did possess these scripts, they were not the people who actually created them. No one knows who wrote them, or with what machine they were made or written.

As to claims to bloodline, it is actually a very absurd claim. See this: A man has two parents. They each have two parents. That is four. If one were to go backwards like this, the 21st generation backwards will be the number 2100 thousand. That is a person alive now, will be connected to 2100000 persons just 21 generations back. Since among the natives of this subcontinent married at age of 12 and 13 in earlier times, in a matter of a 100 years, there would be at least five generations. So a current-day-alive person would be connected to 2100 thousand persons just 400 years back. If that be so, think about the astronomical number that comes into the picture in 7000 years.



Beyond all that, what is the backward link? In minuscule Kerala, different castes trace different ancestry, all of which move out of current day

Indian boundaries. For example, the Thiyyas of North Malabar claim that they came from the Tian Shan mountain ranges in the border region of Kazakhstan and Kyrgystan and Xinjiang province of China. Ezhavas of South Kerala are claimed to from Ezham or current day Sri Lanka. If one were to go through the details of each caste in current day India, each one of them have different origin and ancestry. Simply because the British rule united the places south of Himalayas into one nation does not mean that the people of this new nation are the sole proprietors of the ancient Vedic literature, of which at the moment not many people from nation have any idea of.

It is like this: I am told that it is not possible for Vyas to write such a huge book as Mahabharatha, on his own. Well, is that the truth? This book of mine is around 300 thousand words. I wrote it in a



matter of less than six months. With what? I used a computer. What did the author of Mahabharatha use to write it? Why couldn't he have it printed as a book or in the form of computer CD, if so much powerful knowledge? Well, there is some missing link. And this link disconnects the modern inhabitants of India with ancient knowledge. This knowledge can become the antiquity of those who study it. Not of those who make mischievous claims.

In years to come, many animals will learn to speak English. It is sure. Then many more religious cultures and spiritual themes of a very exotic nature will come out into human knowledge.



CHAPTER EIGHTY THREE

Routes to quality enhancement

I wonder what the terrible inferiority complex that gnaws at the current-day rulers and historians here is that they want to use false claims to subside it. By family links, I was born in a lower caste. However, I am able to come out of any such inferiority complex by simply attaching myself to pristine English. I have found that my children's intellectual capacities can be enhanced by pristine English. And not by any allusion to their ancient 'Indian' links. In fact any suggestion connecting them to their traditional links can only bring in erasing of their mental acumen. I do not think speaking about *Harappan* culture in present-day Pakistan, Vedic Culture near to River Indus also in Pakistan, King Ashoka near to present-day Bihar, Chola king *Karikala* in present day Tamilnadu, Slave dynasty sultans near to present-day Delhi, and Mogul King Akbar has anything to connect with their personality. I would suggest that all the lower section of this nation can improve themselves by throwing off the cloak of inferiority given to them by their Indian master class.

To improve themselves, there is no need for such false divinities. [All they need is to throw off these cunning master classes, who speak false histories to](#)



be fool them more. Looking backwards, for the majority people here, is just to identify themselves with a population that had been enslaved by the master class here. What needs to be done is to be open about this negative feature in one's past history, and have the daring to speak against it. Not to condone it or to sympathise with it. Or to be drawn into false patriotic prides connected to fallacious history. None of these ancient kings or other great people did give dignity or stature to the common man here. Nor did the great thinkers and others person with immense knowledge in various sciences give their information and knowledge to others, other than to their most favourite disciple.

Another stumbling block

One of the greatest blocks to improving the lower classes is the lower classes themselves. They are holding on to each other's lowliness as a mental security. A slight improvement in one among them can create deep feelings of insecurity in them. If one among them or his children are known to be learning English, it can really grip them in deep feelings of being overwhelmed. For, it is quite understandable that if a child learns English, he or she will go beyond the grip of feudal language corridors and be able to communicate with the upper classes as one of their own. This in effect



would mean the rapid erosion of one's own level in comparison to this young man.

However, there is more tragic side to this feeling of insecurity. It is like the case of a wife of a man improving and being able to move around with the upper classes. The husband would rightfully feel that his wife has trampled upon him and risen above his levels. Many lower class parents do have an innate fear that if their children learn English, they would develop beyond their levels of servitude to them. For, the lower level man has only his children under him to whom he can use powerful lower indicant words from a position of command and domination. These children then become sort of props for his leadership. If they improve, it is clear that these props are vanishing from their location of support.

These parent find the easiest solace in the words of their social leaders that their children need not be taught be English. It is indeed a Catch 22 situation!

Apart from all this, there is quite funny comment that came online regarding my intellectual stances:

QUOTE: And well, every country has skanks like him, who are badly inflicted with Stockholm syndrome, with extreme loyalty to their captors, and some even take offence in achieving freedom.
END OF QUOTE



Before commenting on this comment, I need to quote from a letter sent to me by one reader of mine. He was reacting to the above comment:

QUOTE: I am least worried of your critics, but I am extremely scared and worried about the victims of socio-cultural and linguistic apartheid who think that the English language is for “show offs” and dandies. That is a really worrying attitude. Your critics are basically attacking out of sheer FEAR that their monopolist days are numbered. They can sense that their game’s almost up and they are losing sleep due to sheer paranoia. I enjoy it when such guys lose their sleep. But I am extremely worried about the attitude of the victims who are unwittingly digging their own grave due to their “false consciousness” (Marxist terminology) and “Stockholm Syndrome” (term used by psychiatrists). It is always the victims’ own “false consciousness” and ignorance which crooks and exploiters use against the victims themselves. That is always far more dangerous than any other strategy of exploiters. END OF QUOTE

The commenter who defined my stance as Stockholm Syndrome actually doesn’t know the context of that term. Beyond that it is a false belief that the Stockholm Syndrome is always a mentally ill condition. It can even be a correct reaction to a



clearer perception of social realities. However, in India and with regard to my stances, there is no link to this Syndrome.

However there is this to be mentioned. Currently in India only 5% of the population do know English. The others have been effectively barred from gaining this language knowledge. Almost 99.9% of those who know English speak that it is not good to teach English to the rest of the population. That is their side, amply explained in the just above quote. However, what about the 95% who do not know English. Well, they are indoctrinated enough to come out with such words as 'English is a foreign language. We do not want to study it. Throw out English into the Arabian Sea!'.

The tragedy is that no one wants to teach them English, while they themselves are deluded to declaim, their dislike for English. What could one name this 'Syndrome' other than as the effect of **'loinclothism'**?

Loinclothism is a social phenomenon in feudal language nations. However, I have picked out the name from the sly stances of Gandhi as he set to make use of this social idea for his self-aggrandisement. It is basically like this. A person is seen to be aspiring to improve beyond his traditional social or professional level. He might improve in his dressing standards, language skills and much else.

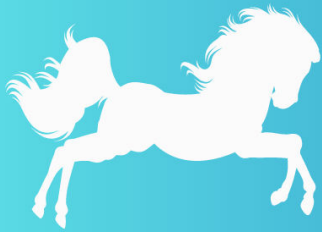


There is a social need to thwart this ambition, which would be seen as a threat to the others who are above him. Seek out the negative and the tragic sides of his personal attributes. Then inform him or even indoctrinate him that these are great things in him. There is no need to change or discard them.

When Gandhi went around proclaiming the greatness of the 'Indian' loincloth, it was basically a very powerful enactment of this diabolic 'Indian' social mindset. In Malayalam, this mindset can be roughly translated as 'Konaanism'.

The fear and the elevation

I find it quite funny that most of the current day elevated persons in India do not want to discuss their real antiquity. Everyone is striving to showcase false histories. For example, if the word Sudra is mentioned, many modern Indian castes members including the Nairs of Kerala would go homicidal. One can't mention a lower caste person's caste. It would be a criminal offence. As to Christians, they do not want any mention that they currently do hold a lot of lower caste blood in them. But then, is there any trace of the lower mentality in the Christians? Well, a minor shift of social position has made them mentally fit and strong. See these photos of some of the Indian Christians who have made it.



As to the higher castes of India, what is their quality other than to despoil those who come under them?

Well, it is here that I need to mention again that just a change from a feudal language to a planar language like English can change everyone's personality. However, pristine English is not there in India, other than in rare solitary pockets. The English that is currently taught in India is a feudal code-encrypted English, which cannot be called English, but may need to be renamed as Coolie English.

Epilogue

I am quite happy to have written this book. It has not been written for any particular section of people. And it is not a book for the immediate times alone, but for years to come. I am sure that there are enough and more observations in this book for generations of people to ponder upon.

At the moment, I have only one regret. It is what my online reader (mentioned in the last page) wrote to me:

Sometimes I think your books need to be translated into all Indian regional languages. I am merely thinking aloud...

Well, this book should be written in vernacular languages, and people, who have been fooled to believe that denying them the right and opportunity to study English is good, should read it.

QUOTE: From a certain point onward there is no longer any turning back. That is the point that must be reached._ [Franz Kafka](#)

Have I crossed the Rubicon?